

Arcana
Coelestia

*The heavenly arcana contained in the
Holy Scripture or Word of the Lord
unfolded, beginning with
the book of Genesis*

EMANUEL SWEDENBORG

Volume 6

(Numbers 4229–4953)

Translated from the Original Latin by
John Clowes

Revised and Edited by
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STANDARD EDITION

SWEDENBORG FOUNDATION
West Chester, Pennsylvania

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Editor's Preface

This edition of *Arcana Coelestia* is based on the translation of J. Clowes and his revisers, as further revised by J. F. Potts. The text for this edition was electronically scanned from the Foundation's Standard Edition. This process has allowed the book to be completely redesigned and set in a new and more readable typeface. Certain stylistic changes have also been introduced. These include modernized spelling and punctuation as well as substituting new words for terms whose meanings have become obscure or have changed since the nineteenth century. Arabic numerals have replaced roman numerals in Bible passages, and certain capitalized words, including pronouns referring to God, have been lowercased to reflect contemporary usage. All these changes have been carefully made in order to make the book easier to read and use while preserving the dignity and power of the original Latin. On the whole, however, the Clowes/Potts translation has not been materially altered.

Volume 6 of *Arcana Coelestia* continues Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Genesis. As was the custom in his day, Swedenborg referred to the Psalms as the book of David, and to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) as the books of Moses. In this volume Swedenborg also continues his practice of inserting topical articles or "continuation" passages between each chapter of the textual exegesis. The page number of the start of each of these continuations is listed in the table of contents.

The reader may also wish to read the "Prefatory Notes by the Reviser" in the first volume of this work, as it contains further details about the publishing history of this first and largest of Swedenborg's theological works. It also discloses a critical decision made by Potts regarding his translating of the several words used by Swedenborg to refer to "knowledge." The reader needs to know that this translation pattern was not followed by other translators of Swedenborg.

As with previous printings, the bold numerals in brackets ([2], [3], etc.) indicate divisions of Swedenborg's longer numbered sections that were added for the convenience of the reader by John Faulkner Potts in his six-volume *Swedenborg Concordance* (London: Swedenborg Society, 1888–1902).

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Genesis 32

THE LAST JUDGMENT

4229. In volume 3¹ a commencement was made with the explication of the Lord's predictions in the twenty-fourth chapter of Matthew concerning the last judgment, the explication being prefixed to the last chapters of that volume, and being continued as far as the thirty-first verse of the chapter in the evangelist just referred to (see n. 3353–3356, 3486–3489, 3650–3655, 3897–3901, 4056–4060). The internal sense in a summary of these predictions of the Lord plainly appears from the explications already given, namely, that prediction is there made concerning the successive vastation of the church, and the ultimate setting up of a new church, in the following order:

1. That the members of the church would begin not to know what good and truth are, and would dispute about them.
2. That they would hold them in contempt.
3. That at heart they would not acknowledge them.
4. That they would profane them.
5. And because the truth of faith and the good of charity would still remain with some, who are called the "elect," a description is given of the state of the faith as it then existed.
6. Next of the state of the charity.
7. And finally the commencement of a new church is treated of, which is meant by the words that were last explained:

He shall send forth his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the end of the heavens even to the end thereof (Matt. 24:31),

by which is meant the commencement of a new church (see n. 4060e).

4230. When the end of an old church and the beginning of a new church is at hand, then is the last judgment. This is the time that is meant in the Word by the “Last Judgment” (see n. 2117–2133, 3353, 4057), and also by the “coming of the son of man.” It is this very coming that is now the subject before us, as referred to in the question addressed to the Lord by the disciples:

Tell us when shall these things be, especially what is the sign of thy coming, and of the consummation of the age? (Matt. 24:3).

It remains therefore to unfold the things predicted by the Lord concerning this very time of his coming and of the consummation of the age which is the last judgment; but in the preface to this chapter only those contained in verses 32 to 35:

Now learn a parable from the fig tree. When her branch is now become tender, and putteth forth leaves, ye know that the summer is nigh. So also ye, when ye see all these things, know that it is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away (Matt. 24:32–35).

The internal sense of these words is as follows.

4231. Now learn a parable from the fig tree. When her branch is now become tender, and putteth forth leaves, ye know that the summer is nigh;

signifies the first of a new church; the “fig tree” is the good of the natural; her “branch” is the affection of this; and the “leaves” are truths. The “parable from which they should learn” is that these things are signified. He who is not acquainted with the internal sense of the Word, cannot possibly know what is involved in the

comparison of the Lord's coming to a fig tree and its branch and leaves; but as all the comparisons in the Word are also significative (n. 3579), it may be known from this signification what is meant. A "fig tree" wherever mentioned in the Word signifies in the internal sense the good of the natural (n. 217); that her "branch" is the affection of this is because affection springs forth from good as a branch from its trunk; and that "leaves" are truths may be seen above (n. 885). From all this it is now evident what the parable involves, namely, that when a new church is being created by the Lord, there then appears first of all the good of the natural, that is, good in the external form together with its affection and truths. By the good of the natural is not meant the good into which man is born, or which he derives from his parents, but a good which is spiritual in respect to its origin. Into this no one is born, but is led into it by the Lord through the knowledges of good and truth. Therefore until a man is in this good (that is, in spiritual good), he is not a man of the church, however much from a good that is born with him he may appear to be so.

[2] So also ye, when ye see all these things, know that it is nigh,
even at the doors;

signifies that when those things appear which are signified in the internal sense by the words spoken just before (verses 29–31), and by these concerning the fig tree, then it is the consummation of the church, that is, the last judgment, and the coming of the Lord; consequently that the old church is then being rejected, and a new one is being set up. It is said, "at the doors," because the good of the natural and its truths are the first things which are insinuated into a man when he is being regenerated and is becoming the church.

Verily I say unto you, This generation shall not pass away, till all
these things be accomplished;

signifies that the Jewish nation shall not be extirpated like other nations, for the reason shown above (n. 3479).

[3] Heaven and earth shall pass away, but my words shall not pass away;

signifies that the internals and the externals of the former church would perish, but that the Word of the Lord would abide. (That “heaven” is the internal of the church, and “earth” its external, may be seen above, n. 82, 1411, 1733, 1850, 2117, 2118, 3355e). By the Lord’s “words” are plainly meant not only these now spoken respecting his coming and the consummation of the age, but also all that are in the Word. These words were said immediately after what was said about the Jewish nation, because that nation was preserved for the sake of the Word, as may be seen from the number already cited (n. 3479). From all this it is now evident that the beginnings of a new church are here foretold.

GENESIS 32

1. And Jacob went to his way, and the angels of God ran to meet him.

2. And Jacob said when he saw them, This is the camp of God; and he called the name of that place Mahanaim.

3. And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom.

4. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now.

5. And I had ox and ass, flock and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes.

6. And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him.

7. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps.

8. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee;

10. *I am less than all the mercies, and all the truth, which thou hast done with thy servant; for in my staff I passed over this Jordan, and now I am in two camps.*

11. *Rescue me I pray from the hand of my brother, from the hand of Esau, for I fear him, lest he come and smite me, the mother upon the sons.*

12. *And thou saidst, I will surely do well with thee, and I will make thy seed as the sand of the sea, which is not numbered for multitude.*

13. *And he passed the night there in that night, and he took of that which came into his hand a present for Esau his brother:*

14. *Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams:*

15. *Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.*

16. *And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove.*

17. *And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou, and whither goest thou, and whose are these before thee?*

18. *Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he also is behind us.*

19. *And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him.*

20. *And ye shall also say, Behold thy servant Jacob is behind us. For he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces.*

21. *And the present passed over before him, and he passed the night in that night in the camp.*

22. *And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok.*

23. *And he took them, and caused them to pass the river, and caused to pass what he had.*

24. *And Jacob remained alone, and there wrestled a man with him until the dawn arose.*

25. *And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him.*

26. *And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go, unless thou bless me.*

27. *And he said unto him, What is thy name? And he said, Jacob.*

28. *And he said, Thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.*

29. *And Jacob asked and said, Tell I pray thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there.*

30. *And Jacob called the name of the place Peniel; for I have seen God faces to faces, and my soul is delivered.*

31. *And the sun arose to him as he passed over Penuel, and he halted upon his thigh.*

32. *Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, even unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.*

THE CONTENTS

4232. The subject here treated of in the internal sense is the inversion of state in the natural, in order that good may be in the first place, and truth in the second. The implantation of truth in good is treated of (verses 1 to 23); and the wrestlings of the temptations which are then to be sustained (verses 24 to 32). At the same time the Jewish nation is also treated of, because although that nation could receive nothing of the church, it nevertheless represented the things of the church.

THE INTERNAL SENSE

4233. Verses 1, 2. *And Jacob went to his way, and the angels of God ran to meet him. And Jacob said when he saw them, This is the*

camp of God; and he called the name of that place Mahanaim. “And Jacob went to his way” signifies the successive advance of truth toward its conjunction with spiritual and celestial good; “and the angels of God ran to meet him” signifies enlightenment from good; “and Jacob said when he saw them, This is the camp of God” signifies heaven; “and he called the name of that place Mahanaim” signifies the quality of the state.

4234. *And Jacob went to his way.* That this signifies the successive advance of truth toward its conjunction with spiritual and celestial good is evident from the representation of Jacob, as being here the truth of the natural. What Jacob represented has been already stated, namely, the Lord’s natural; and as where Jacob is treated of in the historical narrative, in the internal sense the Lord is treated of, and how he made his natural Divine, therefore Jacob first represented the truth in that natural, and then the truth to which was adjoined the collateral good which was “Laban”; and after the Lord had adjoined this good, Jacob represented it; but such good is not the good Divine in the natural, but is a mediate good by means of which the Lord could receive good Divine; and this mediate good was the good that Jacob represented when he withdrew from Laban. Nevertheless in itself this good is truth which from its mediate character possesses the capacity of conjoining itself with the good Divine in the natural. Such then is the truth that Jacob now represents.

[2] But the good with which this truth was to be conjoined is represented by Esau. (That Esau is the Divine good of the Lord’s Divine natural may be seen above, n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669, 3677.) It is this very conjunction of truth Divine with the good Divine of the Lord’s Divine natural, that is now treated of in the supreme sense. For after Jacob withdrew from Laban and came to the Jordan, thus to the first entrance into the land of Canaan, he advances into the representation of this conjunction; for in the internal sense the land of Canaan signifies heaven, and in the supreme sense the Lord’s Divine human (n. 3038, 3705). It is for this reason that by the words “and Jacob went

to his way” is signified the successive advance of truth toward conjunction with spiritual and celestial good.

[3] But these things are of such a nature as to prevent their being fully set forth to the apprehension; the cause of which is that the most general things of this subject are unknown in the learned world, even among Christians. For it is scarcely known what the natural in man is, and what the rational, and that these are altogether distinct from each other; and scarcely even what spiritual truth is, and what its good, and that these also are most distinct from each other. Still less is it known that when man is being regenerated, truth is conjoined with good, in one distinct way in the natural, and in another distinct way in the rational, and this by innumerable means. It is not even known that the Lord made his human Divine according to the same order as that in which he regenerates man.

[4] Since therefore these most general things are unknown, it must needs be that whatever is said about them will appear obscure. Nevertheless they have to be stated, because otherwise the Word cannot be unfolded as to its internal sense. At the very least this may be the means of showing how great angelic wisdom is, and also of what kind it is, for the internal sense of the Word is chiefly for the angels.

4235. *And the angels of God ran to meet him.* That this signifies enlightenment from good is evident from the signification of the “angels of God” as being something of the Lord; here, the Divine which was in the Lord; for in the Lord was the Divine itself which is called the “father.” The very essence of life (which in man is called the soul) was therefrom, and was himself. This Divine is what is called in common speech the Divine nature, or rather the Lord’s Divine essence. (That something of the Divine of the Lord is signified in the Word by the “angels of God” may be seen above, n. 1925, 2319, 2821, 3039, 4085.) By “the angels of God running to meet him” is signified in the proximate sense the influx of the Divine into the natural, and the consequent enlightenment; for all enlightenment is from the influx of the Divine. As the subject

treated of is the inversion of state in the Lord's natural, in order that good might be in the first place, and truth in the second; and as the subject treated of in this first part of the chapter is the implantation of truth in good therein (n. 4232), and as this could not be effected without enlightenment from the Divine, therefore the first thing treated of is the enlightenment effected by the good into which truth was to be implanted.

4236. *And Jacob said when he saw them, This is the camp of God.* That this signifies heaven is because the "camp of God" signifies heaven, for the reason that an "army" signifies truths and goods (n. 3448), and truths and goods are marshalled by the Lord in heavenly order; hence an "encamping" denotes a marshalling by armies; and the heavenly order itself which is heaven is the "camp." This "camp" or order is of such a nature that hell cannot possibly break in upon it, although it is in the constant endeavor to do so. Hence also this order, or heaven is called a "camp," and the truths and goods (that is, the angels) who are marshalled in this order, are called "armies." This shows whence it is that the "camp of God" signifies heaven. It is this very order, and thus heaven itself, which was represented by the encampments of the sons of Israel in the wilderness; and their dwelling together in the wilderness according to their tribes was called the "camp." The tabernacle in the midst, and around which they encamped, represented the Lord himself. That the sons of Israel encamped in this manner, may be seen in Numbers 1 and 33:2–56; as also that they encamped around the tabernacle by their tribes—toward the east Judah, Issachar, and Zebulun; toward the south Reuben, Simeon, and Gad; toward the west Ephraim, Manasseh, and Benjamin; toward the north Dan, Asher, and Naphtali; and the Levites in the middle near the tabernacle (2:2–34).

[2] The tribes signified all goods and truths in the complex (see n. 3858, 3862, 3926, 3939, 4060). It was for this reason that when Balaam saw Israel dwelling according to their tribes, and the spirit of God came upon him, he uttered his enunciation, saying:

How good are thy tabernacles, O Jacob, thy dwelling places, O Israel, as the valleys are they planted, as gardens by the river (Num. 24:5–6).

That by this prophecy was not meant the people named Jacob and Israel, but that it was the heaven of the Lord that was represented is very manifest. For the same reason their marshallings in the wilderness, that is, their encampings by tribes, are called “camps” in other passages of the Word; and by a “camp” is there signified in the internal sense heavenly order; and by “encamping” a marshalling in accordance with this order, namely, the order in which goods and truths are disposed in heaven (as in Lev. 4:12; 8:17; 13:46; 14:8; 16:26, 28; 24:14, 23; Num. 2; 4:5–33; 5:2–4; 9:17 to the end; 10:1–10, 28; 11:31, 32; 12:14, 15; 31:19–24; Deut. 23:10–14).

[3] That the “camp of God” denotes heaven may also be seen in Joel:

The earth quaked before him, the heavens trembled, the sun and the moon were blackened, and the stars withdrew their brightness, and Jehovah uttered his voice before his army, for his camp is exceeding many, for numerous is he that doeth his word (Joel 2:10–11).

In Zechariah:

I will encamp at my house from the army, on account of him who passeth by, and on account of him who goeth away, lest the extortioner should pass over them (Zech. 9:8).

In John:

Gog and Magog went up over the plain of the earth, and compassed the camp of the saints about, and the beloved city; but fire came up from God and consumed them (Rev. 20:9);

“Gog and Magog” denote those who are in external worship that is separated from internal and made idolatrous (n. 1151); the “plain of the earth” denotes the truth of the church (that a “plain” is the truth which is of doctrine may be seen above, n. 2450; and that the

“earth” is the church, n. 556, 662, 1066, 1067, 1850, 2117, 2118, 3355); the “camp of the saints” denotes the heaven or kingdom of the Lord on the earth, which is the church.

[4] As most things in the Word have also an opposite sense, so likewise has a “camp,” which then signifies evils and falsities, consequently hell; as in David:

Though the evil should encamp against me, my heart shall not fear
(Ps. 27:3).

God hath scattered the bones of them that encamp against me;
thou hast put them to shame, because God hath rejected them (Ps.
53:5).

By the camp of Assyria, in which the angel of Jehovah smote a hundred and eighty-five thousand (Isa. 37:36), nothing else is meant; and the same by the camp of the Egyptians (Exod. 14:20).

4237. *And he called the name of that place Mahanaim.* That this signifies the quality of the state is evident from the signification of “calling a name” as being quality (see n. 144, 145, 1754, 1896, 2009, 3421); and from the signification of “place” as being state (n. 2625, 2837, 3356, 3387). In the original language “Mahanaim” means “two camps”; and “two camps” signify both heavens, or both kingdoms of the Lord, the celestial and the spiritual; and in the supreme sense the Lord’s Divine celestial and Divine spiritual. Hence it is evident that the quality of the Lord’s state when his natural was being enlightened by spiritual and celestial good is signified by “Mahanaim.” But this quality of the state cannot be described, because the Divine states which the Lord had when he made the human in himself Divine, do not fall into any human apprehension, nor even into angelic, except by means of appearances enlightened by the light of heaven which is from the Lord; and by means of the states of man’s regeneration; for the regeneration of man is an image of the Lord’s glorification (n. 3138, 3212, 3296, 3490).

4238. Verses 3–5. *And Jacob sent messengers before him, to Esau his brother unto the land of Seir, the field of Edom. And he commanded them, saying, Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob, I have sojourned with Laban, and have tarried until now. And I had ox and ass, flock, and manservant and handmaid; and I send to tell my lord, to find grace in thine eyes.* “And Jacob sent messengers before him, to Esau his brother” signifies the first communication with celestial good; “unto the land of Seir” signifies celestial natural good; “the field of Edom” signifies the derivative truth; “and he commanded them, saying, Thus shall ye say unto my lord Esau” signifies the first acknowledgment of good as being in the higher place; “I have sojourned with Laban, and have tarried until now” signifies that he had imbued himself with the good signified by “Laban”; “and I had ox and ass, and flock, and manservant and handmaid” signifies acquisitions therein in their order; “and I send to tell my lord, to find grace in thine eyes” signifies instruction concerning his state, and also the condescension and humiliation of truth in the presence of good.

4239. *And Jacob sent messengers before him, to Esau his brother.* That this signifies the first communication with celestial good is evident from the signification of “sending messengers” as being to communicate; and from the representation of Esau as being celestial good in the natural (see n. 3300, 3302, 3494, 3504, 3527, 3576, 3599, 3669). As before said (n. 4234), the subject here treated of is the conjunction of the truth Divine of the natural (which is “Jacob,”) with the good Divine therein (which is “Esau”), and therefore the enlightenment of the natural from the Divine was first treated of (n. 4235); and here there is treated of the first communication, which is signified by Jacob’s sending messengers to Esau his brother. (That in the Word good and truth are called “brothers” see n. 367, 3303).

4240. *Unto the land of Seir.* That this signifies celestial natural good is evident from the signification of the “land of Seir” as being in the supreme sense the Lord’s celestial natural good. The reason why the “land of Seir” has this signification is that Mount Seir was a boundary of the land of Canaan on one side (Josh. 11:16, 17);

and all boundaries, such as rivers, mountains, or lands, represented those things which were ultimates (n. 1585, 1866, 4116); for they put on their representations from the land of Canaan, which was in the midst, and represented the Lord's heavenly kingdom, and in the supreme sense his Divine human (see n. 1607, 3038, 3481, 3705). The ultimates, which are boundaries, are those things which are called natural; for it is in natural things that spiritual and celestial things are terminated. Thus is it in the heavens; for the inmost or third heaven is celestial, because it is in love to the Lord; the middle or second heaven is spiritual, because it is in love toward the neighbor; and the ultimate or first heaven is celestial and spiritual natural, because it is in simple good, which is the ultimate of order there. It is similar with the regenerate man, who is a little heaven. From all this can now be seen whence it is that the "land of Seir" signifies celestial natural good. Esau also, who dwelt there, represents this good as was shown above; and hence the same is signified by the land where he dwelt; for lands take on the representations of their inhabitants (n. 1675).

[2] From all this it is now evident what is signified in the Word by "Seir." As in Moses:

Jehovah came from Sinai, and arose from Seir unto them, he shone forth from Mount Paran and he came from the ten thousands of holiness (Deut. 33:2-3).

In the song of Deborah and Barak in the book of Judges:

O Jehovah, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds also dropped water, the mountains flowed down, this Sinai, before Jehovah the God of Israel (Judg. 5:4-5).

In the prophecy of Balaam:

I see him, but not now; I behold him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel; and Edom shall be an inheritance; Seir also shall be an inheritance of his enemies, and Israel maketh strength (Num. 24:17-18).

Everyone can see that in these passages “Seir” signifies something of the Lord, for it is said that Jehovah “arose from Seir,” that he “went forth out of Seir, and marched out of the field of Edom,” and that “Edom and Seir shall be an inheritance.” Yet what of the Lord it signifies, no one can know except from the internal sense of the Word; but that it is the Lord’s Divine human, and specifically the Divine natural as to good, may be seen from what has been said above. To “arise” and to “go forth out of Seir” denote that he made even his natural Divine, in order that from this also there might be light, that is, intelligence and wisdom; and that in this way he might become Jehovah, not only as to his human rational, but also as to his human natural; and therefore it is said, “Jehovah arose from Seir” and “Jehovah went forth out of Seir.” (That the Lord is Jehovah may be seen above, n. 1343, 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.) The “prophecy concerning Dumah” in Isaiah involves a like meaning:

He calleth 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 (Isa. 21:11–12).

[3] By the “land of Seir” in the relative sense is properly signified the Lord’s kingdom with those who are out of the church, that is, with the gentiles, when the church is being set up among them, on the former or old church falling away from charity and faith. That those who are in darkness then have light is evident from many passages in the Word. This is properly signified by “arising from Seir” and “going forth out of Seir, and marching out of the field of Edom,” and by “Seir being an inheritance”; as also by the above words in Isaiah: “He calleth unto me out of Seir, Watchman, what of the night? The watchman said, The morning cometh, and also the night”; “the morning cometh” denotes the Lord’s advent (n. 2405, 2780), and the consequent enlightenment to those who are in night (that is, in ignorance), but enlightenment from the Lord’s Divine natural (n. 4211). As most of the things in the Word have also an opposite sense, so likewise has “Seir”; as in Ezekiel 25:8, 9; 35:2–15, and occasionally in the historicals of the Word.

4241. *The field of Edom.* That this signifies the derivative truth (that is, truth from good) is evident from the signification of the “field of Edom” as being the Lord’s Divine natural as to good, with which are conjoined the doctrinal things of truth, or truths (see n. 3302, 3322). The “derivative truths,” or those which are from good, are distinct from the truths from which is good. The truths from which is good are those with which man imbues himself before regeneration; but the truths which are from good are those with which he imbues himself after regeneration, for after regeneration truths proceed from good, because the man then perceives and knows from good that they are true. Such truth, thus the truth of good is what is signified by the “field of Edom”; as also in the passage cited above from the book of Judges: “O Jehovah, when thou wentest forth out of Seir, when thou marchedst out of the field of Edom” (Judg. 5:4).

4242. *And he commanded them, saying, Thus shall ye say unto my lord Esau.* That this signifies the first acknowledgment of good as being in the higher place may be seen from the signification here of “commanding the messengers to say” as being reflection and the consequent perception that it is so (see n. 3661, 3682), consequently acknowledgment; and from the representation of Esau as being good (n. 4234, 4239). That good was in the higher place is signified by his not calling Esau his “brother,” but his “lord,” and also (as follows) by his calling himself his “servant,” and afterwards speaking in the same manner. (That while man is being regenerated truth is apparently in the first place and good in the second; but good in the first place and truth in the second when he has been regenerated, may be seen above, n. 1904, 2063, 2189, 2697, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579, 3603, 3701.) This is also what is meant by the prophetic utterance of Isaac the father to Esau his son:

By thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck (Gen. 27:40).

It is the inversion of state foretold in these prophetic words which is treated of in the present chapter.

4243. *I have sojourned with Laban, and have tarried until now.* That this signifies that he had imbued himself with the good signified by “Laban” is evident from the representation of Laban as being mediate good, that is, good not genuine, but still serving to introduce genuine truths and goods (see n. 3974, 3982, 3986, 4063); from the signification of “sojourning” as being to be instructed (see n. 1463, 2025); and from the signification of “tarrying” or “staying” as being predicated of a life of truth with good (n. 3613); here being to imbue with. Hence it is evident that by the words “I have sojourned with Laban, and have tarried until now” is signified that he had imbued himself with the good signified by Laban.

[2] The case herein is this: truth cannot be implanted in good except by mediate things, such as have been treated of in the preceding chapters, in which is described Jacob’s sojourning and tarrying with Laban, and his acquisition of a flock there. In the present chapter is described the process of conjunction, and thus the inversion of state, in the order which exists when truth is being made subordinate to good. Truth is apparently in the first place, when a man is learning truth from affection, but does not yet live so much in accordance with it. But good is in the first place when he lives according to the truth which he has learned from affection; for truth then becomes good, inasmuch as the man then believes it to be good to do according to the truth. They who have been regenerated are in this good; and they also who have conscience, that is, who no longer reasoned whether a thing is true, but do it because it is true, and thus have imbued themselves with it in faith and in life.

4244. *And I had ox and ass, flock and manservant and handmaid.* That this signifies acquisitions therein in their order is evident from the signification of “ox and ass, flock and man-servant and handmaid” as being instrumental goods and truths both exterior and interior, thus acquisitions in their order. That an “ox” is

exterior natural good, and an “ass” exterior natural truth, may be seen above, n. 2781; and that a “flock” is interior natural good, a “manservant” its truth, and a “handmaid” the affection of this truth is evident from the signification of each as explained several times above. These goods and truths are the acquisitions here treated of, and that they are named in their order is manifest; for the exterior are the ox and the ass; and the interior are the flock, the manservant, and the handmaid.

4245. *And I send to tell my lord, to find grace in thine eyes.* That this signifies instruction concerning his state, and also the condescension and humiliation of truth in the presence of good is evident from the signification of “sending to tell” as being to instruct concerning one’s state. That there then follow condescension and humiliation of truth in the presence of good is manifest; for Jacob calls him his “lord,” and says, “to find grace in thine eyes,” which are words of condescension and humiliation. There is here described the nature of the state when the inversion is taking place, that is, when truth is being made subordinate to good, or when they who have been in the affection of truth are beginning to be in the affection of good. But that there is such inversion and subordination is not apparent to any but those who have been regenerated, and to those only of the regenerated who reflect.

There are few at this day who are being regenerated, and still fewer who reflect; for which reason the things here said about truth and good cannot but be obscure, and perchance of such a nature as not to be acknowledged; especially with those who put the truths of faith in the first place, and the good of charity in the second; and who consequently think much about doctrinal things, but not about the goods of charity; and think of eternal salvation as being from the former, but not from the latter. They who think in this manner can in no wise know, still less perceive, that the truth of faith is subordinated to the good of charity. The things which man thinks, and from which he thinks, affect him. If he should think from the goods of charity, he would then plainly see that the truths of faith are in the second place and he would then also see the truths themselves as in light; for the good of charity is like a flame

that gives light, and thus enlightens each and all things which the man had before supposed to be true; and he would also perceive how falsities had intermingled themselves, and had put on the appearance of being truths.

4246. Verses 6–8. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee, and four hundred men with him. And Jacob feared exceedingly, and was distressed; and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps. And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.* “And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee” signifies that good flows in continually, so as to appropriate to itself; “and four hundred men with him” signifies its state now, that it may take the prior place; “and Jacob feared exceedingly, and was distressed” signifies the state when it is being changed; “and he halved the people that was with him, and the flock, and the herd, and the camels, into two camps” signifies the preparation and disposal of the truths and goods in the natural to receive the good represented by Esau; “and he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape” signifies according to every event.

4247. *And the messengers returned to Jacob, saying, We came to thy brother, to Esau, and moreover he cometh to meet thee.* That this signifies that good flows in continually, so as to appropriate to itself (namely, truths) is evident from the signification of “brother,” here Esau as being good, (namely, that of the Lord’s Divine natural, of which above); and from the signification of “coming to meet” as being to flow in (concerning which in what follows); and as influx is signified, so is appropriation.

[2] From what has been said several times before on this subject, it may be seen how the case is with good and truth, and with the influx of good into truth, and with the appropriation of truth by good, namely, that good is continually flowing in, and that truth receives it, for truths are the vessels of good. The Divine good

cannot be applied to any other vessels than genuine truths, for they correspond to each other. When a man is in the affection of truth (in which he is in the beginning before he begins to be regenerated), even then good is continually flowing in, but as yet has no vessels (that is, truths) into which to apply itself (that is, to be appropriated); for in the beginning of regeneration man is not as yet in knowledges. At that time, however, as good is continually flowing in, it produces the affection of truth, which is from no other source than the continual endeavor of Divine good to flow in. From this it is evident that even at that time good is in the first place, and acts the principal part, although it appears as if it were truth that did this. But when a man is being regenerated (which takes place in adult age when he is in knowledges), good then manifests itself; for the man is not then so much in the affection of knowing truth as in the affection of doing it.

Heretofore truth had been in his understanding, but now it is in his will; and when it is in the will, it is in the man; for the will constitutes the man himself. Such is the constant circle in man that everything of knowledge is insinuated through the sight or through the hearing into the thought, and from this into the will, and from the will through the thought into act. Or again from the memory, which is like an internal eye, or internal sight, there is a similar circle—from this sight through the thought into the will, and from the will through the thought into act; or if anything hinders, into the endeavor to act, which as soon as that which hindered is removed, goes forth into act.

[3] From this it is evident how the case is with influx, and with the appropriation of truth by good, namely, that first of all the truths of faith are insinuated through the hearing or through the sight, and are then stored up in the memory; from which they are successively elevated into knowledge, and at last flow into the will, and when in this they proceed thence through thought into act; and if they cannot go into act, they are in endeavor, which is itself an internal act, and whenever there is an opportunity this becomes an external act. Be it known, however, that while there is this circle, nevertheless it is good which produces the circle; for the life which

is from the Lord does not flow in except into good, thus through good, and this from the inmosts. That the life which flows in through the inmosts produces this circle, may be seen by everyone, for without life nothing is produced; and as the life which is from the Lord does not flow in except into good and through good, it follows that good is that which produces; and that it flows into truths, and appropriates them to itself, insofar as the man is in the knowledges of truth, and is at the same time desirous to receive them.

4248. *And four hundred men with him.* That this signifies its state now, that it may take the prior place is evident from the signification of “four hundred” as properly being temptations and their duration (see n. 2959, 2966). This is the state which is meant as may be seen from what follows, namely, that “he feared exceedingly, and was distressed,” and therefore “halved his camp into two” (verses 7–8); and also that out of fear he made ardent supplication to Jehovah (verses 9–12); and finally wrestled with an angel, by which wrestling is signified temptation as will be evident from the explication of this wrestling in what follows in this chapter. When the state with the man who is being regenerated is being inverted, that is, when good takes the first place, then come temptations. Before this time the man cannot undergo them, because he is not yet in the knowledges wherewith to defend himself, and to which he may have recourse for comfort. For this reason also no one undergoes temptations until he has arrived at adult age. Temptations are what unite truths to good (see n. 2272, 3318, 3696, 3928). From this it is manifest that by the “four hundred men with him” is signified the state, that good may take the prior place.

4249. *And Jacob feared exceedingly, and was distressed.* That this signifies the state when it is being changed is evident from the fact that fear and distress are what is first in temptations, and that when the state is being inverted or changed these take precedence. The arcana which lie hidden more at large in what is here said—that Esau went to meet Jacob with four hundred men, and that Jacob

therefore feared and was distressed—cannot easily be set forth to the apprehension, for they are too interior.

This only may be presented: that when good is taking the prior place and is subordinating truths to itself, which takes place when the man is undergoing spiritual temptations, the good that then flows in from within is attended with very many truths which have been stored up in his interior man. These cannot come to his mental view and apprehension until good acts the first part, for then the natural begins to be enlightened by good, whence it becomes apparent what things in it are in accord, and what are discordant, from which come the fear and distress that precede spiritual temptation. For spiritual temptation acts upon the conscience, which is of the interior man; and therefore when he enters into this temptation the man does not know whence come such fear and distress, although the angels with him know this well; for the temptation comes from the angels holding the man in goods and truths while evil spirits are holding him in evils and falsities.

[2] For the things that come forth with the spirits and angels who are with a man are perceived by the man exactly as if they were in him; for while a man is living in the body, and does not believe that all things flow in, he supposes that the things which come forth interiorly are not produced by causes outside of him, but that all the causes are within him, and are his very own; yet such is not the case. For whatever a man thinks and whatever he wills (that is, his every thought and his every affection) are either from hell or from heaven. When he thinks and wills evils, and is delighted with the consequent falsities, he may know that his thoughts and affections are from hell; and while he is thinking and willing goods, and is delighted with the derivative truths, he may know that they are from heaven, that is, through heaven from the Lord. But the thoughts and affections that appertain to a man appear for the most part under another aspect; as for example, the combat of evil spirits with angels that arises from the things which appertain to a man who is to be regenerated, appears under the aspect of fear and distress, and of temptation.

[3] These statements cannot but appear to man as paradoxes, because almost every man of the church at this day believes that all the truth which he thinks and the good which he wills and does are from himself, although he says otherwise when he speaks from the doctrine of faith. Nay, of such a nature is man that if anyone should say to him that there are evil spirits from hell who are flowing into his thought and will when he thinks and wills evils, and angels from heaven when he thinks and wills goods, he would stand amazed that anyone should maintain such a thing; for he would say that he feels life in himself, and thinks from himself and wills from himself. From this feeling in himself he forms his belief, and not from his doctrine; when yet the doctrine is true, but the feeling fallacious. It has been given me to know this from an almost continual experience of many years, and so to know it that no doubt whatever remains.

4250. *And he halved the people that was with him, and the flock, and the herd, and the camels, into two camps.* That this signifies the preparation and disposal of the truths and goods in the natural to receive the good represented by Esau is evident from the signification of “people” as being truths, and also falsities (see n. 1259, 1260, 3581); from the signification of “flock” as being interior goods, and also things not good; from the signification of “herd” as being exterior goods, and also things not good (n. 2566, 4244); from the signification of “camels” as being exterior or general truths, and also things not true (n. 3048, 3071, 3143, 3145); and from the signification of “camps” as being order—in a good sense genuine order, and in the opposite sense order not genuine (see n. 4236). That by “to halve” is here meant to divide into two, and thus to dispose one’s self to receive is manifest.

How these things are circumstanced is evident from what was said just above, namely, that when good flows in as is the case when the order is being inverted and good is taking the prior place, the natural is then enlightened, and it is seen what is genuine truth and good therein, and what not genuine; and the one kind is also discerned from the other, and thus some are retained, while others are removed; and hence the order becomes altogether different

from what it had been before. For when good rules it is attended with this effect, because truths are then nothing but ministers and servants, and are disposed more and more nearly in accordance with heavenly order, according to the reception of good by truths, and also according to the quality of the good; for good takes its quality from truths.

4251. *And he said, If Esau come to the one camp, and smite it, then there will be a camp left for escape.* That this signifies according to every event is evident from the signification of a “camp” as being order (as just above); from the signification of “smiting” as being to destroy; and from the signification of “there will be a camp left for escape” as being that order should not perish in the natural, but that something should remain; and thus that there should be preparation and disposal in accordance with every event. For so long as truth has the dominion in the natural, it cannot see what is genuine truth and what not genuine, nor what is good; but when the good which is of love to the Lord and of charity toward the neighbor has the dominion therein, then it sees this; and hence it is that when that time or state is at hand in which good takes the dominion, the man is almost in ignorance of what good and truth are, and thus of what is to be destroyed and what retained—as is plainly manifest in temptations. When a man is in such ignorance, then are made preparation and disposal, not by the man, but by the Lord; in the present case, by the Lord in himself, because the Lord by his own power disposed and reduced all things in himself into Divine order.

4252. Verses 9–12. *And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee; I am less than all the mercies, and all the truth which thou hast done with thy servant; for in my staff I passed over this Jordan, and now I am in two camps. Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, the mother upon the sons. And thou saidst, I will surely do well with thee, and I will make thy seed as the sand of the sea, which is not numbered for multitude.* “And Jacob said, O God of my father Abraham, and God of my

father Isaac, O Jehovah” signifies the holy of preparation and disposal; “that saith unto me, Return unto thy land, and to thy birth, and I will do well with thee” signifies for conjunction with Divine good and truth; “I am less than all the mercies, and all the truth, which thou hast done with thy servant” signifies humiliation in that state as to good and as to truth; “for in my staff I passed over this Jordan, and now I am in two camps” signifies that from little there was now much. “Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him” signifies the state relatively, because it made itself prior; “lest he come and smite me, the mother upon the sons” signifies that it is about to perish; “and thou saidst, I will surely do well with thee” signifies that nevertheless it would then obtain life; “and I will make thy seed as the sand of the sea, which is not numbered for multitude” signifies that there would then be fructification and multiplication.

4252a. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah. That this signifies the holy of preparation and disposal is evident from the signification of “God of my father Abraham” as being the Divine itself of the Lord (see n. 3439); and from the signification of “God of my father Isaac” as being his Divine human (n. 3704, 4180). And because each is Jehovah, it is said, “O God of my father Abraham, and God of my father Isaac, O Jehovah.” But here is signified the holy which proceeds from the Divine, for all the holy is therefrom. That the holy is signified is because it was in the natural which is represented by Jacob wherein the good represented by Esau was not yet conjoined with truth. For the subject is now the state of the reception of good; here, the state of preparation and disposal for its being received. Jacob’s supplication involves nothing else; and therefore by these words is signified the holy of preparation and disposal.

4253. That saith unto me, Return unto thy land, and to thy birth, and I will do well with thee. That this signifies conjunction with Divine good and truth is evident from what was said before (n. 4069–4070), where are nearly the same words.

4254. *I am less than all the mercies, and all the truth, which thou hast done with thy servant.* That this signifies humiliation in that state as to good and as to truth is evident from “mercy” being predicated of the good of love, and from “truth” being predicated of the truth of faith (see n. 3122). That these are words of humiliation is manifest, and from this it is evident that by them is signified humiliation in that state as to good and as to truth.

4255. *For in my staff I passed over this Jordan, and now I am in two camps.* That this signifies that from little there was much is evident from the signification of a “staff” as being power, and as being predicated of truth (see n. 4013, 4015); from the signification of “Jordan” as being initiation into the knowledges of good and truth, concerning which in what follows; and from the signification of “two camps” as being goods and truths (see above, n. 4250); for the two camps here are the people, the flock, the herd, and the camels, which he halved. From this it is evident what is signified by these words in the proximate sense, namely, that he who is represented by Jacob had but little truth when he was being initiated into knowledges, and that he afterwards had many truths and goods; or what is the same, that from little he had much. From the explications already given, it is manifest that in the internal sense the subject treated of has been the Lord, how he made the human in himself Divine—and this by successive steps according to order—and thus his progress into intelligence and wisdom, and at last into what was Divine. From this is manifest what is meant by “from little to much.”

[2] That the “Jordan” denotes initiation into the knowledges of good and truth is because it was a boundary of the land of Canaan. That all the boundaries of that land signified things that are first and last of the Lord’s kingdom, and those also that are first and last of his church, and thus those that are first and last of the celestial and spiritual things which constitute his kingdom and his church, may be seen above (n. 1585, 1866, 4116, 4240). Hence the Jordan, because it was a boundary, signified initiation into the knowledges of good and truth, for these are first; and at last, when the man becomes a church, or a kingdom of the Lord, they become last.

[3] That the “Jordan” signifies these things is also evident from other passages in the Word as in David:

O my God, my soul is bowed down upon me, therefore will I remember thee from the land of Jordan and of the Hermons, from the mountain of littleness (Ps. 42:6);

“to remember from the land of Jordan” denotes from what is last, thus from what is low. Again:

Judah became his sanctuary israel his dominion; the sea saw it and fled, Jordan turned itself away backwards (Ps. 114:2–3, 5);

where “Judah” denotes the good of celestial love, and “Israel” the good of spiritual love (n. 3654); the “sea” denotes the knowledges of truth (n. 28); “Jordan” the knowledges of good, which are said to “turn themselves backwards” when the good of love obtains the dominion; for then knowledges are regarded from this good, but not good from them—according to what has been often shown above.

[4] In the book of Judges:

Gilead dwelleth in the passage of the Jordan; and Dan, why shall he fear ships? (Judg. 5:17);

“Gilead” denotes sensuous good, or pleasure, by which man is first initiated when being regenerated (n. 4117, 4124); “to dwell in the passage of the Jordan” denotes in those things which are for initiation, and which are thus the first and the last of the church and kingdom of the Lord. These were also represented by the Jordan when the sons of Israel entered into the land of Canaan (Josh. 3:14–17; 4:1–24). For by the land of Canaan was represented the kingdom of the Lord (n. 1413, 1437, 1607, 3038, 3481, 3686, 3705). And by the Jordan’s being divided, and their passing over on dry ground, was signified the removal of evils and falsities, and the admission of those who are in goods and truths. Similar is the meaning of the waters of the Jordan being divided by Elijah when he was taken up into heaven (2 Kings 2:8); and by

Elisha when he entered upon the prophetic office in Elijah's place (2 Kings 2:14).

[5] Naaman's being healed of his leprosy by washing himself seven times in the Jordan according to the command of Elisha (2 Kings 5:1–14), represented baptism; for baptism signifies initiation into the church and into those things which are of the church; thus regeneration and the things of regeneration. Not that anyone is regenerated by baptism, but that this is the sign of it, which he should remember. And as the things of the church are signified by baptism, and the same by the Jordan as stated above, the people were therefore baptized in the Jordan by John (Matt. 3:6; Mark 1:5). And the Lord also willed to be himself baptized in it by John (Matt. 3:13–17; Mark 1:9).

[6] Because the Jordan signifies the things which are first and last of the Lord's kingdom and church, such as the knowledges of good and truth (for by these man is introduced), the Jordan is also mentioned as a boundary of the new earth or holy land, in Ezekiel 47:18. That the new earth or holy land is the Lord's kingdom, and also the new church, which is the Lord's kingdom on the earth, may be seen above (n. 1733, 1850, 2117, 2118e, 3355e).

4256. Rescue me I pray from the hand of my brother, from the hand of Esau; for I fear him. That this signifies the state relatively, because it made itself prior is evident from what has been said occasionally above, especially when treating of the birthright which Jacob procured for himself by the pottage of lentils, and of the blessing which he took away from Esau by craft. What was thereby represented and signified may be there seen, namely, that when man is being regenerated truth is apparently in the first place, and good in the second; but that good is actually in the first place and truth in the second, and is manifestly so when he is regenerate (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247). When therefore the order is being inverted, and good is taking its prior place manifestly (that is, when it is beginning to have the dominion over truth), the natural man is in fear and distress (n. 4249), and also enters into temptations. The reason is

that when truth was in the first place, that is, when it seemed to itself to have the dominion, falsities intermingled themselves; for from itself truth cannot see whether it is truth, but must see this from good; and where falsities are, there is fear at the approach of good. Moreover, all who are in good begin to fear when falsities appear in light from good; for they fear falsities, and will them to be extirpated; but this is impossible if the falsities stick fast, except by Divine means from the Lord. This is the reason why those who are to be regenerated after fear and distress come also into temptations, for temptations are the Divine means for removing the falsities. This is the most secret cause why man when being regenerated undergoes spiritual temptations. But this cause is in no way apparent to the man, because it is above the sphere of his observation as is everything which moves, harasses, and torments the conscience.

4257. *Lest he come and smite me, the mother upon the sons.* That this signifies that it is about to perish is evident without explication. "To smite the mother upon the sons" was a form of speech among the ancients who were in representatives and significatives, signifying the destruction of the church and of all things that are of the church, either in general or in particular with the man who is a church. For by "mother" they understood the church (see n. 289, 2691, 2717), and by "sons" the truths that are of the church (see n. 489, 491, 533, 1147, 2623, 3373). Hence "to smite the mother upon the sons" denotes to perish altogether. Man also perishes altogether when the church and what belongs to the church in him perishes, that is, when the affection of truth, which is properly signified by "mother," and which produces the church in man is destroyed.

4258. *And thou saidst, I will surely do well with thee.* That this signifies that nevertheless it would then obtain life is evident from the signification of "doing well" as being to obtain life. For by Jacob is represented truth; and truth has not life from itself, but from the good which flows into it as frequently shown above. Hence it is that "doing well" here signifies obtaining life. The life of truth from good is also here treated of.

4259. *And I will make thy seed as the sand of the sea, which is not numbered for multitude.* That this signifies that there would then be fructification and multiplication is evident from the signification of “seed” as being the faith of charity, and also charity itself (see n. 1025, 1447, 1610, 2848, 3373). That “to make this as the sand of the sea, which is not numbered for multitude” is multiplication is manifest. Fructification is predicated of good, which is of charity; and multiplication of truth, which is of faith (see n. 913, 983, 2846, 2847).

4260. Verses 13–15. *And he passed that night there, and he took of that which came into his hand a present for Esau his brother: two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.* “And he passed the night there in that night” signifies in that obscure state; “and he took of that which came into his hand a present for Esau his brother” signifies things Divine to be initiated into celestial natural good; “two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams” signifies goods and thence truths Divine; “thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals” signifies things of service, general and special.

4261. *And he passed that night there.* That this signifies in that obscure state is evident from the signification of “passing the night,” and also of “night” as being an obscure state (see n. 1712, 3693).

4262. *And he took of that which came into his hand a present for Esau his brother.* That this signifies things Divine to be initiated into celestial natural good is evident from the signification of “taking of that which came into his hand” as being from those things which befell from forethought, and thus those which were from Divine providence; and as those things which are of the Divine providence are Divine, by “taking of that which came into his hand” are here signified things Divine; from the signification of a “present” as being initiation (of which in what follows); and from the representation of Esau as being the Divine natural as to good

(see n. 3302, 3322, 3504, 3599), here as to celestial good, because the natural was not yet made Divine.

[2] That a “present” signifies initiation is because it was given to gain good will and favor; for in old time the presents which were given and offered had various significations; those which were given on approaching kings and priests signified one thing, and those which were offered upon the altar, another; the former signified initiation, but the latter, worship (n. 349). For all sacrifices in general, of whatever kind, were called “presents”; but the meat offerings which were bread and wine, or cakes with a libation, were specifically so called; for in the original language “meat offering” signifies a “present.”

[3] That they gave presents to kings and priests on approaching them is evident from many passages in the Word as when Saul consulted Samuel (1 Sam. 9:7–8); when they who despised Saul did not offer him a present (1 Sam. 10:27); when the queen of Sheba came to Solomon (1 Kings 10:2); and also all the others of whom it is said:

All the earth sought the faces of Solomon, to hear his wisdom; and they offered every man his present, vessels of silver, and vessels of gold, and garments, and arms, and spices, horses, and mules (1 Kings 10:24–25).

And as this was a holy ritual, signifying initiation, the wise men from the east also, who came to Jesus just after his birth, brought presents—gold, frankincense, and myrrh (Matt. 2:11); “gold” signified celestial love; “frankincense,” spiritual love; and “myrrh,” these loves in the natural.

[4] That this ritual was commanded is evident in Moses:

The faces of Jehovah shall not be seen empty (Exod. 23:15; Deut. 16:16–17);

and that the presents given to priests and kings were as if given to Jehovah is evident from other places in the Word. That presents

which were sent signified initiation is manifest from the presents which the twelve princes of Israel sent to initiate the altar, after it was anointed (Num. 7); where their presents are called “the initiation” (Num. 7:88).

4263. *Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams.* That this signifies goods and thence truths Divine is evident from the signification of “she-goats” and of “ewes” as being goods (see n. 3995, 4006, 4169); and from the signification of the “he-goats” and “rams” as being truths (n. 4005, 4170); here, goods and truths Divine. That goods and truths are mentioned so many times, and are signified by so many various things is because all the things of heaven and of the church have reference thereto; the things of love and charity to goods, and the things of faith to truths. But still the differences among them as to genera and as to species are innumerable, and indeed endless as is evident from the fact that all who are in good are in the Lord’s kingdom; and yet no society there, nor indeed an individual in a society is in the same good as another. For one and the same good is never possible with two, and still less with many, for in this case these would be one and the same, and not two, still less many. Every one consists of various things, and this by heavenly harmony and concord.

4264. *Thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals.* That this signifies things of service general and special is evident from the signification of “camels and their colts,” and of “heifers and bullocks,” also of “she-asses and their foals” as being the things which are of the natural man (concerning which see above—as to camels, n. 3048, 3071, 3143, 3145; bullocks, n. 1824, 1825, 2180, 2781, 2830; and she-asses, n. 2781). That the things which are of the natural man are relatively things of service may also be seen above (n. 1486, 3019, 3020, 3167). Hence it is that by these animals are signified things of service general and special. As regards the number, of she-goats two hundred, of he-goats twenty, of ewes two hundred, of rams twenty, of camels and their colts thirty, of heifers forty, of bullocks ten, of she-asses twenty, and of their foals ten, these are arcana

which cannot be opened without much explication and ample deduction; for all numbers in the Word signify actual things (n. 482, 487, 575, 647, 648, 755, 813, 1988, 2075, 2252, 3252); and what they signify has been shown in the foregoing pages where they have occurred.

[2] I have sometimes wondered that when the speech of the angels fell down into the world of spirits, it fell also into various numbers; and also that where numbers were read in the Word, real things were understood by the angels. For number never penetrates into heaven, because numbers are measures of both space and of time, these being of the world and of nature, to which in the heavens correspond states and changes of states. The most ancient people, who were celestial men and had communication with angels, knew what was signified by every number, even by the compound ones; and from them their signification was handed down to their posterity, and to the sons of the ancient church. These are things which will hardly be credited by the man of the church at this day, who believes nothing to have been stored up in the Word more holy than what appears in the letter.

4265. Verses 16–23. *And he gave into the hand of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee saying, Whose art thou, and whither goest thou, and whose are these before thee? Then thou shalt say, Thy servant Jacob's; this is a present sent unto my lord Esau; and behold he is behind us. And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him. And ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterwards I will see his faces; peradventure he will lift up my faces. And the present passed over before him, and he passed the night in that night in the camp. And he rose up in that night, and he took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok. And he took them, and caused them to pass the river, and caused to pass what he had.* “And he gave into the hand of his servants each

drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove” signifies an orderly arrangement in regard to the way in which they were to be initiated; “and he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou, and whither goest thou, and whose are these before thee? Then thou shalt say, Thy servant Jacob’s; this is a present sent unto my lord Esau; and behold he also is behind us” signifies submission; “and he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him” signifies a continuation; “and ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces” signifies preparation for what follows; “and the present passed over before him” signifies the effect; “and he passed the night in that night in the camp” signifies the things which follow; “and he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok” signifies the first instilling of the affections of truth together with the truths acquired; “the passage of Jabbok” is the first instilling; “and he took them, and caused them to pass the river, and caused to pass what he had” signifies further instilling.

4266. And he gave into the hands of his servants each drove by itself; and said unto his servants, Pass over before me, and put a space between drove and drove. That this signifies an orderly arrangement in regard to the way in which they were to be initiated is evident from the signification of “giving into the hand” as being to instruct with power (that the “hand” denotes power, see n. 878, 3091, 3387, 3563); from the signification of “servants” as being the things of the natural man (n. 3019, 3020), for all things of the natural or external man are subordinated to the spiritual or internal man, and hence all things in it are relatively things of service, and are called “servants”; from the signification of a “drove” as being memory knowledges, and also knowledges, thus doctrinal things (see n. 3767, 3768), which so long as they are in the natural or external man (that is, in its memory), and are not yet implanted in the spiritual or internal man, are signified by the “droves given to

the hand of the servants”; from the signification of “each by itself” as being to everyone according to classes, or according to genera and species; from the signification of “passing over before me,” and of “putting a space between drove and drove” as being to prepare the way for the good which was to be received; for the subject here treated of is the reception of good by truth, and the conjunction of these in the natural man. From these several particulars it is manifest that by all these things in general is signified an orderly arrangement in regard to the way in which they were to be initiated. As regards the initiation of truth into good in the natural man, this cannot possibly be set forth to the apprehension; for the man of the church at this day does not even know what the internal or spiritual man is, although he very often speaks of it. Neither does he know that in order to become a man of the church, truth must be initiated into good in the external or natural man; still less that there is any orderly arrangement by the Lord in that man in order to effect its conjunction with the internal man. These things, which are most general, are at this day so hidden that they are not known to exist; and therefore to set forth the particulars which are here contained in the internal sense respecting orderly arrangement and initiation, would be speaking nothing but arcana, and thus things merely incredible; consequently it would be speaking in vain, or like throwing seed upon water or sand. This is the reason why the particulars are passed over, and why here as also in what follows in these verses, the generals only are set forth.

4267. And he commanded the first, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou, and whither goest thou, and whose are these before thee? Then thou shalt say, Thy servant Jacob’s; this is a present sent unto my lord Esau; and behold he also is behind us. That this signifies submission is evident in like manner from the internal sense of the several words, from which this general sense results. That this is submission, and that things relating to submission are signified is manifest; for he commanded his servants to call his brother “lord,” and himself “servant,” and to say that a present was sent as by a servant to his lord. That good is relatively a lord, and truth relatively a servant, and that they are nevertheless called “brethren,” has been shown many times. They are called “brethren” because when good and truth have been

conjoined, good is then presented in truth as in an image, and they afterwards act in conjunction to produce the effect. But good is called “lord” and truth “servant” before they have been conjoined, and still more so when there is a dispute about the priority.

4268. *And he commanded also the second, and the third, and all that went after the droves, saying, According to this word shall ye speak unto Esau, when ye find him.* That this signifies a continuation, namely, of the orderly arrangement and submission is evident from what was said just above without further explication (n. 4266, 4267).

4269. *And ye shall also say, Behold thy servant Jacob is behind us; for he said, I will expiate his faces in a present that goeth before me, and afterward I will see his faces; peradventure he will lift up my faces.* That this signifies preparation for what follows, and that *the present passed over before him* signifies the effect, and also that *he passed the night in that night in the camp* signifies the things which follow is evident from the several words in the internal sense, which manifestly imply preparation for his being kindly received. But how the case is with the particulars, cannot be unfolded to the apprehension, for so long as the generals are not known, the singulars of the same subject cannot fall into any light, but into mere shade. General notions must precede; and unless there are these, the singulars find no hospice where they may enter. In a hospice where there is mere shade, they are not seen; and in a hospice where there are falsities, they are either rejected, or suffocated, or perverted; and where there are evils, they are derided. It is sufficient that there be received these generals—that man must be regenerated before he can enter into the Lord’s kingdom (John 3:3); that until he is being regenerated, truth is apparently in the first place and good in the second; but that when he is being regenerated the order is inverted, and good is in the first place and truth in the second; also, that when the order is being inverted, the Lord so disposes and arranges in order in the natural or external man, that truth is there received by good, and submits itself to good, so that the man no longer acts from truth, but from good (that is, from charity); and further, that he acts from charity when

he lives according to the truths of faith, and loves doctrine for the sake of life. The process of these things which are here contained in the internal sense in regard to the orderly arrangement, initiation, and submission of truth before good, appears before the angels in clear light; for such things are of angelic wisdom, although man sees nothing of them. Nevertheless they who are in simple good from simple faith are in the faculty of knowing these things; and if on account of worldly cares and gross ideas arising therefrom they do not apprehend them in the life of the body, they nevertheless do so in the other life, where worldly and bodily things are removed; for they are then enlightened and come into angelic intelligence and wisdom.

4270. *And he rose up in that night, and took his two women, and his two handmaids, and his eleven sons, and passed over the passage of Jabbok.* That this signifies the first instilling of the affections of truth together with the truths acquired is evident from the signification of the “two women,” here Rachel and Leah as being affections of truth (see n. 3758, 3782, 3793, 3819); from the signification of the “two handmaids,” here Bilhah and Zilpah as being exterior affections of truth that serve as means (n. 3849, 3931); from the signification of the “sons” as being truths (n. 489, 491, 533, 1147, 2623, 3373); and from the signification of the “passage of Jabbok” as being the first instilling. That the “Jabbok” denotes the first instilling is because it was a boundary of the land of Canaan. That all the boundaries of that land were significative of the celestial and spiritual things of the Lord’s kingdom, according to their distance and situation, see n. 1585, 1866, 4116, 4240; and thus also the ford or passage of the Jabbok, which was such relatively to the land of Canaan beyond Jordan, and was the boundary of the inheritance of the sons of Reuben and Gad as is evident from Num. 21:24; Deut. 2:36, 37; 3:16, 17; Josh. 12:2; Judges 11:13, 22. That that land fell to these as an inheritance was because by Reuben was represented faith in the understanding, or doctrine, which is the first of regeneration, or truth of doctrine in the complex by which the good of life is attained (see n. 3861, 3866); and by Gad were represented the works of faith (n. 3934). These truths of faith or doctrinal things, and the works of faith which are first exercised, are the things through which the man

who is being regenerated is insinuated into good. It is for this reason that by the “passage of Jabbok” is signified the first instilling.

4271. *And he took them, and caused them to pass the river, and caused to pass what he had.* That this signifies further instilling is evident from what has been said just above; for he caused to pass not only the women, the handmaids, and the sons, but also the herd and flock, thus all that he had, into the land of Canaan, in which he met Esau. And as the subject treated of in the internal sense is the conjunction of truth with good in the natural, by passing over the river nothing else is signified than the first instilling; and here where the same things are still said, and it is also added that he caused to pass all that he had, there is signified further instilling.

4272. Verses 24, 25. *And Jacob remained alone, and there wrestled a man with him until the dawn arose. And he saw that he prevailed not over him, and he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint in his wrestling with him.* “And Jacob remained alone” signifies the good of truth procured, which was in this case the last or ultimate; “and there wrestled a man with him” signifies temptation as to truth; “until the dawn arose” signifies before the conjunction of the natural good signified by “Jacob” with the celestial spiritual or the Divine good of truth; “and he saw that he prevailed not over him” signifies that he overcame in temptations; “and he touched the hollow of his thigh” signifies where celestial spiritual good is conjoined with the natural good signified by Jacob; “and the hollow of Jacob's thigh was out of joint in his wrestling with him” signifies that as yet truth had not the power of completely conjoining itself with good. These same two verses relate also to Jacob himself and his posterity, and in this case the quality of these is signified. In this sense, by “touching the hollow of his thigh” is signified where conjugal love is conjoined with natural good; and by “the hollow of Jacob's thigh being out of joint in his wrestling with him” is signified that in the posterity of Jacob this conjunction was wholly injured and displaced.

4273. *And Jacob remained alone.* That this signifies the good of truth procured, which was in this case the last or ultimate is evident from the representation here of Jacob as being the good of truth. What Jacob had represented has been shown in the preceding pages, and also that he represented various things in the natural, because the state of truth and good is of one kind in the beginning, of another in its progress, and still another in the end (n. 3775, 4234); here, he represents the good of truth. The reason of this representation is that his wrestling is presently treated of, by which in the internal sense is signified temptation; and because he was named "Israel," by whom is represented the celestial spiritual man; and also because in what next follows his conjunction with Esau is treated of, by which conjunction is signified the initiation of truth into good. These are the reasons why Jacob now represents the last or ultimate good of truth in the natural.

4274. *And there wrestled a man with him.* That this signifies temptation as to truth is evident from the signification of "wrestling" as being temptation. Temptation itself is nothing else than a wrestling or combat; for truth is assaulted by evil spirits and is defended by the angels who are with the man. The perception of this combat by the man is the temptation (n. 741, 757, 761, 1661, 3927, 4249, 4256). But no temptation can take place unless the man is in the good of truth, that is, in the love or affection of it. For he who does not love his truth, or is not affected by it, cares nothing for it; but he who loves it is in anxiety lest it should suffer injury. Nothing else produces the understanding life of man except that which he believes to be true, nor his will life except that which he has impressed upon himself as being good; and therefore when that is assaulted which he believes to be true, the life of his understanding is assaulted; and when that which he has impressed upon himself as being good is assaulted, the life of his will is assaulted; so that when a man is being tempted, his life is at stake. That the first of combat is as to truth, or concerning truth is because this is what he principally loves, and that which is of anyone's love is that which is assaulted by evil spirits; but after the man loves good more than truth, which takes place when the order is being inverted, he is tempted as to good. But what temptation is few know, because at this day few undergo any temptation, for no

others can be tempted than those who are in the good of faith, that is, in charity toward the neighbor. If they who are not in this charity were to be tempted, they would succumb at once; and they who succumb come into the confirmation of evil and the persuasion of falsity; for the evil spirits with whom they are thus associated then conquer within them. This is the reason why at this day few are admitted into any spiritual temptation, but only into some natural anxieties, in order that they may thereby be withdrawn from the loves of self and of the world, into which they would otherwise rush without restraint.

4275. *Until the dawn arose.* That this signifies before the conjunction of the natural good signified by “Jacob” with the celestial spiritual, or the Divine good of truth is evident from the signification of the “dawn” as being in the supreme sense the Lord, in the representative sense his kingdom, and in the universal sense the celestial of love (n. 2405); here, the celestial spiritual. For when the dawn arose, Jacob was named Israel, by whom is signified the celestial spiritual man; wherefore “before the arising of the dawn” denotes before the conjunction with the celestial spiritual of the natural good now signified by “Jacob.” What the celestial spiritual is, will be told at the twenty-eighth verse, in treating of Israel.

4276. *And he saw that he prevailed not over him.* That this signifies that he overcame in temptations is evident without explication.

4277. *And he touched the hollow of his thigh.* That this signifies where celestial spiritual good is conjoined with the natural good signified by “Jacob” is evident from the signification of the “thigh” as being conjugal love, and thence all celestial and spiritual love, because these are derived from conjugal love as offspring from their parent (see n. 3021); and from the signification of the “hollow,” or “socket,” or cavity of the thigh as being where there is conjunction; here, therefore, where there is the conjunction of celestial spiritual good with the natural good signified by “Jacob.” But of this conjunction nothing can be said unless it is first known what celestial spiritual good is, which is “Israel,” and what natural

good is, which is “Jacob.” This will be told presently (at verse 28) in treating of Jacob, then named Israel, and again afterwards in treating of Jacob’s posterity.

4278. *And the hollow of Jacob’s thigh was out of joint in his wrestling with him.* That this signifies that as yet truth had not the power of completely conjoining itself with good is evident from the signification of being “out of joint,” namely, that truths had not as yet been disposed in such an order that they all, together with good, could enter into celestial spiritual good (see the explication that follows at the thirty-first verse), consequently that truth had not yet the power of completely conjoining itself with good; for the “hollow of the thigh” denotes where goods are conjoined together (as said just above, n. 4277).

4279. These things which have been unfolded thus far are thus to be understood in the supreme sense and in the internal sense; but it is otherwise in the lower sense in which the quality of Jacob and of his posterity is treated of. As the Word is from the Lord, and descends from him through heaven to man, it is therefore such that it is Divine as to every particular; and as it has descended from the Lord, so it ascends, that is is uplifted to him, and this through the heavens. It is known that there are three heavens, and that the inmost heaven is called the third heaven, the middle heaven the second heaven, and the lowest the first heaven; and therefore when the Word ascends as it descends, in the Lord it is Divine; in the third heaven it is celestial (for this heaven is the celestial heaven); in the second heaven it is spiritual (for this heaven is the spiritual heaven); and in the first heaven it is celestial and spiritual natural, and the same heaven is also so termed. But in the church with man, the Word as regards the sense of its letter is natural, that is, worldly and earthly.

[2] From this it is manifest what the nature of the Word is, and how the case is with the Word when it is being read by a man who is in what is holy, that is, in good and truth. For it then appears to him as worldly, or as historical, within which there is nevertheless what is holy; but in the first heaven it appears as celestial and

spiritual natural, within which there is nevertheless what is Divine; in the second heaven it is spiritual; in the third heaven it is celestial; and in the Lord it is Divine. The sense of the Word is circumstanced in accordance with the heavens; the supreme sense of the Word, in which the subject treated of is the Lord is for the inmost or third heaven; its internal sense, in which the subject treated of is the Lord's kingdom is for the middle or second heaven; but the lower sense of the Word, in which the internal sense is determined to the nation that is named is for the lowest or first heaven; and the lowest or literal sense is for man while still living in the world, and who is nevertheless of such a nature that the interior sense, and even the internal and the supreme senses, can be communicated to him. For man has communication with the three heavens, because he is created after the image of the three heavens, even so that when he lives in love to the Lord and in charity toward the neighbor, he is a heaven in the least form. Hence it is that within man is the Lord's kingdom as the Lord himself teaches in Luke:

Behold, the kingdom of God is within you (Luke 17:21).

[3] These things have been said in order that it may be known that in the Word there is not only the supreme sense, and the internal sense, but also a lower sense, and that in the lower sense the internal sense is determined to the nation there named; and when this is done, the sense manifestly appears from the series of things. That this wrestling of the man with Jacob, and the dislocation and displacement of his thigh, are predicated also of Jacob and his posterity is manifest; and therefore I may unfold these same words according to this sense. This sense will be called in what follows the "internal historical sense," and this for the additional reason that it is wont to be occasionally represented to the life and in form in the first heaven as also I have sometimes been permitted to see. (See the explication premised in the second paragraph of number 4272.)

4280. That in the internal historical sense, by his "touching the hollow of Jacob's thigh" is signified where conjugal love is conjoined with natural good is evident from the signification of the

“hollow of the thigh” as being where there is the conjunction of conjugal love (see above, n. 4277). That conjunction there with natural good is signified is because the thigh is there conjoined to the feet. In the internal sense the “feet” signify natural good as may be seen above (n. 2162, 3147, 3761, 3986).

[2] That the “thigh” denotes conjugal love, and the “feet” natural good is among the things that are now obsolete and lost. The ancient church, which was in representatives and significatives, knew these things very well. The knowledge of such things was their intelligence and wisdom, and this not only of those who were of the church, but also of those who were out of the church as is evident from the oldest books of the gentiles, and from the things which at this day are called fables; for significatives and representatives were derived to them from the ancient church. With them also the thighs and the loins signified what is conjugal, and the feet what is natural. The thighs and the feet have this signification from the correspondences of all man’s members, organs, and viscera with the grand man, which correspondences are now being treated of at the end of the chapters. Of the correspondences with the thigh and the feet more will be said in what follows, where it will be confirmed by living experience that such is their signification.

[3] At the present day these things cannot but appear paradoxical, because as before said, this knowledge is altogether obsolete and lost. And yet how much this knowledge surpasses other knowledges may be seen from the fact that without it the Word cannot possibly be known as to its internal sense; and because the angels who are with man perceive the Word according to this sense; and also because by means of this knowledge communication is given to man with heaven. And (what is incredible) the internal man itself thinks in no other way; for when the external man apprehends the Word according to the letter, the internal man apprehends it at the same time according to the internal sense, although the man while living in the body is not aware of this. Especially may this be seen from the fact that when a man comes into the other life and

becomes an angel, he knows the internal sense as of himself without instruction.

[4] What conjugal love is, which is signified by the thighs and also by the loins, may be seen above (n. 995, 1123, 2727–2759); and that conjugal love is the fundamental of all loves (n. 686, 3021); and hence it is that those who are in genuine conjugal love are also in celestial love (that is, in love to the Lord), and in spiritual love (that is, in charity toward the neighbor); and therefore by conjugal love not only is this love itself meant, but also all celestial and spiritual love. These loves are said to be conjoined with natural good when the internal man is conjoined with the external, or the spiritual man with the natural. This conjunction is that which is signified by the “hollow of the thigh.” That with Jacob and his posterity in general there was no such conjunction will appear from what follows; for this is the subject here treated of in the internal historical sense.

4281. That by “the hollow of Jacob’s thigh was out of joint in his wrestling with him” is signified that this conjunction was wholly injured and displaced in Jacob’s posterity is evident from the signification of being “out of joint” in the sense in question as being to be displaced, and thus to be injured. That the “hollow of the thigh” denotes conjunction is manifest from what was said above (n. 4280); and because in the Word “Jacob” denotes not only Jacob, but also all his posterity as is evident from many passages in the Word (Num. 23:7, 10, 21, 23; 24:5, 17, 19; Deut. 33:10; Isa. 40:27; 43:1, 22; 44:1, 2, 21; 48:12; 59:20; Jer. 10:16, 25; 30:7, 10, 18; 31:7, 11; 46:27, 28; Hos. 10:11; Amos 7:2; Micah 2:12; 3:8; Ps. 14:7; 24:6; 59:13; 78:5; 99:4; and elsewhere).

[2] That Jacob and his posterity were of such a character that with them celestial and spiritual love could not be conjoined with natural good (that is, the internal or spiritual man with the external or natural man) is manifest from everything which is related of that nation in the Word; for they did not know, nor were they willing to know, what the internal or spiritual man is, and therefore this was not revealed to them; for they believed that nothing exists in

man except that which is external and natural. In all their worship they had regard to nothing else, insomuch that Divine worship was to them no otherwise than idolatrous; for when internal worship is separated from external, it is merely idolatrous. The church that was instituted with them was not a church, but only the representative of a church; for which reason that church is called a representative church. That a representative of a church is possible with such people may be seen above (n. 1361, 3670, 4208).

[3] For in representations the person is not reflected upon, but the thing which is represented; and therefore Divine, celestial, and spiritual things were represented not only by persons, but also by inanimate things as by Aaron's garments, the ark, the altar, the oxen and sheep that were sacrificed, the lampstand with its lamps, the bread of arrangement upon the golden table, the oil with which they were anointed, the frankincense, and other like things. Hence it was that their kings, the evil as well as the good, represented the Lord's royalty; and the high priests, the evil as well as the good, represented the things that belong to the Lord's Divine priesthood, when they discharged their office in an outward form according to the statutes and precepts. In order therefore that the representative of a church might come forth among them, such statutes and laws were given them by manifest revelation as were altogether representative; and therefore so long as they were in them and observed them strictly, so long they were able to represent; but when they turned aside from them as to the statutes and laws of other nations, and especially to the worship of another god, they then deprived themselves of the faculty of representing. For this reason they were driven by outward means, such as captivities, disasters, threats, and miracles, to laws and statutes truly representative; but not by internal means as are those who have internal worship in external. These things are signified by the "hollow of Jacob's thigh being out of joint," taken in the internal historical sense, which regards Jacob and his posterity.

4282. Verses 26–28. *And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go unless thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy*

name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed. “And he said, Let me go, for the dawn ariseth” signifies that temptation ceased when conjunction was at hand; “and he said, I will not let thee go, unless thou bless me” signifies that conjunction was to be effected; “and he said unto him, What is thy name? And he said, Jacob” signifies the quality of good from truth; “and he said, Thy name shall no more be called Jacob, but Israel” signifies the Divine celestial spiritual now; “Israel” is the celestial spiritual man which is in the natural, and thus is natural; the celestial spiritual man itself, which is rational is “Joseph”; “for as a prince hast thou contended with God and with men, and hast prevailed” signifies continual victories in combats as to truths and goods.

[2] In the internal historical sense, in which Jacob and his posterity are treated of, by the same words are signified the things which follow; by “Let me go, for the dawn ariseth” is signified that what was representative before they came into representatives of the land of Canaan should depart from the posterity of Jacob; by “and he said, I will not let thee go unless thou bless me” is signified that they would insist upon being representative; by “and he said unto him, What is thy name? And he said, Jacob” is signified that they were the posterity of Jacob with their quality; by “and he said, Thy name shall no longer be called Jacob, but Israel” is signified that they could not represent as Jacob, but as from a new quality given them; by “for as a prince hast thou contended with God and with men, and hast prevailed” is signified because of the contumacy which was in their yearnings and fantasies.

4283. *And he said, Let me go, for the dawn ariseth.* That this signifies that the temptation ceased when the conjunction was at hand is evident from the signification of “Let me go,” that is, from wrestling with me as being that the temptation ceased (that the “wrestling” denotes temptation, see above, n. 4274, and that it ceased is manifest from what follows); and from the signification of the “dawn” as being the conjunction of the natural good signified by “Jacob” with the celestial spiritual, or the Divine good of truth (of which also above, n. 4275). That the wrestling was begun

before the dawn arose, and ceased after it arose, and that then is related what took place when the sun was risen is because the times of the day, like the times of the year, signify states (n. 487–488, 493, 893, 2788, 3785), here, states of conjunction by means of temptations. For when the conjunction of the internal man with the external is being effected, then it is the dawn to him, because he then enters into a spiritual or celestial state. Then also light like that of the dawn appears to him if he is in such a state as to be able to observe it. Moreover his understanding is enlightened, and he is as one awakened from sleep in the early morning, when the dawn is first lighting and beginning the day.

4284. *And he said, I will not let thee go, unless thou bless me.* That this signifies that conjunction was to be effected is evident from the signification of “not letting thee go” as being that the temptation would not cease (of which just above, n. 4283); and from the signification of “blessing” as being conjunction (n. 3504, 3514, 3530, 3584). From this it is manifest that by “I will not let thee go, unless thou bless me” is signified that the temptation would not cease until the conjunction was effected, that is, that conjunction was to be effected.

4285. *And he said unto him, What is thy name? And he said, Jacob.* That this signifies the quality of good from truth is evident from the signification of “name” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006); and from the representation of Jacob as being the good of truth (see above, n. 4273).

4286. *And he said, Thy name shall no more be called Jacob, but Israel.* That this signifies the Divine celestial spiritual now, and that “Israel” is the celestial spiritual man which is in the natural, and thus is natural; and that the celestial spiritual man itself, which is rational is “Joseph” is evident from what follows concerning Jacob and concerning Israel, and also concerning Joseph; for it must first be told what is here meant by the celestial spiritual. It is indeed known in the church at the present day that there is a spiritual man and a natural man, or an internal man and an external man; but what the spiritual or internal man is is not yet so well known; and

still less what the celestial man is, and that it is distinct from the spiritual; and as this is not known, it cannot be known what the celestial spiritual man is, which here is “Israel,” and therefore this must be briefly told.

[2] That there are three heavens is known, namely, an inmost heaven, a middle, and an ultimate; or what is the same, a third, a second, and a first. The inmost or third heaven is celestial; for the angels there are called celestial because they are in love to the Lord, and are therefore most fully conjoined with the Lord, and are consequently in wisdom above all the rest, are innocent, and hence are called innocences and wisdoms. These angels are distinguished into the internal and the external, the internal being more celestial than the external. The middle or second heaven is spiritual; for the angels there are called spiritual because they are in charity toward the neighbor, that is, in mutual love, which is such that the one loves the other more than himself; and because they are such they are in intelligence, and are hence called intelligences. These angels are also distinguished into the internal and the external, the internal being more spiritual than the external. The ultimate or first heaven is likewise celestial and spiritual, but not in the same degree as the prior ones; for what is natural adheres to these angels, and they are therefore called the celestial natural and the spiritual natural. These also are in mutual love, yet do not love others more than themselves, but as themselves. They are in the affection of good and knowledge of truth, and are likewise distinguished into the internal and the external.

[3] But what the celestial spiritual is shall also be briefly told. Those are called the celestial spiritual who were said just above to be the spiritual, and they are in the middle or second heaven; they are termed “celestial” from mutual love, and “spiritual” from the derivative intelligence. The internal angels there are those who are represented by Joseph, and are also called “Joseph” in the Word; but the external there are those who are represented by Israel, and are also called “Israel” in the Word. The former (that is, the internal angels who are called “Joseph”) partake of the rational; but the external who are called “Israel” partake of the natural, for these

are midway between the rational and the natural. This is the reason why it is said that Israel is the celestial spiritual man which is in the natural, and thus is natural; and that Joseph is the celestial spiritual man itself, which is rational. For in the universal sense all the good which is of love and charity is called celestial, and all the derivative truth of faith and intelligence is said to be spiritual.

[4] These things have been stated in order that it may be known what “Israel” denotes. But in the supreme sense “Israel” signifies the Lord as to the Divine celestial spiritual, and in the internal sense signifies the Lord’s spiritual kingdom in heaven and on earth. The Lord’s spiritual kingdom on earth is the church which is called the spiritual church. And because “Israel” denotes the Lord’s spiritual kingdom, “Israel” likewise denotes the spiritual man, for in every such man there is the Lord’s kingdom; for a man is a heaven, and is also a church, in the least form (n. 4279). As regards Jacob, by him in the supreme sense is represented the Lord as to the natural, both celestial and spiritual; and in the internal sense the Lord’s kingdom such as it is in the ultimate or first heaven, and consequently also the same in the church. Good in the natural is what is here called celestial, and truth in the same is what is called spiritual. From these things it is evident what is signified by “Israel” and by “Jacob” in the Word, and also why Jacob was named Israel.

[5] But these things which have been said must needs appear obscure, especially for the reason that it is known to few what the spiritual man is, and to scarcely anyone what the celestial man is, consequently that there is any distinction between the spiritual and the celestial man. The reason why this has not been known is that there is no distinct perception of the good of love and charity, and of the truth which is of faith; and these are not perceived because there is no longer any genuine charity, and where anything is not, there is no perception of it. Another reason is that man is little solicitous about the things that belong to the life after death, thus about the things of heaven, but is very much so about those which belong to the life of the body, and thus about the things that are of the world. If man were solicitous about the things that belong to the life after death, thus about the things of heaven, he would easily apprehend all the things that have been said above; for that which a

man loves he easily imbibes and apprehends, but with difficulty what he does not love.

[6] That “Jacob” signifies one thing and “Israel” another is plainly evident from the Word; for in the historical parts, and also in the prophetic, it is now said “Jacob,” and now “Israel,” and sometimes both are said in the same verse; from which it is evident that there is an internal sense in the Word, and that without this sense this circumstance cannot possibly be understood. That “Jacob” is now said, and now “Israel” is evident from the following passages:

Jacob dwelt in the land of his father’s sojournings. These are the births of Jacob; Joseph was a son of seventeen years, and Israel loved Joseph more than all his sons (Gen. 37:1–3);

where Jacob is first called “Jacob” and presently “Israel”; and he is called Israel when Joseph is treated of. Again:

Jacob saw that there was corn in Egypt, and Jacob said to his sons . . . And the sons of Israel came to buy in the midst of those who came (Gen. 42:1, 5).

They went up out of Egypt, and came into the land of Canaan unto Jacob their father; and when they told him all the words of Joseph, which he spake unto them, the spirit of Jacob their father revived; and Israel said, It is much, Joseph my son is yet alive (Gen. 45:25, 27–28).

And Israel journeyed, and all that he had. God said unto Israel in the visions of the night, and he said, Jacob, Jacob, who said, Behold me. And Jacob rose up from Beersheba, and the sons of Israel carried down Jacob their father (Gen. 46:1–2, 5).

These are the names of the sons of Israel that came into Egypt, of Jacob and his sons (Gen. 46:8).

Joseph brought in Jacob his father, and set him before Pharaoh. Pharaoh said unto Jacob, and Jacob said unto Pharaoh (Gen. 47:7–9).

And Israel dwelt in the land of Goshen; and Jacob lived in the land of Egypt seventeen years; and the days of Israel drew near to die; and he called his son Joseph (Gen. 46:27–29).

And one told Jacob, and said, Behold thy son Joseph cometh unto thee; and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Shaddai appeared to me in Luz (Gen. 48:2–3).

And he is called Israel in the same chapter (verses 8, 10–11, 13–14, 20–21). And lastly:

Jacob called his sons, and said assemble yourselves, and hear, ye sons of Jacob, and listen unto Israel your father. And when Jacob had made an end of charging his sons (Gen. 49:1–2, 33) . . .

From these passages it is very evident that Jacob is now called Jacob, and now Israel, and thus that Jacob means one thing, and Israel another; or that one thing is signified when it is said “Jacob,” and another when “Israel,” and also that this arcanum cannot possibly be understood except from the internal sense.

[7] But what “Jacob” signifies, and what “Israel,” has been told above. In general by “Jacob” in the Word is signified what is external of the church, and by “Israel” what is internal; for every church has an external and also an internal, or is internal and also external. And as that which is of the church is signified by “Jacob” and by “Israel,” and as everything of the church is from the Lord, hence in the supreme sense both “Jacob” and “Israel” denote the Lord, “Jacob” as to the Divine natural, and “Israel” as to the Divine spiritual. Thus the external which is of the Lord’s kingdom and of his church is “Jacob,” and the internal is “Israel”—as is further evident from the following passages, in which each is named in its own sense. In the prophecy of Jacob, then Israel:

By the hands of the mighty one of Jacob, from thence is the shepherd, the stone of Israel (Gen.49:24).

In Isaiah:

Hear, O Jacob, my servant, and Israel whom I have chosen; I will pour out my spirit upon thy seed, and my blessing upon thy sons; this one shall say I am Jehovah's; and this one shall call himself by the name of Jacob, and that one shall write with his hand unto Jehovah, and surname himself by the name of Israel (Isa. 44:1, 3, 5);

where "Jacob" and "Israel" manifestly denote the Lord, and the "seed and sons of Jacob and Israel," those who are in faith in him. In the prophecy of Balaam in Moses:

Who shall number the dust of Jacob, and the number with the fourth part of Israel? (Num. 23:10).

There is no divination against Jacob, nor sorceries against Israel; at this time it shall be said to Jacob and to Israel, What hath God wrought! (Num. 23:23).

How good are thy tabernacles O Jacob, thy dwelling places, O Israel (Num. 24:4-5).

There shall arise a star out of Jacob, and a scepter out of Israel (Num. 24:17).

In Isaiah:

My glory will I not give to another. Attend to me, O Jacob, and Israel my called. I am the same; I am the first, I also am the last (Isa. 48:11-12).

Jacob shall enroot those who come; and Israel shall blossom and flower; and the faces of the world shall be filled with produce (Isa. 27:6).

In Jeremiah:

Fear not thou, O Jacob my servant, and be not terrified, O Israel; for lo I have saved thee from afar (Jer. 30:9-10).

In Micah:

In gathering I will gather Jacob, all of thee; in assembling I will assemble the remains of Israel; I will put them together as the sheep of Bozrah (Micah 2:12).

[8] For what reason Jacob was named Israel is evident from the very words when this name was given him: “thy name shall no more be called Jacob, but Israel; for as a prince hast thou contended with God and with men, and hast prevailed.” For in the original language “Israel” means “one that contends with God as a prince,” by which is signified in the internal sense that he overcame in the combats of temptations; for temptations and combats in temptations were the means by which the Lord made his human Divine (n. 1737, 1813, and elsewhere); and temptations and victories in temptations are what make man spiritual; for which reason Jacob was for the first time named Israel after he wrestled. (That “wrestling” denotes being tempted may be seen above, n. 4274.) It is known that the church, or the man of the Christian church, calls himself Israel; and yet no one in the church is Israel but he who has become a spiritual man by means of temptations. The name itself also involves the same. That it was afterwards confirmed that Jacob should be called Israel is evident from what follows in another chapter, where are these words:

God appeared unto Jacob again, when he came from Paddan-aram, and blessed him; and God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel (Gen. 35:9–10).

The reason of this confirmation will be told hereafter.

4287. For as a prince hast thou contended with God and with men, and hast prevailed. That this signifies continual victories in combats as to truths and goods is evident from the signification of “contending as a prince” as being to overcome in combats, here in the combats of temptations, for these are what are treated of; and from the signification of “with God and with men” as being as to truths and goods, of which below.

[2] As in the supreme sense the Lord is treated of, it is he who is meant in this sense by “him that contended as a prince with God and men”; for he endured all temptations by his own power, and by means of them conquered the hells; for he admitted all the hells into himself in their order, yea, even to the angels—of which in the following pages. And he thus reduced into order all things in the heavens and in the hells, and at last glorified himself, that is, made the human in himself Divine.

[3] From this it is manifest that in the supreme sense the Lord is “Jacob” and “Israel” (as shown just above, n. 4286), not only in that he contended as a prince, that is, endured all the combats of temptations, and conquered in them, but in that he also endures them in every man. But see what has been said on these subjects many times before, namely: that the Lord beyond all endured the most grievous temptations (n. 1663, 1668, 1787, 2776, 2786, 2795, 2816); that the Lord fought from Divine love, differently from all men (n. 1690–1691, 1789, 1812–1813, 1820); that the Lord fought against hereditary evil from the mother, so that at last he was not her son, although he had no actual evil (n. 1444, 1573, 2025, 2574, 2649, 3318); that the Lord through combats of temptations and continual victories disposed all things into a heavenly form (n. 1928); that by continual victories in the combats of temptations he united the Divine essence to the human (n. 1616, 1737, 1813, 1921, 2025, 2026, 2500, 2523, 2632, 2776); and that the Lord endures temptations in man, and subjugates evil and the hells (n. 987, 1661, 1692).

[4] That “to contend with God and with men” denotes to be tempted as to truths and as to goods is a secret which does not appear from the letter. That it was not God with whom Jacob contended must be evident to everyone, and will also appear from the explication below; for it cannot be predicated of any man that he contends with God and prevails. But the internal sense teaches what is here signified by “God” and by “men”—namely, that by “God” is signified truth and by “men” good, and this for the reason that in the internal sense the name “God” signifies truth, and hence that when the subject treated of is truth, this name is used (n.

2586, 2769, 2807, 2822); and that when “man” is mentioned, good is meant. That “man” denotes good is because the Lord is the only man, and because man is called man from him (see n. 49, 288, 565, 1894); also because from him heaven is a man, and is called the grand man (n. 684, 1276, 3624–3649, 3741–3751).

[5] For this reason the most ancient church also, which was in celestial good, was called “man” (n. 478); and therefore also in the Word, where good is treated of, good is signified by “man” as in Isaiah:

I will make a man [*vir homo*]^p more rare than gold, and man [*homo*] than the gold of Ophir (Isa. 13:12).

The inhabitants of the earth shall be burned, and few shall be the man [*vir homo*] left (Isa. 24:6);

a “man” [*vir homo*] denotes spiritual good, or the good of truth; a “man” [*homo*], good.

In the same:

The paths are laid waste, the wayfaring man hath ceased; he hath made vain the covenant, he hath loathed the cities, he regardeth not a man [*vir homo*] (Isa. 33:8).

In Jeremiah:

I beheld the earth, and lo it was a void and emptiness, and the heavens, and they had no light; I beheld and lo there was no man, and all the birds of heaven had flown away (Jer. 4:23, 25).

Behold, the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast (Jer. 31:27).

In Ezekiel:

Thy merchants with the soul of man and vessels of brass they gave thy trading (Ezek. 27:13).

Ye my flock, the flock of my pasture, ye are man, and I am your God (Ezek. 34:31).

The waste cities shall be filled with the flock of man (Ezek. 36:38).

In these passages “man” [*homo*] denotes those who are in good, thus good, because man is man from good. But the truth which is from good is called in the Word a “man” [*vir homo*], and also the “son of man.”

4288. These same words which have thus far been explained have regard also to the Jewish and Israelitish nation, which is named “Jacob” in the Word as has been said and shown above (n. 4279). In that sense which is called the internal historical sense, by these words—“Let me go, for the dawn ariseth”—is signified that what is representative should depart from the posterity of Jacob, before they came into the representatives of the land of Canaan. It has been shown above what the character of that nation was, namely, that with them there was no internal worship, but only external; thus that the heavenly conjugal was separated from them, and therefore that no church could be instituted with them, but only the representative of a church (n.4281).

[2] But be it known what a representative church is, and what the representative of a church. A representative church is when there is internal worship in external, and the representative of a church when there is no internal worship, but nevertheless there is external. In both there are nearly similar outward rituals, that is, similar statutes, similar laws, and similar precepts. But in the representative church the externals correspond with the internals, so as to make a one; whereas in the representative of a church there is no correspondence, because the externals are either devoid of internals, or are at variance with them. In a representative church celestial and spiritual love is the principal, but in the representative of a church bodily and worldly love is the principal. Celestial and spiritual love is the internal itself; but where there is no celestial and spiritual love, but only bodily and worldly love, the external is devoid of an internal. The ancient church, which was after the flood, was a representative church; but that which was instituted

among the posterity of Jacob was only the representative of a church.

[3] To make this evident let the distinction be illustrated by examples. In the representative church Divine worship took place on mountains, because mountains signified celestial love, and in the supreme sense the Lord (n. 795, 1430, 2722, 4210); and when they were holding worship on mountains, they were in their holy state, because they were at the same time in celestial love. In the representative church Divine worship took place also in groves, because groves signified spiritual love, and in the supreme sense the Lord as to this love (n. 2722); and when they were holding worship in groves, they were in their holy state, because at the same time in spiritual love. In the representative church when they were holding Divine worship, they turned their faces to the rising of the sun, because by the rising sun was also signified celestial love (n. 101, 1529, 1530, 2441, 2495, 3636, 3643). And so when they looked at the moon they were in like manner penetrated with a certain holy reverence, because the moon signified spiritual love (n. 1529–1531, 2495, 4060). It was similar when they looked at the starry heaven, because this signified the angelic heaven or the Lord's kingdom. In the representative church they had tents or tabernacles, and Divine worship in them, and this holy; because tents or tabernacles signified the holy of love and worship (n. 414, 1102, 2145, 2152, 3312); and so in innumerable other things.

[4] In the representative of a church there was indeed in the beginning a like Divine worship upon mountains, and also in groves, and they also turned their faces toward the rising of the sun, and looked at the moon and the stars, and similarly held worship in tents or tabernacles. But as they were in external worship without internal, or in bodily and worldly love, and not in celestial and spiritual love, and thus worshiped the mountains and groves themselves, and the sun, moon, and stars as also their tents or tabernacles, and thus made the rituals idolatrous which in the ancient church were holy, they were therefore restricted to what was common to all, namely, to the mountain where Jerusalem was, and at last where Zion was, and to the rising of the sun as seen

thence and from the temple, and also to a tent in common, which was called the tent of meeting, and finally to the ark in the temple; and this to the intent that a representative of a church might exist when they were in a holy external; as otherwise they would have profaned holy things.

[5] From this it is evident what the distinction is between a representative church and a representative of a church; in general, that they who were of the representative church communicated with the three heavens as to their interiors, to which these external things served as a plane; but they who were in the representative of a church did not communicate with the heavens as to their interiors; but still the external things in which they were kept could serve as a plane, and this miraculously of the Lord's providence, to the intent that something of communication might exist between heaven and man, by means of some semblance of a church; for without the communication of heaven with man through something of a church, the human race would perish. What the correspondence of internal things is cannot be told in few words, but will of the Lord's Divine mercy be told in the following pages.

4289. That by "Let me go, for the dawn ariseth" is signified that what is representative would depart from the posterity of Jacob before they came into the representatives of the land of Canaan is evident from the series of things in the internal historical sense, in which Jacob's posterity are treated of. Their state in respect to the things of the church is also described in the Word by evening, by night, and by morning or dawn—by the latter when they came into the land of Canaan, consequently into the representative of a church there. The case herein is that the representative of a church could not be instituted among them until they had been altogether vastated, that is, until they had no knowledge of internal things; for if they had had a knowledge of internal things they could have been affected by them, and thus would have profaned them. For holy things (that is, internal truths and goods) can be profaned by those who know and acknowledge them, and still more by those who are affected by them, but not by those who do not acknowledge them. But see what has been previously said and shown about profanation, namely: that those can profane holy things who know

and acknowledge them, but not those who do not (n. 593, 1008, 1010, 1059, 3398, 3898); that those who are within the church can profane holy things, but not those who are without (n. 2051); that therefore so far as is possible those are withheld from the acknowledgment and belief of good and truth who cannot remain therein permanently (n. 3398, 3402); that these are also kept in ignorance lest they should profane (n. 301–303): What danger there is from the profanation of holy things (n. 571, 582); that worship becomes external lest what is internal should be profaned (n. 1327, 1328); and that therefore internal truths were not disclosed to the Jews (n. 3398).

[2] It was therefore provided by the Lord that the genuine representative of a church (that is, what is internal) should depart from the posterity of Jacob before they came into the representatives of the land of Canaan, insomuch that they did not know anything at all concerning the Lord. They did indeed know that the Messiah was to come into the world, but to the end that he should exalt them to glory and eminence over all nations of the whole earth—not to save their souls to eternity. Neither did they know anything about the heavenly kingdom, nor about the life after death, and not even about charity and faith. In order that they might be reduced to this ignorance they were kept some hundreds of years in Egypt; and when they were called out thence, they did not know even the name of Jehovah (Exod. 3:12–14). Moreover, they had lost all the worship of the representative church, insomuch that after the commandments of the Decalogue had been promulgated before them from Mount Sinai, within a month they fell back to the Egyptian worship, which was that of a golden calf (Exod. 32).

[3] And because the brood that had been brought out of Egypt was of such a character, they all perished in the wilderness. For nothing more was required of them than to keep the statutes and precepts in the outward form, because this was to act as the representative of a church; but those who had grown up in Egypt could not be reduced to this; yet their children could, although with difficulty, in the beginning by miracles, and afterwards by

fears and captivities as is manifest from the books of Joshua and Judges. From this it is evident that all genuine or internal representation of the church had departed from them before they came into the land of Canaan, where the external representative of the church was begun among them in full form. For the land of Canaan was the veriest land of all where the representatives of the church could be presented, because all the places and all the boundaries of this land had been representative from ancient times (see n. 3686).

4290. In the internal historical sense, by “he said, I will not let thee go unless thou bless me” is signified that they insisted upon being representative; for their insisting is signified by “I will not let thee go,” and representing a church by being “blessed.” In regard to this subject—that the posterity of Jacob insisted upon being representative of a church, and that they were chosen above all other nations—this cannot indeed be made so evident from the historicals of the Word in the sense of the letter, for the reason that the historicals of the Word in the sense of the letter enfold within them deep secrets of heaven, and therefore these so follow in the series; and also because the names themselves signify things; many names indeed in their supreme sense signify the Lord himself, such as Abraham, Isaac, and Jacob. That these in the supreme sense signify the Lord, has been shown many times in what precedes (see n. 1965, 1989, 2011, 3245, 3305, 3439).

[2] That the posterity of Jacob were not chosen, but insisted that a church should be among them, may be seen from many passages of the Word, from its internal historical sense, and openly in the following. In Moses:

Jehovah spake unto Moses, Go up hence, thou and the people which thou hast made to go up out of the land of Egypt, into the land of which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it; I will not go up in the midst of thee, for thou art a stiffnecked people; lest I consume thee in the way. And when the people heard this evil word, they mourned, and put off everyone his ornament from upon him. And Moses took the tent, and pitched it for himself without the camp, in removing far from the camp. And Moses said unto Jehovah, See, thou sayest unto me, Make this people go up, and thou

hast not made known to me whom thou wilt send with me. Now therefore I pray If I have found grace in thine eyes, make known to me I pray thy way, that I may know concerning thee, that I have found grace in thine eyes; behold also that this nation is thy people. He said therefore, My faces shall go until I give thee rest (Exod. 33:1–7, 12–14).

It is here said that Moses made the people go up out of the land of Egypt, and then that they put off their ornament and mourned, and that Moses pitched his tent without the camp, and that thereby Jehovah assented; thus plainly showing that they themselves insisted.

[3] In the same:

Jehovah said unto Moses, How long will this people provoke me, and how long will they not believe in me, for all the signs which I have wrought in the midst of them? I will smite them with the pestilence, and will extinguish them, and will make of thee a nation greater and mightier than they. But Moses supplicated, and Jehovah being entreated said, I will be gracious according to thy word: nevertheless, I live, and the whole earth shall be filled with the glory of Jehovah; for as to all those men who have seen my glory, and my signs which I wrought in Egypt, and in the wilderness, yet have tempted me these ten times, and have not obeyed my voice, surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it. Your bodies shall fall in this wilderness; but your little children will I bring in (Num. 14:11–12, 20–23, 29, 31).

From these words it is also manifest that Jehovah willed to extinguish them, and consequently not to set up a church among them, but that they insisted and it was therefore done—besides many other times also, when Jehovah willed to utterly destroy that nation so often rebellious, but as often suffered himself to be entreated by their supplications.

[4] The like is also involved in Balaam's not being permitted to curse that people (Num. 22, 23, 24); and in other places also, where it is said that Jehovah repented that he had brought in that people; also that Jehovah was entreated; and also that he so often made a new covenant with them. Such things are signified in the internal historical sense by the words "I will not let thee go, unless

thou bless me.” The same is also signified by Jacob’s taking away the birthright from Esau, and also by his taking the blessing from him by fraud (Gen. 25 and 27).

4291. In the internal historical sense, by *he said unto him, What is thy name? And he said Jacob* is signified that they were the posterity of Jacob with their quality. This is evident from the signification of a “name” as being quality (see n. 144–145, 1754, 1896, 2009, 2724, 3006); and from the signification of “Jacob” as being his posterity (see n. 4281).

4292. In the internal historical sense by “he said, Thy name shall no more be called Jacob, but Israel” is signified that they could not represent as Jacob, but as from a new quality given them. This may be seen from the meaning of “Jacob” in the Word as being his posterity (see n. 4281); and from the signification of a “name” as being quality (see just above, n. 4291). The new quality itself is “Israel” in the internal sense; for “Israel” is the celestial spiritual, thus the internal man (n. 4286). And because “Israel” is the celestial spiritual and thus the internal man, “Israel” is also the internal spiritual church; for whether you speak of the spiritual man or the spiritual church, it is the same thing; because the spiritual man is a church in particular, and a number are a church in general. If a man were not a church in particular, there would not be any church in general. A congregation in general is what in common speech is called a church, but in order that there may be any church, everyone in this congregation must be such as is the church in general, because every general involves parts similar to itself.

[2] As regards the matter itself (that they could not represent as Jacob, but as from a new quality given them, which is “Israel”) the case is this. It was specifically Jacob’s posterity who represented the church, but not Isaac’s specifically; for Isaac’s posterity were not from Jacob only, but also from Esau. Still less was it Abraham’s posterity specifically; for Abraham’s posterity were not from Jacob only, but also from Esau, and likewise from Ishmael as also from his sons by his second wife Keturah—thus from Zimran, Jokshan,

Medan, Midian ishbak, and Shuah, and their sons (see Gen. 25:1–4). Now as Jacob's posterity insisted on being representative (as shown just above n. 4290), they could not represent as Jacob, nor as Isaac, nor as Abraham. That they could not as Jacob was because Jacob represented the external of the church, but not its internal; and they could not as Isaac at the same time, nor as Abraham at the same time, for the reason just adduced.

[3] There was therefore no other way by which they could represent the church than by a new name being given to Jacob, and thereby a new quality; which new quality should signify the internal spiritual man, or what is the same, the internal spiritual church. This new quality is "Israel." Every church of the Lord is internal and external as has been repeatedly shown. The internal church is what is represented, and the external is what represents. Moreover the internal church is either spiritual or celestial. The internal spiritual church was represented by Israel, and the internal celestial church was afterwards represented by Judah. Therefore also a division was made, and the Israelites were a kingdom by themselves, and the Jews were a kingdom by themselves; but on this subject of the Lord's Divine mercy hereafter. Hence it is evident that Jacob (that is, the posterity of Jacob) could not represent a church as Jacob, for this would be to represent only the external of a church; but must also do so as Israel, because "Israel" is the internal.

[4] That the internal is what is represented, and the external what represents, has been shown before, and may likewise be seen from man himself. Man's speech represents his thought, and his action represents his will. Speech and action are man's externals, and thought and will are his internals. Furthermore, man's face itself, by its varying looks, represents both his thought and his will. That the face by its looks represents is known to everyone; for with the sincere their interior states may be seen from the looks of the face. In a word, all things of the body represent what is of the animus and of the mind.

[5] The case is similar with the externals of the church, for these are like a body, and the internals are like a soul—as the altars and the sacrifices upon them, which as is known were external things; in like manner the showbreads; also the lampstand with its lights; and likewise the perpetual fire: that these represented internal things may be known to everyone; and it is the same with the rest of the rites. That these external things could not represent external but internal things is evident from what has been adduced. Thus Jacob could not represent as Jacob, because “Jacob” is the external of the church; but Jacob could represent as Israel, because “Israel” is its internal. This is what is meant by the new quality given in order that the posterity of Jacob might represent.

4293. In the internal historical sense, by “for as a prince hast thou contended with God and with men, and hast prevailed” is signified on account of the contumacy which was in their fantasies and yearnings as is evident from the signification of “God” and from the signification of “men” as being truths and goods (see n. 4287). These same words have here an opposite sense, because in this sense they are said of the posterity of Jacob, among whom (as shown above) there were interiorly no truths and goods, but falsities and evils. Falsities are fantasies because they are of fantasies, and evils are yearnings because they are of yearnings.

[2] That this nation insisted on being representative, that is, they insisted that they should be the church above all nations in the whole world, may be seen above (n. 4290). That this was also permitted on account of the contumacy that was in their fantasies and yearnings is here meant. The nature of their fantasies and their yearnings no one can know who has not had some intercourse with them in the other life; and in order that I might know it, this has been granted me, so that I have occasionally spoken with them there. More than all others they love themselves and they love the wealth of the world; and more than all others they fear the loss of this honor, and also the loss of gain; and therefore also at this day as of old, they despise all others in comparison with themselves, and likewise seek wealth for themselves with the most intense application, and moreover are timid. As this nation had been of this

character from ancient times, they could more than others be kept in a holy external without any holy internal, and thus could represent in external form the things of the church. It is these fantasies and these yearnings that have produced such contumacy.

[3] The same also appears from many things related of them in the historicals of the Word. After being punished they could be in such external humiliation as could no other people, for they could lie prostrate on the ground for entire days and wallow in the dust, not getting up until the third day; they could wail for many days, go in sackcloth, in rent garments, with ashes or dust sprinkled upon their heads; they could fast continuously for several days, and meanwhile burst forth into bitter weeping. But these things they did solely from bodily and earthly love, and from the fear of the loss of preeminence and worldly wealth; for it was not anything internal that affected them, because they knew not at all and did not even want to know what anything internal is, such as that there is a life after death, and that there is an eternal salvation.

[4] From this it is evident that, being of such a nature, they must needs be deprived of all holy internal, for this in no wise agrees with such a holy external, because the two things are utterly contrary to each other; and also that they could, better than others, serve as the representative of the church, that is, could represent holy things in an external form without any holy internal; and thus that by means of this nation something of communication with the heavens could be possible (see n. 4288).

4294. Verses 29–32. *And Jacob asked and said, Tell I pray thy name. And he said, Wherefore is this that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel; for I have seen God faces to faces, and my soul is delivered. And the sun arose to him as he passed over Penuel, and he halted upon his thigh. Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh, even unto this day, because he touched in the hollow of Jacob's thigh the nerve of that which was displaced.* “And Jacob asked and said, Tell I pray thy name” signifies the angelic heaven and its quality; “and he said,

Wherefore is this that thou dost ask after my name?” signifies that heaven was not willing to reveal itself; “and he blessed him there” signifies conjunction with the Divine celestial spiritual; “and Jacob called the name of the place Peniel” signifies a state of temptations; “for I have seen God faces to faces and my soul is delivered” signifies that he endured the most grievous temptations as if they were from the Divine; “and the sun arose to him” signifies the conjunction of goods; “as he passed over Penuel” signifies a state of truth in good; “and he halted upon his thigh” signified that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good; “therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh” signifies that those were not appropriated in which were falsities; “even unto this day” signifies even forever, that falsities should not be adjoined; “because he touched in the hollow of Jacob’s thigh the nerve of that which was displaced” signifies the reason, because they are falsities.

[2] In the internal historical sense, in which the posterity of Jacob is treated of, by “Jacob asked and said, Tell I pray thy name,” evil spirits are signified; by “he said, Wherefore is this that thou dost ask after my name?” is signified that from evil spirits they did not acknowledge; by “he blessed him there” is signified that it was so done; by “Jacob called the name of the place Peniel” is signified the state in that they put on representations; by “for I have seen God faces to faces, and my soul is delivered” is signified that he was present representatively; by “the sun arose to him” is signified when they came into representations; by “as he passed over Penuel” is signified when they came into the land of Canaan; by “he halted upon his thigh” is signified that goods and truths were altogether destroyed with that posterity; by “therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh” is signified that the posterity ought to know this; by “unto this day” is signified that they are such forever; by “because he touched in the hollow of Jacob’s thigh the nerve of that which was displaced” is signified because they had a heredity which could not be eradicated by regeneration, because they would not allow this.

4295. *And Jacob asked and said, Tell I pray thy name.* That this signifies the angelic heaven and its quality may be seen from the representation of Jacob as being the Lord as to the Divine natural (of which above); and from the signification of “God,” whose name he asked, and also of “men,” with whom as a prince he contended and prevailed as being truths and goods, and thus those who are in truths and goods (see n. 4287). And because the angelic heaven is heaven from truths and goods, it is specifically this which is signified by the “God and men” with whom the Lord prevailed. Occasionally also in the Word the angels are called “gods,” and this from truths and goods as in David:

God stood in the congregation of god, he judged in the midst of the gods. I said, Ye are gods, and all of you sons of the most high (Ps. 82:1, 6);

where it is plainly evident that the “congregation of god,” and the “gods,” denote the angelic heaven. In the same:

Who in the sky can be compared unto Jehovah? Who among the sons of the gods can be likened unto Jehovah? (Ps. 89:6).

Confess ye to the God of gods; confess ye to the Lord of lords (Ps. 136:2–3).

From these passages as also from the fact that no one can contend as a prince with God and prevail, and likewise from the fact that he who is called “God” was not willing to reveal his name, it is evident that it was the angelic heaven with which the Lord fought. That a deep secret lies hidden in these words is plainly evident from the words themselves: “Wherefore is this that thou dost ask after my name?” for if it had been Jehovah God, he would not have concealed his name; nor would Jacob have asked, “What is thy name?” for to ask the name implies that it is another or others than God himself.

[2] That the Lord in temptations at last fought with the angels themselves, nay, with the whole angelic heaven is a secret that has not yet been disclosed. But the case with regard to this matter is

that the angels are indeed in the highest wisdom and intelligence, but have all wisdom and intelligence from the Divine of the Lord. From themselves, or from what is their own, they have nothing of wisdom and intelligence. So far therefore as they are in truths and goods from the Divine of the Lord, so far they are wise and intelligent. That the angels have nothing of wisdom and intelligence from themselves, they themselves openly confess; nay, they are indignant if anyone ascribes to them anything of wisdom and intelligence, for they know and perceive that this would be to take away from the Divine that which is Divine, and to claim for themselves that which is not theirs, and thus to incur the crime of spiritual theft. The angels also say that all that is their own is evil and false, both from their heredity and from actual life when they were men in the world (n. 1880); and that the evil and falsity is not separated or wiped away from them, they being thus justified, but that it all remains with them, and that it is by the Lord that they are withheld from evil and falsity and are kept in good and truth (n. 1581). All the angels confess these things, and no one is admitted into heaven unless he knows and believes them; for otherwise they cannot be in the light of wisdom and intelligence which is from the Lord, consequently not in good and truth. From this it may also be known how it is to be understood that heaven is not pure in the eyes of God as we read in Job 15:15.

[3] This being the case, in order that the Lord might reduce the universal heaven into heavenly order, he admitted into himself temptations from the angels also, who, insofar as they were in what is their own, were so far not in good and truth. These temptations are the inmost of all, for they act solely into the ends, and with such subtlety as cannot possibly be noticed. But insofar as they are not in what is their own, so far they are in good and truth, and so far cannot tempt. Moreover the angels are continually being perfected by the Lord, and yet can never to eternity be so far perfected that their wisdom and intelligence can be compared to the Divine wisdom and intelligence of the Lord; for they are finite, and the Lord is infinite; and there is no comparison between what is finite and what is infinite. From all this it can now be seen what is meant by the god with whom Jacob as a prince contended; as also why he was not willing to reveal his name.

4296. *Wherefore is this that thou dost ask after my name?* That this signifies that heaven was not willing to reveal itself is evident from what has been said and shown just above (n. 4295).

4297. *And he blessed him there.* That this signifies conjunction with the Divine celestial spiritual is evident from the signification of “to bless” as being conjunction (see n. 3504, 3514, 3565, 3584). That it is conjunction with the Divine celestial spiritual is evident from what precedes respecting Jacob, in that he was named Israel; for by Israel is represented the Lord as to the Divine celestial spiritual (n. 4286). What the celestial spiritual is may also be seen in the same number.

4298. *And Jacob called the name of the place Peniel.* That this signifies a state of temptations is evident from the series of the things; for in old times names were given to the places where anything peculiar happened that were significative of the thing which happened there and of its state (n. 340, 2643, 3422). To this place was given a name which signified a state of temptations, for a state of temptations is here described by the wrestling and contention of Jacob. In the original language “Peniel” means “the faces of God,” and “to see the faces of God” denotes to endure the most grievous temptations as will be explained in what now follows.

4299. *For I have seen God faces to faces, and my soul is delivered.* That this signifies that he endured the most grievous temptations as if they were from the Divine is evident from the signification of “seeing God” as being an approach to him through things interior, namely, goods and truths, hence denoting presence (see n. 4198); and from the signification of “faces” as being things interior (n. 1999, 2434, 3527, 3573, 4066), consequently the thoughts and affections, for thoughts and affections are interior things, because they are of the animus and of the mind, and manifest themselves in the face; and from the signification of “my soul is delivered” as being to endure, namely, the Divine presence. That by all these things is signified that he endured the most grievous temptations as if they were from the Divine, cannot appear except from the causes

of temptations both proximate and remote. The proximate causes are the evils and falsities in the man, which lead him into temptations, consequently the evil spirits and genii who pour them in (n. 4249). Nevertheless no one can be tempted (that is, undergo any spiritual temptation) except him who has conscience; for spiritual temptation is nothing else than torment of conscience; and consequently none can be tempted except those who are in celestial and spiritual good, for these have conscience, and all others have not, and do not even know what conscience is.

[2] Conscience is a new will and a new understanding from the Lord; thus it is the Lord's presence in a man, and this the nearer, in proportion as the man is in the affection of good or of truth. If the Lord's presence is nearer than in proportion as the man is in the affection of good or of truth, the man comes into temptation. The reason is that the evils and falsities which are in the man, tempered by the goods and truths that are in him, cannot endure a nearer presence. This may be seen from the things that take place in the other life: that evil spirits cannot possibly approach any heavenly society without beginning to feel anguish and torment; also that evil spirits cannot endure to have angels look upon them, for they are instantly tortured and fall into a swoon; and also from the fact that hell is remote from heaven, for the reason that it cannot endure heaven, that is, the Lord's presence which is in heaven. This is the reason why it is said of such in the Word:

Then shall they begin to say to the mountains, Fall upon us; and to the hills, Hide us (Luke 23:30).

They shall say to the mountains and to the rocks, Fall down upon us, and hide us from the face of him that sitteth upon the throne (Rev. 6:16).

Moreover the foggy and pitch dark sphere which exhales from the evils and falsities of those who are in hell appears like a mountain or rock, under which they are hidden (see n. 1265, 1267, 1270).

[3] From all this it can now be known that the words "I have seen God faces to faces, and my soul is delivered" signify the most

grievous temptations as if they were from the Divine. Temptations and torments appear as if from the Divine, because as before said, they come forth through the Lord's Divine presence; but still they are not from the Divine, or from the Lord, but from the evils and falsities which are in him who is being tempted or tormented. For from the Lord nothing proceeds but the Holy which is good and true and merciful. This Holy, which is good and true and merciful is what those who are in evils and falsities cannot endure, because they are opposites or contraries. Evils, falsities, and unmercifulness are continually intent upon doing violence to these holy things; and insofar as they assault them, so far they are tormented; and when they assault them, and are consequently tormented, they suppose that it is the Divine which torments them. These things are what are meant by the words "as if they were from the Divine."

[4] That no one can see Jehovah face to face and live was known to the ancients, and this knowledge was handed down from them to the posterity of Jacob; for which reason they rejoiced so greatly when they saw an angel and yet lived. As in the book of Judges:

Gideon saw that he was the angel of Jehovah; and therefore Gideon said, Lord Jehovah! Forasmuch as I have seen the angel of Jehovah face to face. And Jehovah said unto him, Peace be unto thee, fear not, thou shalt not die (Judg. 6:22-23).

Manoah said unto his wife, We shall surely die, because we have seen God (Judg. 13:22).

And in Moses:

Jehovah said unto Moses, Thou canst not see my faces, for man shall not see me, and live (Exod. 33:20).

[5] When it is said of Moses that he spoke with Jehovah face to face (Exod. 33:11), and that Jehovah knew him face to face (Deut. 34:10), the meaning is that Jehovah appeared to him in a human form adapted to his reception, which was external, namely as an old man with a beard, sitting with him—as I have been instructed by the angels. It was from this also that the Jews had no other idea of Jehovah than as of a very old man, with a long and snowy beard,

who could do greater miracles than other gods. Not that they accounted him the most holy, for what holiness was they did not know; still less that they could by any possibility see the holy that proceeds from him, because they were in bodily and earthly love, without any holy internal (n. 4289, 4293).

4300. And the sun arose to him. That this signifies conjunction of goods is evident from the signification of the “sun arising” as being the conjunction of goods. That by the “dawn coming up” is signified when conjunction is at hand, or is commencing, see n. 4283. From this it follows that the “sun arose” denotes the conjunction itself; for in the internal sense the “sun” signifies celestial love (n. 1529, 1530, 2441, 2495, 3636, 3643, 4060); consequently it signifies goods, for these are of this love. When celestial love manifests itself with a man (that is, when it is observed), the sun is said “to arise” upon him, for the goods of this love are then conjoined with him.

4301. As he passed over Penuel. That this signifies the state of truth in good is evident from the signification of “Penuel” as being the state of truth in good. For Jabbok was the stream first passed over by Jacob when he entered into the land of Canaan, and by this is signified the first instilling of the affections of truth, see n. 4270, 4271. It is the Penuel that he now passes over, and therefore by it is signified a state of truth that is insinuated into good. The conjunction of good is also treated of, and good is not good unless there is truth in it; for good has its quality and also its form from truth, insomuch that good cannot be called good in any man unless there is truth in it; but truth receives its essence, and consequently its life, from good; and this being the case, and the subject treated of being the conjunction of goods, the state of truth in good is also treated of.

[2] As regards the state of truth in good, this can indeed be described, but yet it cannot be apprehended, except by those who have celestial perception. Others cannot even have an idea of the conjunction of truth with good, because with them truth is in obscurity; for they call that truth which they have learned from

doctrinal things, and that good which is done according to this truth, whereas they who have perception are in celestial light as to their understanding (that is as to their intellectual sight), and they are affected with truths which are conjoined with good as the eye or bodily sight is affected with flowers in gardens and meadows in the time of spring; and they who are in interior perception are affected with these truths as with a fragrance that is exhaled from them. Such is the angelic state, and therefore such angels perceive all the differences and all the varieties of the instilling and conjunction of truth in good, and thus endless things more than man; for man does not even know that there is any instilling and conjunction, and that a man becomes spiritual thereby.

[3] A few words shall be added in order to convey some notion of this matter. There are two things which constitute the internal man—the understanding and the will. To the understanding pertain truths, and to the will goods; for what a man knows and understands to be so, he calls truth; and what he does from will, thus what he wills, he calls good. These two faculties should constitute a one. This may be illustrated by comparison with the sight of the eye, and with the pleasantness and delight that are experienced by means of this sight. When the eye sees objects, it experiences a pleasantness and delight from them in accordance with their forms, colors, and their consequent beauties both in general and in their parts; in a word, in accordance with the order or dispositions into series. This pleasantness and delight are not of the eye, but of the animus and its affection; and insofar as the man is affected with them, so far he sees them and retains them in memory, while the things that the eye sees from no affection are passed over and are not implanted in the memory, thus are not conjoined with it.

[4] From this it is evident that the objects of the external sight are implanted in accordance with the pleasantness and delight of the affections and that they are in this pleasantness and delight; for when a similar pleasantness or delight recurs, such objects also recur; and in like manner when similar objects recur, such pleasantness and delight also recur, with variety according to the

states. It is the same with the understanding, which is the internal sight—its objects are spiritual, and are called truths; the field of these objects is the memory; the pleasantness and delight of this sight is good; and thus good is that in which truths are inseminated and implanted. From this it may in some measure appear what the instilling of truth into good is, and what the conjunction of truth in good; also, what the good is which is here treated of, and in regard to which angels perceive things so innumerable, while man perceives scarcely anything.

4302. *And he halted upon his thigh.* That this signifies that truths were not yet disposed into such an order that all together with good might enter into celestial spiritual good is evident from the signification of “halting” as being to be in good in which there are not yet genuine truths, but general ones into which genuine truths can be insinuated, and such as do not disagree with genuine truths (of which hereafter). But in the supreme sense, in which the Lord is treated of, by “halting upon the thigh” is signified that truths had not yet been disposed into such an order that all together with good might enter into celestial spiritual good. (That the “thigh” is celestial spiritual good may be seen above, n. 4277, 4278.)

[2] As regards the order in which truths must be when they enter into good (here celestial spiritual good), neither can this be set forth to the apprehension; for it must first be known what order is, and then what is the order of truths; also what celestial spiritual good is, and then how truths enter into it by means of good. Although these things should be described, they still would not be manifest except to those who are in heavenly perception, and by no means to those who are in natural perception alone. For they who are in heavenly perception are in the light of heaven from the Lord, in which light there is intelligence and wisdom. But they who are in natural light are not in any intelligence and wisdom, except insofar as the light of heaven flows into this light, and so disposes it that the things which are of heaven may appear as in a mirror, or in a certain representative image, in the things which are of natural light; for without the influx of the light of heaven, natural light presents nothing of spiritual truth to view.

[3] This only can be said respecting the order in which truths must be in order that they may enter into good—that all truths, like goods, both as to generals and as to particulars, and even as to the veriest singulars, in heaven are disposed into such an order that the one regards the other in such a form as do the members, organs, and viscera of the human body, or their uses, have mutual regard to one another, in general, also in particular, and likewise in the veriest singulars, and thus effect that all are a one. It is from this order in which truths and goods are disposed that heaven itself is called the grand man. Its life itself is from the Lord, who from himself disposes all things in general and in particular into such order; and hence heaven is a likeness and an image of the Lord; and therefore when truths are disposed into such an order as that in which heaven is, they are then in heavenly order and can enter into good. The truths and goods with every angel are in such an order; and the truths and goods with every man who is being regenerated are also being disposed into such an order. In a word, the order of heaven is the disposal of the truths that are of faith in the goods that are of charity toward the neighbor, and the disposal of these goods in the good that is of love to the Lord.

[4] That “to halt” denotes to be in good in which there are not yet genuine truths, but nevertheless general truths into which genuine truth can be insinuated, and such as do not disagree with genuine truths; and thus that the “lame” are those who are in good, but not in genuine good because of their ignorance of truth (that is, in such good as are the gentiles who live in mutual charity), may be seen from those passages in the Word where the “lame” and the “halt” are mentioned in a good sense. As in Isaiah:

The eyes of the blind shall be opened, and the ears of the deaf shall be opened; then shall the lame man leap as a hart, and the tongue of the dumb shall sing (Isa. 35:5–6).

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 one, the woman with child and her that travaileth with child together (Jer. 31:8).

In Micah:

In that day, saith Jehovah, I will gather her that halteth, and I will assemble her that is driven, and I will make her that halteth for remains, and her that was driven a numerous nation; and Jehovah shall reign over them in the mountain of Zion, from henceforth and to eternity (Micah 4:6-7).

In Zephaniah:

At that time I will save her that halteth, and assemble her that was driven, and I will make them a praise and a name (Zeph. 3:19).

That in these passages by the “lame” and the “halt” are not meant the lame and the halt, may be seen by everyone, for it is said of them that they “shall leap,” “shall be assembled,” “shall be made for remains,” and “shall be saved”; but it is evident that those are signified who are in good and not so much in truths as is the case with well-disposed gentiles, and also with those of a similar nature within the church.

[5] Such are also meant by the “lame” of whom the Lord speaks in Luke:

Jesus said, When thou makest a feast, call the poor, the maimed, the lame, and the blind; then thou shalt be blessed (Luke 14:13-14).

The master of the house said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind (Luke 14:21).

The ancient church distinguished into classes the neighbor or neighbors toward whom they were to perform the works of charity; and some they called “maimed,” some “lame,” some “blind,” and some “deaf,” meaning those who were spiritually so. Some also they called the “hungry,” the “thirsty,” “strangers,” the “naked,” the “sick,” the “captives” (Matt. 25:33-36); and some “widows,” “orphans,” the “needy,” the “poor,” and the “miserable”; by whom they meant no other than those who were such as to truth and good, and who were to be suitably instructed, led on their way, and

thus provided for as to their souls. But as at this day charity does not make the church, but faith, what is meant in the Word by these persons is altogether unknown; and yet it is manifest to everyone that it is not meant that the maimed, the lame, and the blind are to be called to a feast, and that it was not commanded by the master of the house that such should be brought in, but that those are meant who are spiritually such; also that in every thing spoken by the Lord there is what is Divine, consequently a celestial and spiritual sense.

[6] Similar is the meaning of the Lord's words in Mark:

If thy foot cause thee to stumble, cut it off; it is good for thee to enter into life lame, rather than having two feet to be cast into the gehenna of fire, into fire unquenchable (Mark 9:45; Matt. 18:8);

by the "foot which must be cut off" if it caused stumbling is meant the natural, which is constantly opposing itself to the spiritual—that it must be destroyed if it attempt to impair truths; and thus that on account of the disagreement and dissuasion of the natural man, it is better to be in simple good, although in the denial of truth. This is signified by "entering into life lame." (That the "foot" is the natural may be seen above, n. 2162, 3147, 3761, 3986, 4280.)

[7] By the "lame" in the Word are also signified those who are in no good, and thence in no truth as in Isaiah:

Then shall the prey that multiplieth be divided, the lame shall plunder the prey (Isa. 33:23).

In David:

When I am halting they are glad and gather themselves together; the lame whom I knew not gather themselves together against me (Ps. 35:15).

And because such are signified by the "lame," it was forbidden to sacrifice anything that was lame (Deut. 15:21, 22; Mal. 1:8, 13);

and also that anyone of the seed of Aaron who was lame should discharge the office of the priesthood (Lev. 21:18). It is similar with the lame as with the blind, for the “blind” in a good sense signify those who are in ignorance of truth, and in the opposite sense those who are in falsities (n. 2383).

[8] In the original language the “lame” is expressed by one word, and “he that halteth” by another, and by the “lame” in the proper sense are signified those who are in natural good into which spiritual truths cannot flow, on account of natural appearances and the fallacies of the senses; and in the opposite sense those who are in no natural good, but in evil, which altogether obstructs the influx of spiritual truth; whereas by “him that halteth,” in the proper sense, are signified those who are in natural good into which general truths are admitted, but on account of their ignorance, not particular and singular truths; and in the opposite sense, those who are in evil and thus do not admit even general truths.

4303. *Therefore the sons of Israel eat not the nerve of that which was displaced, which is upon the hollow of the thigh.* That this signifies that those truths were not appropriated in which were falsities is evident from the signification of “eating” as being to be conjoined and appropriated (see n. 2187, 2343, 3168, 3513, 3596, 3832) and from the signification of a “nerve” as being truth; for truths in good are circumstanced as are nerves in the flesh, and moreover in the spiritual sense truths are nerves, and good is flesh (n. 3813). Similar things are also signified by sinews³ and flesh in Ezekiel:

Thus said the Lord Jehovih unto these bones, I will put sinews upon you, and will bring up flesh upon you, and I will put breath in you; and I beheld, and lo, there were sinews upon them, and flesh came up (Ezek. 37:5–6, 8).

Here the subject treated of is the new creation of man, that is, his regeneration. But when truths have been distorted, they then no longer become truths, but in proportion as they are distorted to what is opposite, they accede to falsities; and hence it is that by the “nerve of that which was displaced” is signified falsity. (That the hollow of the thigh is where there is the conjunction of conjugal

love with natural good, consequently where there is influx of spiritual truth into natural good, may be seen above, n. 4277, 4280.) Hence it is evident that by “therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh” is signified that those truths were not appropriated in which were falsities. That these things are said of the sons of Israel because by “Israel” is signified the Divine celestial spiritual may be seen above (n. 4286), and by “sons” truths (n. 489, 491, 2623); and thus the meaning is that the truths of the Divine celestial spiritual did not appropriate to themselves any falsities.

4304. *Even unto this day.* That this signifies even forever, that falsities should not be adjoined is evident from the signification of “even unto this day” as being, wherever used in the Word, what is perpetual and eternal (see n. 2838).

4305. *Because he touched in the hollow of Jacob’s thigh the nerve of that which was displaced.* That this signifies the reason, because there were falsities is evident from the signification of “touching in the hollow of Jacob’s thigh” as here being the reason, because there were falsities. That this is signified by “touching in the hollow of Jacob’s thigh” may be seen from what has been said above (n. 4277, 4278, 4303).

4306. That these same words which have been explained thus far, treat also of the posterity of Jacob, and that this sense is called the lower sense, and also the internal historical sense, see n. 4279, 4288. How these words are to be understood in this sense, shall now be explained.

4307. That in the internal historical sense by “Jacob asked and said, Tell I pray thy name” are signified evil spirits may be seen from many things in this sense, in which these words and those which follow are predicated of the posterity of Jacob; for the internal sense is determined by its application to the subject treated of. That not good spirits but evil ones are signified by him who wrestled with Jacob may be seen from the fact that by “wrestling” is signified temptation (n. 3927, 3928, 4274); and temptation is

never caused by good spirits, but by evil, for temptation is the excitation of the evil and falsity that are in the man (n. 741, 751, 761, 1820, 4249, 4299). Good spirits and angels never excite evils and falsities, but defend man against them, and bend them to good; for good spirits are led by the Lord, and from the Lord nothing ever proceeds but holy good and holy truth. That the Lord tempts no one is known from the doctrine received in the church, and may also be seen above (n. 1875, 2768). From this, and also from the fact that the posterity of Jacob gave way in every temptation, both in the wilderness and afterwards, it is evident that not good spirits, but evil, are signified by him who wrestled with Jacob. Moreover that nation, which is here signified by "Jacob," was not in any spiritual and heavenly love, but in bodily and worldly love (n. 4281, 4288–4290, 4293); and the presence of spirits with men is determined in accordance with their loves. Good spirits and angels are present with those who are in spiritual and heavenly love, and evil spirits with those who are solely in bodily and worldly love; and this so much that everyone may know the quality of the spirits with him by merely observing the quality of his loves, or what is the same, the quality of his ends; for everyone has for an end that which he loves.

[2] The reason why the spirit called himself God was that Jacob believed this; like his posterity, who constantly believed that Jehovah was in their holy external, when yet Jehovah was present only representatively as will be evident from what follows. They also believed that Jehovah led into temptations, that all evil was from him, and that he was in anger and fury when they were punished. For this reason it was so expressed in the Word, in accordance with their belief, when yet Jehovah never leads into temptations, nor is there ever anything evil from him, nor is he ever in anger, and still less in fury (see n. 223, 245, 592, 696, 1093, 1683, 1874, 1875, 2395, 3605, 3607, 3614). This is also the reason why he who wrestled with Jacob was not willing to reveal his name. That in the internal spiritual sense by him who wrestled with Jacob is meant the angelic heaven (n. 4295) is because the Lord, who in the supreme sense is there represented by Jacob, allowed angels also to tempt him; and because the angels were at that time left to what is their own as was shown in the number cited.

4308. That in the internal historical sense, by “he said, Wherefore is this that thou dost ask after my name” is signified that they did not acknowledge that it was from evil spirits is evident from what is said just above (n. 4307).

4309. That in the internal historical sense, by “he blessed him there” is signified that it was so done is evident from the signification here of “to bless” as being that they served as a representative of a church (see n. 4290); for which reason by “he blessed him there” is here signified that it was so done.

4310. That in the internal historical sense by “Jacob called the name of the place Peniel” is signified the state in which they put on the representations is evident from the signification of “calling a name” as being the quality (of which often before); from the signification of “place” as being state (n. 2625, 2837, 3356, 3387); and from the signification of “Peniel” as being in this sense to put on representations, for these are the subject treated of in what precedes and what follows. What “Peniel” signifies is explained by the words “for I have seen God faces to faces, and my soul is delivered,” by which is signified that the Lord was present representatively (of which in what soon follows), thus here that they put on representations. Names of places, like names of persons as also the things themselves, do not signify the same in one sense as in another. Thus “Jacob” himself in the sense of the letter signifies Jacob himself; in the internal historical sense, his posterity (n. 4281); in the internal spiritual sense, the natural man in him who is regenerate; but in the supreme sense, “Jacob” signifies the Lord as to the Divine natural as has been often shown. It is the same with all other names, and thus with Peniel.

4311. That in the internal historical sense by *for I have seen God faces to faces, and my soul is delivered* is signified that he was present representatively is evident from the signification of “seeing God faces to faces,” when these words are predicated of the state in which the posterity of Jacob were as being that the Lord was present representatively; for to see God faces to faces in the external form and with the bodily sight is not to see him present (n. 4299).

That he was not present as with those who are regenerate, and thereby are in spiritual love and faith is manifest from what has been said of that nation (n. 4281, 4288, 4290, 4293)—that they were in external worship, and not at the same time in internal, or what is the same, in bodily and worldly, and not in spiritual and heavenly love. With such the Lord could never be present except representatively.

[2] What it is to be present representatively must be briefly told. A man who is in bodily and worldly love and not at the same time in spiritual and heavenly love has none but evil spirits with him, even when he is in a holy external; for good spirits cannot possibly be present with such a person, because they at once perceive in what kind of love a man is. There is a sphere which is exhaled from his interiors, which spirits perceive as manifestly as a man perceives by his sense of smell offensive and foul vapors floating around him in the air. That nation which is here treated of, was in such a state as to good and truth, or as to love and faith. In order, however, that they might serve as the representative of a church, it was miraculously provided by the Lord that when they were in a holy external, and were at the same time surrounded by evil spirits, the holy in which they were might yet be uplifted into heaven; and this by good spirits and angels not within but without them, for within them there was nothing but emptiness or uncleanness. Communication was therefore given not with the man himself, but with the holy itself in which they were when they fulfilled the statutes and precepts given them, which were all representative of spiritual and heavenly things of the Lord's kingdom. This is signified by the Lord's being present with that nation representatively. But the Lord is present in a very different way with those within the church who are in spiritual love and thence in faith. With these there are good spirits and angels not only in their external worship, but also at the same time in their internal; and therefore with them there exists a communication of heaven with themselves; for the Lord flows into them through heaven through their internals into their externals. To these the holy of worship is profitable in the other life, but not to the former.

[3] It is similar with priests and elders who preach holy things, and yet are in evil life and evil belief. With these there are not good, but evil spirits, even when they are in worship that appears holy in the external form. For it is the love of self and of the world, or a love for securing honors and acquiring gain and thereby fame, that fires them and presents an appearance of affection for what is holy, sometimes to such a degree that no simulation is perceived, nor is at the time believed by them to exist; when yet they are in the midst of evil spirits, who are then in a similar state, and who breathe upon them and into them. That evil spirits can be in such a state, and are so when they are in their externals, and are inflated with the love of self and of the world, has been given me to know by manifold experience, which of the Lord's Divine mercy will be described hereafter at the end of the chapters. Such preachers have no communication with heaven in themselves; and yet those have who hear and receive the words from their mouth, if they are in a pious and holy internal; for it matters not from whom the voice of good and truth flows forth, provided their life is not manifestly wicked; for this life causes a scandal.

[4] That the nation descended from Jacob was of such a character (namely, that they were surrounded with evil spirits, and yet the Lord was present with them representatively), may be seen from many passages in the Word; for they were very far from worshipping Jehovah with the heart, and as soon as miracles were lacking, they immediately turned to other gods and became idolaters. This was a manifest proof that at heart they worshiped other gods and confessed Jehovah with the mouth only, and this merely for the reason that they might be the greatest and have preeminence over all the nations round about. That this people at heart worshiped an Egyptian idol, and only confessed Jehovah with the mouth on account of his miracles (with Aaron himself among them) is plainly evident from the golden calf which Aaron made for them, and this but a month after they had seen such great miracles on Mount Sinai, besides those which they had seen in Egypt (see Exod. 32). That Aaron also was of the same character is plainly stated at verses 2 to 5, and especially in verse 35. The same appears also from many other passages in Moses, in the book of the Judges, in the books of Samuel, and in the books of the Kings.

[5] That they were only in external worship and not in any internal worship is evident also from the fact that they were forbidden to come near to Mount Sinai when the Law was promulgated, and were told that if they touched the mountain, they should surely die (Exod. 19:11–13; 20:16, 19). The reason was that their internal was unclean. It is also said in Moses:

That Jehovah dwelt with them in the midst of their uncleannesses
(Lev. 16:16).

The quality of that nation is evident also from the song of Moses (Deut. 32:15–43), and from many passages in the prophets. From all this it may be known that with that nation there was not any church, but only a representative of a church, and that the Lord was present with them only representatively.

[6] Compare also what has previously been stated in regard to them:

That with the posterity of Jacob there was a representative of a church, but not a church (n. 4281, 4288);

That the representative of a church was not instituted with them until after they had been altogether vastated as to a holy internal, and that they would otherwise have profaned holy things (n. 3398, 4289);

That when they remained in their statutes they could represent, but not when they turned aside from them (n. 3881e);

That on this account they were kept strictly in rituals, and that they were driven thereto by external means (n. 3147, 4281);

That their worship was made external without internal in order that they might serve as a representative of a church (n. 4281);

That for this reason also the interior things of the church were not disclosed to them (n. 301–303, 2520, 3398, 3479, 3769);

That they were of such a nature that they could more than others be in a holy external without an internal (n. 4293);

That for this reason they have been preserved to this day (n. 3479);

And that their holy external does not affect them at all as to their souls (n. 3479).

4312. That in the internal historical sense, by “the sun arose to him” is signified when they came into representations is evident from the signification of the “sun arising” in this sense, in which the posterity of Jacob is treated of as being when they came into representations. By the “arising of the dawn” is signified the state before they came into representatives (n. 4289). The sun is also said to “arise” with everyone who is becoming a church, thus also with everyone who is becoming representative of a church.

4313. That in the internal historical sense by “as he passed over Penuel” is signified when they came into the land of Canaan is evident from the fact that Penuel was the first station after Jacob had passed over the river Jabbok, and that all boundaries were significative according to distance and situation (n. 1585, 1866, 4116, 4240). Thus “Penuel,” being the first boundary, signifies when they came into the land of Canaan.

4314. That in the internal historical sense by “he halted upon his thigh” is signified that goods and truths were altogether destroyed with that posterity is evident from the representation of Jacob, who here is “he” as being his posterity (see n. 4281); and from the signification of “halting upon the thigh” as denoting those who are in no good, and consequently in no truth (n. 4302). Here therefore by his “halting upon his thigh” is signified that goods and truths were altogether destroyed with that posterity.

[2] The quality of that nation is also plainly evident from many things spoken by the Lord himself in parables, which in their internal historical sense were said of that nation—as in the parable

of the man that was a king, who took account with his servant in whom there was no mercy toward another (Matt. 18:23–35); in the parable of the householder who let out his vineyard to husbandmen, and went abroad, and the husbandmen seized the servants whom he sent, and beat one with rods, and killed another, and stoned another; and at last he sent his son, whom they cast out of the vineyard and killed; on hearing which parable the Scribes and Pharisees recognized it as spoken of themselves (Matt. 21:33–45; Mark 12:1–9; Luke 20:9–19); in the parable of the man who gave talents to his servants, and he who received the one talent went and hid it in the earth (Matt. 25:14–30; Luke 19:13–16); in the parable of those who came to him that was wounded by the robbers (Luke 10:30–37); in the parable of those who were invited to the great supper, and all excused themselves, of whom the Lord says, I say to you that none of those men who were bidden shall taste of my supper (Luke 14:16–24); in the parable of the rich man and Lazarus (Luke 16:19–31); in the parable of those who despise others in comparison with themselves (Luke 18:10–14); in the parable of the two sons, one of whom said, I will go into the vineyard, but went not; and Jesus said, “Verily I say unto you, that the publicans and harlots go into the kingdom of heaven before you” (Matt. 21:28–32).

[3] The quality of that nation the Lord openly declared in Matthew 23:13–39, where he says: “Ye witness against yourselves, that ye are the sons of them that killed the prophets, and ye fill up the measure of your fathers” (Matt. 23:13–33). In Mark, “Jesus said unto them, Rightly did Esaias prophesy of you, This people honoreth me with their lips, but their heart is far from me; in vain do they worship me, teaching for doctrines the precepts of men, forsaking the commandments of God” (Mark 7:6–13). In John: The Jews answered Jesus that they were the seed of Abraham; but Jesus said to them, “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 the truth is not in him; when he speaketh a lie, he speaketh of his own; because he is the speaker of a lie, and the father of it” (John 8:33, 44). Because they were such, they are also called an “evil and adulterous generation” (Matt. 12:39), and the “offspring of vipers” (Matt. 3:7; 23:33; Luke 3:7);

“O offspring of vipers, how can ye, being evil, speak good things?”
(Matt. 12:34).

[4] That not even any natural good was left with that nation is signified by the fig tree spoken of in Matthew:

Jesus seeing a fig tree in the way, came to it, but found nothing thereon but leaves only; therefore he said unto it, Let no fruit grow on thee henceforth forever, and presently the fig tree withered away (Matt. 21:19);

that the fig tree denotes natural good may be seen above (n. 217).

[5] From these passages it may be seen that goods and truths were altogether destroyed with that nation. Goods and truths are said to be destroyed when there are none interiorly. The goods and truths which appear outwardly derive their being and their living from those which are internal; and therefore such as are the internal ones, such are the external, howsoever the latter may appear to the eyes of man. There are some whom I knew in their bodily life, and who then appeared as having zeal for the Lord, for the church, for their country and the common good, and for justice and equity; and yet in the other life these same are among the infernals, and (what astonished me) among the worst there. The reason was that their interiors had been foul and profane and that they had counterfeited that zeal for the sake of reputation, in order to acquire honors and also to gain wealth; thus for their own sakes, and not for the sake of what they professed with the mouth. When therefore these externals are put off, which takes place when men die, the internals are laid open and appear as they had been within, and which during life they had hidden from the world. This is what is meant by the goods and truths being altogether destroyed.

4315. That in the internal historical sense by “therefore the sons of Israel eat not the nerve of that which was displaced which is upon the hollow of the thigh” is signified that the posterity ought to know this, may be seen from the fact that this was a memorial whereby they should remember that such was their quality, thus that thereby they ought to know this.

4316. That in the internal historical sense by “even unto this day” is signified that they are such forever is evident from the signification of “even unto this day,” which were mentioned in the Word means forever (see n. 2838). That this posterity was such from the earliest times may be seen from the sons of Jacob themselves—from Reuben, in that he “lay with Billhah his father’s concubine” (Gen. 35:22); from Simeon and Levi, who killed Hamor and Shechem, and all the men of their city; and that the rest of his sons came upon the pierced and plundered the city (Gen. 34:1–31). Therefore Jacob, then Israel, before he died, spoke of them thus: of Reuben, “Thou shalt not excel, because thou wentest up on thy father’s bed; then didst thou make thyself unworthy; he went up on my couch” (Gen. 49:3, 4); and of Simeon and Levi, “Into their secret let not my soul come, with their assembly let not my glory be united; for in their anger they slew a man, and in their set purpose they houghed an ox. Cursed be their anger, for it was vehement, and their fury, for it was grievous; I will divide them among Jacob, and scatter them among Israel” (Gen. 49:5–7).

[2] The quality of Judah may also be seen from the fact that he took a Canaanitess for his wife (Gen. 38:1, 2), which nevertheless was contrary to what had been commanded as may be seen from Abraham’s words to his servant, whom he sent to betroth Rebekah to his son Isaac (Gen. 24:3, 6); and from many other passages in the Word. A third part of that nation was from this stock, that is, from his son Shelah who was born of the Canaanitish mother (Gen. 38:11; 46:12; see Num. 26:20; 1 Chron. 4:21, 22). The same may be further seen from the wicked deed of these and the other sons of Jacob against Joseph (Gen. 37:18–36). The quality of their posterity in Egypt is manifest from what is related of them when they were in the wilderness, where they were so often rebellious; and afterwards in the land of Canaan, where they so frequently became idolaters. Lastly, their quality in the Lord’s time has been shown just above (see n. 4314); and what they are at this day is known, namely, opposed to the Lord, to the things of the church, to charity toward the neighbor, and to one another. From all this it may be seen that this nation has ever been of this nature. Let no one therefore any longer entertain the opinion that there

was any church among them, or more than a representative of a church, and still less that they were chosen in preference to others.

4317. That in the internal historical sense, by “because he touched in the hollow of Jacob’s thigh the nerve of that which was displaced” is signified because they had a heredity which could not be eradicated by regeneration, because they would not allow this is evident from the signification of the “thigh” as being conjugal love, and consequently every heavenly and spiritual love (see n. 4280); and because the “hollow of the thigh” is where there is the conjunction of conjugal love, and also of all heavenly and spiritual love, with natural good (n. 4277, 4280). Hence to “touch it,” or to injure it so as to occasion halting is to destroy the good which is of these loves, and as this happened to Jacob, it is signified that this nature passed from him to his posterity, and thus was hereditary. That the “nerve of that which was displaced” signifies falsity, may be seen above (n. 4303), here falsity from hereditary evil. It follows from this and from the series, that this heredity could not be eradicated from them by regeneration, because they would not allow this.

[2] That they had such a heredity and that they could not be regenerated is very evident from all that is related of them in the Word, and particularly from these passages in Moses:

Moses called all Israel, and said unto them, Ye have seen all things that Jehovah hath done in your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land; and Jehovah hath not given you a heart to know, and eyes to see, and ears to hear, even unto this day (Deut. 29:2, 4).

I know the figment of the people which they do at this day, before I bring them into the land which I swear (Deut. 31:21).

I will hide my faces from them, I will see what is the last of them; for they are a generation of perversities, sons in whom is no truth. I would exterminate them, I would cause their memory to cease from man, were it not that I feared the indignation of the enemy. For they are a nation that perisheth in counsels, and there is no intelligence in them; for their vine is of the vine of Sodom, and their grapes are of the fields of Gomorrah; their grapes are hemlock, the clusters are bitter to them. Their wine is the poison of dragons, and the cruel head of asps. Is not

this laid up in store with me, sealed in my treasures? (Deut. 32:20, 26–34);

and in many other places, especially in Jeremiah.

[3] That this was signified by the “touch upon the hollow of Jacob’s thigh,” and his consequent lameness is manifest in Hosea:

The controversy of Jehovah with Judah, to visit upon Jacob, according to his ways, and according to his works he will render to him; he supplanted his brother in the womb; in his grief he contended with God, and contended toward the angel, and prevailed; he wept and entreated him (Hos. 12:3–5).

where “to contend with God,” in the internal historical sense is to be urgent that the representative of a church should be with them (see n. 4290, 4293). From this it is evident that they had such a heredity from Jacob himself, and the same might be shown from many more passages which must be passed over for the present.

[4] As regards heredity specifically, it is believed in the church at this day that all hereditary evil is from the first parent, and that all are therefore condemned in regard thereto. But the case is not so. Hereditary evil derives its origin from everyone’s parents and parents’ parents, or from grandparents and ancestors successively. Every evil which they have acquired by actual life, even so that by frequent use or habit it has become like a nature is derived into the children, and becomes hereditary to them, together with that which had been implanted in the parents from grandparents and ancestors. The hereditary evil from the father is more inward, and the hereditary evil from the mother is more outward. The former cannot be easily rooted out, but the latter can. When man is being regenerated, the hereditary evil inrooted from his nearest parents is plucked up by the roots; but with those who are not being regenerated, or who cannot be regenerated, it remains. This then is hereditary evil (see also n. 313, 494, 2122, 2910, 3518, 3701). This is also evident to everyone who reflects, and also from the fact that every family has some peculiar evil or good by which it is distinguished from other families; and that this is from parents and ancestors is known. It is similar with the Jewish nation remaining at

this day, which is evidently distinct from other nations, and is known from them, not only by its peculiar genius, but also by manners, speech, and face.

[5] But what hereditary evil is, few know; it is believed to consist in doing evil; but it consists in willing and hence thinking evil, hereditary evil being in the will itself and in the thought thence derived and being the very conatus or endeavor that is therein and which adjoins itself even when the man is doing what is good. It is known by the delight that is felt when evil befalls another. This root lies deeply hidden, for the very inward form that receives from heaven (that is, through heaven from the Lord) what is good and true is depraved, and so to speak, distorted; so that when good and truth flow in from the Lord, they are either reflected, or perverted, or suffocated. It is from this cause that no perception of good and truth exists at this day, but in place of it, with the regenerate, conscience, which acknowledges as good and true what is learned from parents and masters. It is from hereditary evil to love self more than others, to will evil to others if they do not honor us, to perceive delight in revenge, and also to love the world more than heaven; and from the same source come all the derivative yearnings or evil affections. Man is ignorant that such things are in hereditary evil, and still more that they are opposite to heavenly affections; and yet it is manifestly shown in the other life how much of evil from what is hereditary each one has drawn to himself by actual life, and also how far he has removed himself from heaven by evil affections from this source.

[6] That hereditary evil could not be eradicated from the posterity of Jacob by regeneration because they would not allow it is likewise manifest from the historicals of the Word; for they gave way in all the temptations in the wilderness as recorded by Moses: and also afterwards in the land of Canaan, whenever they did not see miracles; and yet those temptations were outward but not inward or spiritual. In respect to spiritual things they could not be tempted, because as before shown they knew no internal truths, and had no internal good; and no one can be tempted except as to what he knows and what he has. Temptations are the veriest means of regeneration. These things are signified by their not allowing

regeneration. As regards their state and lot in the other life, see above (n. 939–941, 3481).

CONTINUATION CONCERNING THE GRAND MAN
AND CONCERNING CORRESPONDENCE,
HERE CONCERNING CORRESPONDENCE
WITH THE SENSES IN GENERAL

4318. It is the main point of intelligence with the angels to know and perceive that all life is from the Lord, and also that the universal heaven corresponds to his Divine human; and consequently that all angels, spirits, and men correspond to heaven; and also to know and perceive the nature of this correspondence. These are the first principles of the intelligence in which angels are more than men; and from this they know and perceive innumerable things that are in the heavens and hence also those which are in the world; for the things which come forth in the world and its nature are causes and effects from the former as beginnings; for universal nature is a theater representative of the Lord's kingdom.

4319. It has been shown by much experience that not only a man, but a spirit, and also an angel, thinks, speaks, and does nothing from himself, but from others; nor these others from themselves, but again from others, and so on; and thus all and each from the first of life, that is, from the Lord, however completely this may appear to be as from themselves. This has often been shown to spirits who in the life of the body had believed and had confirmed themselves in the belief, that all things were in themselves, or that they think, speak, and act from themselves and their soul, in which life appears implanted. It has also been shown by living experiences (such as exist in the other life but are impossible in the world), that the evil think, will, and act from hell, and the good from heaven (that is, through heaven from the Lord), and that nevertheless both evils and goods appear as from themselves. Christians know this from the doctrine which they draw from the Word—that evils are from the devil, and goods from the Lord; but there are few who believe it. And because they do not

believe it, they appropriate to themselves the evils which they think, will, and act; but the goods are not appropriated to them; for they who believe goods to be from themselves, claim and ascribe them to themselves, and thus place merit in them. They also know from the doctrine in the church, that no one can do anything good from himself, insomuch that whatever is from himself and his own is evil, however much it may appear as good; but this also few believe, although it is true.

[2] The evil who had confirmed themselves in this opinion—that they live from themselves, and consequently that whatever they think, will, and act is from themselves—when shown that the case is exactly in accordance with the doctrine, said that they now believed. But they were told that knowing is not believing, and that believing is internal, and is impossible except in the affection of good and truth, consequently is possible to none but those who are in the good of charity toward the neighbor. Being evil, the same spirits insisted that they now believed because they saw. But examination was made by an experience familiar in the other life, namely, by their being looked into by angels; and when they were looked into, the upper part of their head appeared to be withdrawn, and the brain to be rough, hairy, and dark, which showed what is the inward quality of those who have only a faith of memory knowledge, but not a true faith; and that to know is not to believe. For the head of those who know and believe appears as human, and the brain well ordered, snow white, and lucid; for heavenly light is received by them. But with those who only know and suppose that they thereby believe, and yet do not believe because they live in evil, heavenly light is not received, consequently neither are the intelligence and wisdom which are in that light; and therefore when they draw near to angelic societies, that is, to heavenly light, this light is turned with them into darkness. This is the reason why their brain appeared dark.

4320. That the life which is from the Lord alone appears with everyone as if it were in himself is from the Lord's love or mercy toward the universal human race, in that he wills to appropriate to each one what is his own, and to give to everyone eternal happiness.

It is known that love appropriates to another what is its own; for it presents itself within the other, and makes itself present in him. How much more the Divine love! That the evil also receive the life which is from the Lord is as with objects in the world, all of which receive light from the sun, and thereby colors, but according to their forms. Objects which suffocate and pervert the light appear of a black or foul color, but yet have their blackness and foulness from the sun's light. So is it with the light or life from the Lord with the evil; but this life is not life, but is (as it is called) spiritual death.

4321. Although these things appear paradoxical and incredible to man, they nevertheless are not to be denied, because experience itself dictates them. If all things were denied the causes of which are not known, innumerable things that come forth in nature would be denied, the causes of which are known scarcely as to a ten-thousandth part; for the secret things therein are so many and so great that those which man knows are scarcely anything in comparison with those which he does not know. What then must be the secret things that come forth in the sphere which is above nature, that is, in the spiritual world! As for example these: That there is one only life, and all live from it, and everyone differently from another: that the evil also live from the same life, and likewise the hells, and that the inflowing life acts according to its reception: that heaven has been so ordered by the Lord as to bear relation to a man, whence it is called the grand man; and that in consequence all the things in man correspond thereto: that man without influx therefrom into everything in him, cannot subsist even for a moment: that all in the grand man keep in a constant situation according to the quality and the state of the truth and good in which they are; that situation there is not situation, but state, and therefore those appear constantly at the left who are at the left, those at the right who are at the right, in front those who are in front, behind those who are behind, in the plane of the head, the breast, the back, the loins, and the feet, above the head and below the soles of the feet, directly and obliquely, and at a less or greater distance, those who are there, however and to whatever quarter the spirit may turn himself: that the Lord as a sun appears constantly to the right, and there at a middle height, a little above the plane of the right eye; and that all things there have relation to the Lord as

the sun and center, and thus to their only one from which they come forth and subsist, and as all appear before the Lord constantly in their own situation, according to their states of good and truth, they therefore appear in the same way to everyone, for the reason that the Lord's life, and consequently the Lord is in all who are in heaven. Not to mention innumerable other things.

4322. Who at this day does not believe that man comes into existence naturally from the seed and the ovum, and that in the seed from the first creation there is the ability to bring itself forth into such forms, first within the ovum, next in the womb, and afterwards of itself; and that it is not the Divine which brings things forth any longer? The reason why this is so believed is that no one knows of there being any influx from heaven (that is, through heaven from the Lord); and this because they do not desire to know that there is any heaven. For in their private meetings the learned discuss openly among themselves whether there is a hell, and thus whether there is a heaven. And as they are in doubt about heaven, they cannot receive as any first principle that there is an influx through heaven from the Lord; which influx nevertheless brings forth all things that are in the three kingdoms of the earth (especially those in the animal kingdom, and in particular in man), and holds them together in form according to their uses. Hence neither can they know that there is any correspondence between heaven and man; and still less that this is of such a nature that every several thing within him, nay, the veriest singular ones, come forth from this source, and also subsist from it, for subsistence is a perpetual coming forth, and consequently preservation in connection and form is perpetual creation.

4323. That there is a correspondence of every several thing in man with heaven, I have begun to show at the end of the preceding chapters, and this by living experience from the world of spirits and from heaven; to the end that man may know whence he comes into existence and whence he subsists, and that there is a continual influx into him therefrom. Later it will be shown in like manner from experience that man rejects this influx from heaven (that is, through heaven from the Lord), and accepts the influx from hell;

but that nevertheless he is continually kept by the Lord in correspondence with heaven, in order that he may, if he chooses, be led from hell to heaven, and through heaven to the Lord.

4324. The correspondence of the heart and lungs, and also of the brain with the grand man, has already been treated of at the end of the chapters. Here, in accordance with our plan, the correspondence with man's external sensories is to be treated of, namely, with the sensory of sight, or the eye; with the sensory of hearing, or the ear; with the sensories of smell, taste, and touch; but first concerning correspondence with sense in general.

4325. Sense in general, or general sense is distinguished into voluntary and involuntary. Voluntary sense is proper to the cerebrum, but involuntary sense is proper to the cerebellum. In men these two kinds of general sense are conjoined, but yet are distinct. The fibers which flow forth from the cerebrum present the voluntary sense in general, and the fibers which flow from the cerebellum present the involuntary sense in general. The fibers of this double origin conjoin themselves together in the two appendices which are called the medulla oblongata and the medulla spinalis, and through these pass into the body, and shape its members, viscera, and organs. The parts which encompass the body as the muscles and skin, and also the organs of the senses, for the most part receive fibers from the cerebrum; and hence man has sense and motion in accordance with his will. But the parts within this compass or enclosure, which are called the viscera of the body, receive fibers from the cerebellum; and consequently man has no sense of these parts, nor are they under the control of his will. From this it may in some measure appear what sense is in general, or the general voluntary sense, and the general involuntary sense. Be it known further that there must be a general in order that there may be any particular, and that the particular can in no wise come into existence and subsist without the general, and in fact that it subsists in the general; and that every particular is circumstanced according to the quality and according to the state of the general; and this is the case with sense in man, and also with motion.

4326. There was heard a sound as of muttered thunder that flowed down from on high above the occiput, and continued around the whole of that region. I wondered who they were, and was told that they were those who relate to the general involuntary sense, and was told further that they could well perceive a man's thoughts, but are not willing to expose and utter them—like the cerebellum, which perceives all that the cerebrum does, but does not publish it. When their manifest operation into all the province of the occiput had ceased, it was shown how far their operation extended. It was first determined into the whole face, then withdrew itself toward the left side of the face, and at last toward the ear on that side; by which was signified what was the nature of the operation of the general involuntary sense from the earliest times with men on this earth, and how it advanced.

[2] Influx from the cerebellum insinuates itself especially into the face as is evident from the fact that the animus has been inscribed on the face, and the affections appear in the face, and this for the most part without the man's will—such as fear, reverence, shame, various kind of gladness, and also of sadness, besides many other things, which are thereby made known to another in such manner that it is known from the face what affections are in the man, and what changes of animus and of mind. These things come from the cerebellum through its fibers, when there is no simulation within. It was thus shown that in the earliest times, or with the most ancient people, the general sense had possession of the whole face, and successively after those times only of the left side of it, and at last in still later times it emptied itself away from the face, so that at this day there is scarcely any general involuntary sense left in the face. The right side of the face together with the right eye corresponds to the affection of good, and the left to the affection of truth, the region where the ear is corresponding to obedience alone without affection.

[3] For with the most ancient people, whose age was called the golden age, because they were in a certain state of perfection or wholeness, and lived in love to the Lord and in mutual love as angels live, all the involuntary of the cerebellum was manifest in the

face, and they did not at all know how to present anything in the countenance other than exactly as heaven flowed into their involuntary conatus or endeavors and thence into the will. But with the ancients, whose age was called the silver age, because they were in a state of truth, and thence in charity toward the neighbor, the involuntary of the cerebellum was not manifest in the right side of the face, but only in the left. But with their posterity, whose time was called the iron age, because they lived not in the affection of truth, but in obedience to truth, the involuntary was no longer manifest in the face, but betook itself to the region around the left ear. I have been instructed that the fibers of the cerebellum have thus changed their efflux into the face, and that instead of them fibers from the cerebrum have been transferred thither, which now control those which are from the cerebellum, and this from an endeavor to form the expressions of the face according to the behests of man's own will, all of which is from the cerebrum. It does not appear to man that these things are so, but they are plainly manifest to the angels from the influx of heaven and from correspondence.

4327. Such is the general involuntary sense at this day with those who are in the good and truth of faith. But with those who are in evil and thence in falsity, there is no longer any general involuntary sense which manifests itself, neither in face, speech, nor gesture; but there is a voluntary which counterfeits what is involuntary (or natural as it is called), which they have made such by frequent use or habit from infancy. The nature of this sense with such persons has been shown by an influx which was tacit and cold into the whole face, both into the right side of it and into the left, and determining itself therefrom toward the eyes, and extending itself from the left eye into the face; by which was signified that the fibers of the cerebrum have intruded themselves and control the fibers of the cerebellum, the result being that what is fictitious, pretended, counterfeit, and deceitful reigns within, while outwardly there appears what is sincere and good. Its being determined toward the left eye, and from there also into the face, signified that they have evil as their end, and use the intellectual part to obtain their end; for the left eye signifies the intellectual.

[2] These are they who at this day constitute for the most part the general involuntary sense. In ancient times it was these who were the most celestial of all; but at this day it is these who are the most wicked of all, and this especially from the Christian world. They are very numerous, and appear beneath the occiput and at the back, where I have often seen and perceived them. For those who at this day relate to this sense are they who think deceitfully and devise evils against the neighbor, and put on a friendly countenance, nay, most friendly, with gestures of like import, and speak kindly as if endued with charity above others, and yet are the bitterest enemies, not only of him with whom they have intercourse, but also of the human race. Their thoughts have been communicated to me, and they were wicked and abominable, full of cruelties and butcheries.

4328. I have also been shown how the case is in general with the voluntary (or will part) and with the intellectual. The most ancients, who constituted the Lord's celestial church (see n. 1114–1123), had a voluntary in which was good, and an intellectual in which was the derivative truth, which two with them made a one. But the ancients, who formed the Lord's spiritual church, had the voluntary altogether destroyed, but the intellectual entire, in which the Lord by regeneration formed a new voluntary, and through this also a new intellectual (see n. 863, 875, 895, 927, 928, 1023, 1043, 1044, 1555, 2256).

[2] How the case had been with the good of the celestial church was shown by a column descending from heaven, of an azure color, at the left side of which there was a lucidity like the flaming glow of the sun. By this was represented their first state; by the azure color their good voluntary; and by the flaming glow their intellectual. And afterwards the azure of the column passed into a dim flaminess by which was represented their second state, and that their two lives—of the will and the understanding—still acted as a one, but more dimly as to good from the will; for what is azure signifies good, and a flaming glow truth from good.

[3] Presently the column became quite black; and around the column there was a lucidity which was variegated by something of

shining white, presenting colors; by which was signified the state of the spiritual church. The black column signified the voluntary as being altogether destroyed, and as being nothing but evil; the lucidity variegated by something of shining white signified the intellectual in which was a new voluntary from the Lord; for the intellectual is represented in heaven by what is lucid.

4329. There came spirits at some height who from the sound heard appeared to be many, and it was discovered from the ideas of their thought and speech as conducted to me, that they seemed to be in no distinct idea, but in a general idea of many things. From this I supposed that nothing distinct could be perceived by them, but only something general and indistinct, and thus obscure; for I was of the opinion that what is general cannot be otherwise. That their thought was general or in common (that is, that of many together), I was able to plainly observe from the things which flowed in from them into my thought.

[2] But there was given them an intermediate spirit, through whom they spoke with me; for such a general thing could not fall into speech except through others. When I spoke with them through the intermediate, I said (as was my opinion), that generals cannot present a distinct idea of anything, but only one so obscure that it is as it were no idea. But after a quarter of an hour they showed that they had a distinct idea of generals, and of many things in the generals; and especially by this, that they accurately and distinctly observed all the variations and changes of my thoughts and affections, together with the singulars of them, so that no other spirits could do it better. From this I was able to conclude that it is one thing to be in a general idea which is obscure as are those who have but little knowledge, and are thus in obscurity in regard to all things; and that it is another thing to be in a general idea which is clear as are those who have been instructed in the truths and goods which are insinuated into the general in their order and series, and are so well ordered as to be distinctly seen from the general.

[3] These are they who in the other life constitute the general voluntary sense, and are those who by knowledges of good and truth have acquired the faculty of looking at things from the general, and thence contemplating things broadly together, and distinguishing instantly whether a thing is so. They do indeed see the things as it were in obscurity, because they see from the general the things that are therein, but as these are well ordered in the general, they are for this reason nevertheless in clearness to them. This general voluntary sense falls to none but the wise. That these spirits were of this character was also proved, for they viewed in me all things both in general and particular from which inference could be drawn, and from these they drew inferences so skillfully in regard to the interiors of my thoughts and affections that I began to be afraid to think any more; for they disclosed things which I did not know to be in me, and yet from the inferences made by them I could not but acknowledge them. Hence I perceived in myself a torpor in speaking with them, and when I took note of this torpor it appeared as if it were a hairy thing, with something in it speaking mutely; and it was said that by this was signified the general sensitive corporeal that corresponds to these spirits. On the following day I again spoke with them, and once more found that they had a general perception not obscure, but clear; and that as the generals and the states of the generals were varied, so were the particulars and their states varied, because the latter relate in order and series to the former.

[4] It was said that general voluntary senses still more perfect exist in the interior sphere of heaven; and that when the angels are in a general or universal idea, they are at the same time in the singulars, which are set in distinct order by the Lord in the universal; also that the general and universal are not anything unless there are particulars and singulars in them from which they exist and are so called, and that they exist just insofar as these are in them; and that from this it is evident that a universal providence of the Lord, without the veriest singulars being in it, and from which it exists is nothing at all; and that it is stupid to maintain that there exists with the Divine a universal, and then to take away the singulars from it.

4330. As the three heavens together constitute the grand man, and (as before said) all the members, viscera, and organs of the body correspond to this man according to their functions and uses, there correspond to it not only those which are external and are apparent to the sight, but also those which are internal and not apparent to the sight; consequently those which are of the external man, and those which are of the internal man. The societies of spirits and angels to which the things of the external man correspond, are for the most part from this earth; but those to which the things of the internal man correspond are for the most part from elsewhere. These societies act as a one in the heavens just as with the regenerate man do the external and the internal man. And yet at the present day few from this earth come into the other life in whom the external man acts as one with the internal; for most are sensuous, insomuch that there are few who believe otherwise than that man's external is all there is of him; and that when this passes away (as when he dies) there is scarcely anything left that lives; much less do they believe that there is an internal which lives in the external, and that when the external passes away, the internal eminently lives.

[2] It has been shown by living experience how these are opposed to the internal man. There were present very many spirits from this earth, who when they had lived in the world had been of this character, and there came into their sight spirits who relate to the internal sensuous man, and they at once began to infest them, almost as irrational persons infest those who are rational, by constantly speaking and reasoning from the fallacies of the senses, and from the illusions thence arising, and from mere hypotheses, believing nothing but what could be confirmed by external sensuous things, and moreover treating the internal man with contumely.

[3] But those who had relation to the internal sensuous man cared nothing for such things, and wondered not only at the insanity of the former spirits, but also at their stupidity; and wonderful to say, when the external sensuous spirits drew near the internal sensuous ones, and came almost into the sphere of their

thoughts, the external sensuous began to breathe with difficulty (for spirits and angels breathe equally as do men, but their breathing is relatively internal, n. 3884–3895), and thus to be almost suffocated, so that they withdrew. And the further away they retired from the internal sensuous spirits, because they breathed more easily, the more tranquil and quiet it became with them; and again the nearer they approached, the more intranquil and unquiet.

[4] The cause was that when the external sensuous are in their fallacies, fantasies, and hypotheses, and thence in falsities, they have tranquillity; but when on the contrary such things are taken away from them, which comes to pass when the internal man flows in with the light of truth, they then have intranquility. For in the other life there exist spheres of the thoughts and affections, and these are mutually communicated according to presence and approach (n. 1048, 1053, 1316, 1504–1512, 1695, 2401, 2489). This conflict lasted for several hours; and it was thus shown how the men of this earth are at the present day opposed to the internal man, and that the external sensuous makes almost all with them.

4331. Continuation concerning the grand man and concerning correspondence at the end of the following chapter; and there concerning correspondence with the senses specifically.

Genesis 33

THE LAST JUDGMENT

4332. By way of preface to the preceding chapter there were unfolded the things foretold by the Lord in Matthew, chapter 24, verses 32 to 35, concerning his coming; by which is understood (as there and in other places previously shown) the last period of the former church and the first of a new church. The last period or end of the former church, and the first period or beginning of a new church, have been treated of thus far (see what precedes, chapter 31, n. 4056–4060, and chapter 32, n. 4229–4231). There are now to be unfolded the words that follow in the same chapter of the evangelist, from verses 36 to 42, namely these:

But of that day and hour knoweth no one, not the angels of the heavens, but my father only. And as were the days of Noah, so shall be the coming of the son of man. For as they were in the days before the flood, eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away, so shall also the coming of the son of man be. Then shall two be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left (Matt. 24:36–42).

4333. What is signified by these words in the internal sense will appear from the following explication—that there is described what the state will be when the old church is being rejected and the new is being set up. That the rejection of the old church and the setting up of the new is what is meant by the “consummation of the age,” and by the “coming of the son of man,” and in general by the last judgment, has been already repeatedly shown; and also that a last judgment has several times taken place on this globe: first, when the Lord’s celestial church, which was the most ancient, perished in the antediluvians by an inundation of evils and falsities, which in the internal sense is the “flood.”

[2] Second, when the spiritual church, which was after the flood, and is called the ancient, being spread over much of the Asiatic world, ceased of itself.

[3] Third, when the representative of a church among the posterity of Jacob was destroyed, which took place when the ten tribes were carried away into perpetual captivity and dispersed among the nations; and finally when Jerusalem was destroyed, and the Jews also were dispersed. Because there was then a consummation of the age after the Lord's coming, therefore also many things said by the Lord in the evangelists concerning the consummation of that age are also applicable to the Jewish nation, and are likewise applied to them by many at this day. Nevertheless the subject treated of in the above words is specifically and especially the consummation of the age now at hand,¹ namely, the end of the Christian church, which is also treated of by John in Revelation. This will be the fourth last judgment on this globe. What the words involve that are contained in verses 36 to 42 adduced above, will appear from their internal sense, which is as follows.

4334. But of that day and hour knoweth no one;

signifies the state of the church at that time as to goods and truths, that it would not appear to anyone, neither on earth nor in heaven. For by "day and hour" here is not meant day and hour, or time; but state as to good and truth. That times in the Word signify states, see n. 2625, 2788, 2837, 3254, 3356; as also do "days," n. 23, 487, 488, 493, 893, 2788, 3462, 3785; and thence also hours, but specifically state. That it is here state as to good and truth is because the subject treated of is the church, for good and truth make the church.

[2] Not the angels of the heavens, but my father only;

signifies that heaven does not know the state of the church as to good and truth specifically, but the Lord alone, and also when that state of the church will come. That the Lord himself is meant by

the “father,” see n. 15, 1729, 2004, 2005, 3690; and that the Divine good in the Lord is what is called the “father,” and the Divine truth from the Divine good “the son,” n. 2803, 3703, 3704, 3736; and therefore they who believe that the father is one and the son another, and who separate them from each other, do not understand the Scriptures.

[3] For as they were in the days before the flood;

signifies the state of vastation of those who are of the church, which is compared to the state of vastation of the first or most ancient church; the consummation of the age or last judgment of which is described in the Word by the “flood.” That by the “flood” is signified an inundation of evils and falsities and the consequent consummation of that age, see n. 310, 660, 662, 705, 739, 790, 805, 1120. That “days” signify states, see above.

[4] Eating and drinking, marrying and giving in marriage;

signifies their state as to the appropriation of evil and falsity, and the consequent conjunction with these. That “to eat” denotes the appropriation of good, and “to drink” the appropriation of truth, see n. 3168, 3513e, 3596; thus in the opposite sense the appropriation of evil and falsity. That “to marry” denotes conjunction with evil, and “to give in marriage,” conjunction with falsity, may be seen from what has been said and shown respecting marriage and conjugal love (n. 686, 2173, 2618, 2728–2729, 2737–2739, 2803, 3132, 3155), namely, that in the internal sense this is the conjunction of good and truth, but here in the opposite sense the conjunction of evil and falsity. Whatever the Lord spoke, being Divine, is not the same in the internal sense as in the letter. Thus eating and drinking in the holy supper do not signify in the spiritual sense eating and drinking, but the appropriation of the good of the Lord’s Divine love (n. 2165, 2177, 2187, 2343, 2359, 3464, 3478, 3735, 4211, 4217). And as when predicated of the church and the Lord’s kingdom the conjugal is the conjunction of the good of love with the truth of faith, therefore from this

conjunction the Lord's kingdom is called in the Word the heavenly marriage.

[5] Until the day that Noah entered into the ark;

signifies the end of the former church, and the beginning of the new. For by "Noah" is signified the ancient church in general which succeeded the most ancient after the flood (n. 773, and elsewhere); and by the "ark," the church itself (n. 639). "Day," which is mentioned several times in these verses, signifies state, as shown just above.

[6] And knew not until the flood came, and took them all away;

signifies that the men of the church will not then know that they are inundated by evils and falsities, because on account of the evils and falsities in which they are they will not know what the good of love to the Lord is, and the good of charity toward the neighbor, and also what the truth of faith, and that this is from that love and charity, and is not possible except with those who live in this love and in this charity. They will also be ignorant that the internal is what saves and condemns, but not the external separate from the internal.

[7] So shall the coming of the son of man be;

signifies the Divine truth, and that they will not receive it. It has been said before (Mat. 24:27, 30), that the "coming of the son of man" is the Divine truth which will then be revealed (also in n. 2803, 2813, 3004–3009, and 3704).

[8] Then shall two be in the field; one shall be taken, and one shall be left;

signifies those within the church who are in good, and those within the church who are in evil—that they who are in good will be saved, and that they who are in evil will be condemned. That a

“field” denotes the church as to good, see n. 2971, 3196, 3310, 3317, 3766.

[9] Two women shall be grinding at the mill; one shall be taken, and one shall be left;

signifies those within the church who are in truth, that is, in the affection of it from good, that they will be saved; and those within the church who are in truth, that is, in the affection of it from evil, that they will be condemned. That in the Word “to grind” and a “mill” have this signification will be evident from what now follows. From all this it is now evident that by these words is described what the state as to good and truth will be within the church when it is being rejected, and a new church is being adopted.

4335. That in the Word by “those who grind” are meant those within the church who are in truth from the affection of good, and in the opposite sense those within the church who are in truth from the affection of evil, may be seen from the following passages. In Isaiah:

Come down, and sit upon the dust, O virgin daughter of Babylon; sit in the earth, there is not a throne, O daughter of the Chaldeans; take a millstone and grind meal, uncover thy hair, make bare the foot, uncover the thigh, pass through the rivers (Isa. 47:1–2);

the “daughter of Babylon” denotes those whose externals appear holy and good, but their interiors are profane and evil (n. 1182, 1326); the “daughter of the Chaldeans,” those whose externals appear holy and true, but their interiors are profane and false (n. 1368, 1816); “to take a millstone and grind meal” denotes to hatch doctrinal things from the truths which they pervert; for as meal is from wheat or barley, it signifies truths from good, but in the opposite sense truths which they pervert in order to mislead. In Jeremiah:

I will destroy from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of the

millstones and the light of the lamp; and this whole land shall be for a waste and a desolation (Jer. 25:10–11).

[2] And in John:

Every craftsman of every craft shall not be found in Babylon any more, every voice of the millstone shall not be heard therein any more; and the light of a lamp shall not shine therein any more; and the voice of the bridegroom and of the bride shall not be heard therein any more (Rev. 18:21–23);

“the voice of a millstone being heard no more in Babylon” denotes that there will be no truth; and “the light of a lamp shining no more,” that there will be no intelligence of truth. In Lamentations:

They ravished the women in Zion, the virgins in the cities of Judah; princes were hanged up by their hand, the faces of the old men were not honored; the young men were carried away to grind, and the children fall in the wood (Lam. 5:11–14);

“the young men being carried away to grind” denotes to hatch falsities by applying truths, and thus persuading.

[3] In Moses:

Every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, to the firstborn of the maidservant that is behind the mills (Exod. 11:5);

the “firstborn of Egypt” denotes the truths of faith separated from the good of charity, which truths become falsities (n. 3325); the “firstborn of the maidservant that is behind the mills” denotes the affection of such truth, whence come falsities. These things were represented by these historicals.

[4] In the same:

He shall not take in pledge the mills or the millstone, for they are the soul of him that pledgeth (Deut. 24:6).

This law was enacted because by “mills” were signified doctrinal things, and by a “millstone,” the truths thereof, which are what are called the “soul of him that pledgeth.” It is manifest that this law would not have been given, nor would it have been said that it was his “soul,” unless mills and a millstone had a spiritual signification.

[5] That grinding derives its signification from representatives that come forth in the world of spirits has been shown me; for I have seen there those who were as if grinding without any end of use, and merely for their own pleasure. And as in such a case truths are devoid of their own affection from good, they do indeed appear as truths in the outward form; but as there is no internal in them, they are phantasms; and if there is an evil internal, they are then employed to confirm the evil; and thus by application to evil they become falsities.

GENESIS 33

1. And Jacob lifted up his eyes, and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids.

2. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after.

3. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother.

4. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept.

5. And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant.

6. And the handmaids drew near, they and their children, and they bowed themselves.

7. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and bowed themselves.

8. *And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord.*

9. *And Esau said, I have much my brother, be to thee what is to thee.*

10. *And Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me.*

11. *Take I pray my blessing that is brought to thee; because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.*

12. *And he said, Let us journey, and go, and I will go close by thee.*

13. *And he said unto him, my lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die.*

14. *Let my lord I pray pass over before his servant, and I will proceed slowly to the foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir.*

15. *And Esau said, Let me set I pray with thee of the people who are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord.*

16. *And Esau returned in that day unto his way, unto Seir.*

17. *And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth.*

18. *And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city.*

19. *And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah.*

20. *And he erected there an altar, and he called it El Elohe Israel.*

THE CONTENTS

4336. The subject here treated of in the internal sense is the conjunction of Divine good natural which is "Esau," with the good of truth which is "Jacob"; thus the submission of the latter, and its

instilling into Divine good natural. The process by which this is effected is described. Lastly the acquisition of interior truths is treated of.

THE INTERNAL SENSE

4337. In the foregoing chapters, where “Jacob” is spoken of, the subject treated of in the internal sense was the acquisition of truth in the natural, which acquisition is made in order that this truth may be conjoined with good, for all truth is for the sake of this end. “Jacob,” in the internal sense, is this truth, and “Esau” is the good with which the truth is to be conjoined. Before the conjunction is effected, truth appears to be in the first place; but after the conjunction, good is actually in the first place (see n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 3995). This is also what is signified by the prophecy of Isaac to Esau: “Upon thy sword shalt thou live, and thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck” (Gen. 27:40). And this state is what is described in the present chapter. For this reason Jacob calls Esau his “lord,” and himself his “servant” (verses 5, 8, 13–14).

[2] Be it known that Jacob here represents the good of truth. But regarded in itself the good of truth is only truth; for so long as truth is in the memory only, it is called truth; but when in the will and thence in act, it is called the good of truth; for to do truth is nothing else. Whatever proceeds from the will is called good, for the essential of the will is love and the derivative affection; and everything that is done from love and its affection is named good. Neither can truth be conjoined with the good that flows in through the internal man and is in its origin Divine (which is here represented by Esau), until the truth is truth in will and act; that is, the good of truth. For the good that flows in through the internal

man and is in its origin Divine, flows into the will, and there meets the good of truth that has been instilled through the external man.

4338. Verses 1–3. *And Jacob lifted up his eyes and saw, and behold Esau came, and with him four hundred men. And he divided the children over unto Leah, and over unto Rachel, and over unto the two handmaids. And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after. And he himself passed over before them, and bowed himself to the earth seven times, until he drew near even unto his brother.* “And Jacob lifted up his eyes, and saw” signifies the perception and attention of the good of truth, which is “Jacob”; “and behold Esau came” signifies Divine good natural; “and with him four hundred men” signifies the state; “and he divided the children over unto Leah” signifies the arrangement of external truths under their affection; “and over unto Rachel” signifies the arrangement of interior truths under their affection; “and over unto the two handmaids” signifies under the affection of things that are of service to these affections; “and he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after” signifies order from the generals in which were the rest; “and he himself passed over before them” signifies the universal, thus all things; “and bowed himself to the earth seven times” signifies the submission of all things; “until he drew near even unto his brother” signifies conjunction on the part of the good from truth, which is “Jacob.”

4339. *And Jacob lifted up his eyes, and saw.* That this signifies the perception and attention of the good of truth, which is “Jacob,” is evident from the signification of “lifting up his eyes and seeing” as being perception and attention. For lifting up the eyes is an external that corresponds to elevation of the mind (which is an internal), consequently to perception; and therefore “seeing” corresponds to attention. (That Jacob here represents the good of truth may be seen just above, n. 4337.)

4340. *And behold Esau came.* That this signifies Divine good natural is evident from the representation of Esau as being Divine good in the natural (see n. 3576).

4341. *And with him four hundred men.* That this signifies its state, here the state of the conjunction of Divine good with truth in the natural, is because this conjunction is the subject treated of. “Four hundred” in the Word signifies the state and duration of temptation (n. 1847, 2959, 2966); and as all the conjunction of good with truth is effected through temptations, therefore it is a state of temptations which is here meant. (That goods are conjoined with truths through temptations, see n. 2272, 3318; and that temptations come when good begins to act the first part, n. 4248, 4249; and also that the union of the Lord’s Divine essence with his human essence was effected through temptations, n. 1737.)

[2] The good itself which is to be conjoined with truth is not tempted, but the truth. And moreover truth is not tempted by good, but by falsities and evils, and also by fallacies and illusions and the affection of these, which adhere to truths in the natural. For when good flows in, which is effected by an internal way, or through the internal rational man, the ideas of the natural man, formed from the fallacies of the senses and the derivative illusions, cannot endure its approach, for they are in disagreement with it, and hence comes anxiety in the natural, and temptation. These are the things which are described in this chapter in the internal sense by Jacob’s coming into fear and thence into anxiety, and consequently into a state of submission and humiliation, when Esau came with four hundred men; for their conjunction is not effected in any other way. From this it may be seen that by the “four hundred men” is signified a state of temptations; by “four hundred,” this state itself, and by “men,” the rational truths which are conjoined with good when it flows into the natural. (That by “men” are signified intellectual and rational things may be seen n. 265, 749, 1007, 3134.)

[3] But these things are such as fall into obscurity with man, for the reason that when he is living in the body, the distinction between the rational and the natural does not appear—not at all to those who are not regenerate, and very little even to those who are regenerate. For they do not reflect upon it, nor indeed do they care

about it, for the knowledges of the interior things of man have been almost obliterated, and yet in old time these made the all of intelligence with men within the church. These things may however in some degree appear from what has been shown before concerning the rational and its influx into the natural, namely, that the natural is regenerated through the rational (n. 3286, 3288), and that the rational receives truths before the natural (n. 3368, 3671). These truths, which inflow with good from the rational into the natural, are what in the internal sense are signified by the “four hundred men” who came with Esau.

4342. *And he divided the children over unto Leah.* That this signifies the arrangement of external truths under their affection is evident from the signification of “dividing over unto” as being arrangement; from the signification of “children” or “sons” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the representation of Leah as being the affection of exterior truth (see n. 3793, 3819). Hence the “children” or “sons” here denote truths of exterior affection, consequently external truths. Those truths are said to be external which are called sensuous truths, that is, those which flow in immediately from the world through the senses of the body. But interior truths (which are signified by the children of Rachel) are those which are interiorly in the natural, and are more nearly under the view of the rational, and to which fallacies and their illusions do not so strongly adhere as they do to sensuous truths. For the more interiorly truths go, the more are they purified from worldly and earthly things.

4343. *And over unto Rachel.* That this signifies the arrangement of interior truths under their affection is evident from the representation of Rachel as being the affection of interior truth (see n. 3758, 3782, 3793, 3819). Hence her “children” or “sons” here denote interior truths. (Concerning interior truths see what was said just above, n. 4342.)

4344. *And over unto the two handmaids.* That this signifies under the affection of things that are of service to these affections is evident from the signification of “handmaids” as being the

affections of memory-knowledges and of knowledges (n. 1895, 2567, 3835, 3849), and as being means that are of service for the conjunction of the external and the internal man (see n. 3913, 3917); and from the representation of Zilpah and Billah, who here are the “handmaids,” as being exterior affections that are of service as means (n. 3849, 3931).

4345. *And he put the handmaids and their children first, and Leah and her children after, and Rachel and Joseph after.* That this signifies order from more general things in which were all the rest, may be seen from what has been said just above respecting the signification of the “handmaids,” of “Leah,” of “Rachel,” and of their “children”—namely, that the “handmaids” denote the affections of memory-knowledges and of knowledges; “Leah,” the affection of exterior truth; and “Rachel,” the affection of interior truth. The affections of memory-knowledges and of knowledges are the most external, for memory-knowledges and knowledges themselves are things from which and in which are truths. The affection of exterior truth follows from this, and is more interior, and the affection of interior truth is still more interior. The more exterior they are, the more general also they are; and the more interior, the less general, and relatively are called particulars and singulars.

[2] With regard to generals, these are called generals because they consist of particulars, consequently because they contain particulars within them. Generals without particulars are not generals, but are so called from particulars. The case herein is like that of a whole and its parts. A whole cannot be called a whole unless there are parts, for the whole consists of parts. For in the nature of things there is nothing which does not come forth and subsist from other things, and because it comes forth and subsists from other things it is called a general, and the things of which it consists and from which it subsists are said to be particulars. External things are what consist of internal things, and therefore external things are relatively general. It is so with man and his faculties; the more exterior these are, the more general they are; for they consist of things more interior, and these of inmost things in order.

[3] The body itself, and the things of the body, such as those called the external senses and the actions, are relatively the most general. The natural mind and the things of this mind are less general, because more interior, and relatively are called particulars. But the rational mind and the things of this mind are still more interior, and relatively are singulars. All this is manifest to the life when man puts off the body and becomes a spirit; for it is then manifest to him that his bodily things had been no other than the most general of the things of his spirit, and that the bodily things had come forth and subsisted from those of his spirit, thus that the things of the spirit had been relatively particulars. And when the same spirit becomes an angel (that is, when he is uplifted into heaven), it is manifest to him that the same things which he had previously seen and felt in general, and thus in obscurity, he now sees and feels in particular and in clearness; for he now sees and feels innumerable things which he had previously seen and felt as one.

[4] This is also evident from man himself during his life in the world—the things which he sees and feels in infancy are most general; but those which he sees and feels in childhood and youth are the particulars of these generals; and those which he sees and feels in adult age are the singulars of these particulars. For as a man advances in age, he instills particulars into the generals of infancy, and afterwards singulars into the particulars. For he advances successively toward things more interior, and infills the generals with particulars, and the particulars with singulars. From this it may now be seen what is meant by “order from the generals in which were all the rest,” which is signified by his placing the handmaids and their children first, and Leah and her children after, and Rachel and her children after.

[5] When a man is being regenerated, or what is the same, when the truths in him are being conjoined with good, the case is similar, and this is the subject here treated of. Then general affections with their truths (which here are the “handmaids” and their “children”), are first instilled into good; then those less general (that is, those which are relatively particulars), which here are “Leah” and her

“children”; and finally those still less general (that is, those which are relatively singulars), which here are “Rachel” and “Joseph.” For man then passes in like manner as it were through ages, first being in his infancy, and then in childhood and youth, and finally in adult age.

4346. *And he himself passed over before them.* That this signifies the universal, thus all things, is evident from the representation of Jacob, who here is “himself” as being the good of truth, that is, truth in will and act (see n. 4337). The good of truth is the universal of all things; for the generals, particulars, and singulars spoken of just above, belong to it, because they are in it.

4347. *And bowed himself to the earth seven times.* That this signifies the submission of all things is evident from the signification of “bowing one’s self to the earth” as being an effect of humiliation (n. 2153), consequently submission. The highest degree of submission is signified by “seven times,” and the submission of all things by “Jacob’s bowing himself”; for Jacob represents the universal of all things (as stated just above, n. 4346).

[2] As regards humiliation and submission, few know why this must be in presence of the Divine when man is in worship; and consequently they do not know what it effects. They who are not in the knowledge of interior things cannot believe otherwise than that the Divine wills the humiliation and submission of man, as a man does who is in the lust of glory; and consequently that the Divine wills glory therefrom, and is affected with the glory which man ascribes to him. But the case is altogether different. The Divine is not in any affection of glory, for what glory has the Divine from man? But he wills humiliation and submission, not for his own, but for man’s sake. For when man is in humiliation he feels aversion for the evil and falsity in him (n. 2327, 2423, 3994), and thus removes them, and on their removal the Divine can flow in with good and truth. Everyone may be aware of this in himself. He who is of elated mind is in the love of self, and not only sets himself above others, but also cares nothing for the Divine, and consequently

rejects the influx of good, and thence its conjunction with truths. This is the genuine reason for man's humiliation before the Divine.

[3] It is therefore manifest that good cannot be conjoined with truths, thus that man cannot be regenerated, unless he humbles and submits himself. Humiliation and submission are predicated of truths because truths flow in through the external man, but good through the internal; and the things that inflow through the external man are attended with fallacies and the consequent falsities with their affections; whereas this is not the case with the things that inflow through the internal man, because it is the Divine that flows in through this, and comes to meet truths, in order that they may be conjoined. From this it is now manifest what is meant by the submission of all things, which is signified by Jacob's "bowing himself to the earth seven times, until he drew near even unto his brother."

4348. *Until he drew near even unto his brother.* That this signifies conjunction on the part of the good from truth which is "Jacob" is evident from the signification of "drawing near" as being to conjoin himself; from the representation of Esau, who here is the "brother," as being Divine good in the natural (see above, n. 4337); and from the representation of Jacob as being the good of truth (see again n. 4337). How these things are circumstanced has been explained just above (n. 4347).

4349. Verse 4. *And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they wept.* "And Esau ran to meet him" signifies the influx of Divine good natural, "and embraced him" signifies the first conjunction of love; "and fell upon his neck" signifies the second conjunction of all things in that universal; "and kissed him" signifies interior conjunction from love; "and they wept" signifies the effect.

4350. *And Esau ran to meet him.* That this signifies the influx of Divine good natural is evident from the signification of "running to meet" as being influx; and from the representation of Esau, as being Divine good natural (see n. 4337, 4340). That "to run to meet"

here denotes influx is because Divine good flows in through the internal man, and comes to meet the truth which is being instilled through the external man, in order that they may be conjoined. The same is also manifest from what follows; for it follows that he embraced him, fell upon his neck, and kissed him; by which as will be seen is signified conjunction by love.

4351. *And embraced him.* That this signifies the first conjunction of love is evident from the signification of “to embrace” as being affection (see n. 3807). And as affection is of love, and love looks to conjunction, it is therefore the conjunction of love which is here signified. That it is the first conjunction of love is because there follows that he fell upon his neck, and then that he kissed him, which signify closer and more interior conjunctions from love. That embracing is an effect which flows from the conjunction of love is manifest without further explication, and consequently that in the internal sense it denotes this conjunction; for the things of the internal sense are presented in the Word by those which are external.

4352. *And fell upon his neck.* That this signifies a second conjunction of all things which are in that universal is evident from the signification of “to fall upon the neck” as being closer conjunction, for it is a closer embrace. Moreover, by the “neck” is signified in the internal sense the influx and communication of the interiors with the exteriors, and the consequent conjunction (see n. 3542, 3603). That this denotes a conjunction of all things or with all things in that universal is because Jacob, who is here meant by “his,” denotes the universal of all things in respect to truths (n. 4346).

[2] The conjunction of good with truths [in the natural] is here described, with which the case is this: good flows in through the internal man into the external, and there conjoins itself with the truths that have been instilled through the external man. For the good that flows in through the internal is of love, because there is not any spiritual and celestial good that is not of love, from this it is, and from this it is called good in man. The love itself which is in

good and with good is that which conjoins. Unless love were within and present, there could not possibly be any conjunction; for love is nothing else than spiritual conjunction, because this is effected by it. The love is from no other source than the Lord, for he is the fountain and origin of all celestial and spiritual love, consequently of all the good thence derived. This love is twofold—celestial and spiritual. Celestial love is love to the Lord, and spiritual love is love toward the neighbor, which is called charity. It is these loves from which is all celestial and spiritual good, and which conjoin themselves with the truths which are called the truths of faith; for the truths of faith regarded without love are only words without life; but through love, and thus through conjunction with the good of love, they receive life. It may be seen from this, that there is never anything of faith except with those who are in the good of love, and that the faith is according to the love.

[3] And as there is never anything of faith except with those who are in the good of love, therefore neither is there any confidence or trust. With all those who are not in love and charity, the trust or confidence which is called the trust or confidence of faith, is either spurious, or such as is also possible with diabolical spirits when they are in a state of fear or of anguish, or in a state of persuasion from the love of self and of the world. But because at this day men have made faith saving without the goods of charity, and yet see from afar that the truths of faith cannot save, because these exist also with the wicked, therefore they acknowledge confidence and trust, and call this faith, not knowing what it is, and that it is possible even with the wicked, and that there is no spiritual confidence except that which flows in through the good of love and charity—not at the time when the man is in fear and anguish, or in persuasion from the love of self and of the world, but when he is in a state of freedom; and not with any but those in whom good has been conjoined with truths, and inrooted by the previous course of life; thus not in sickness, misfortunes, perils of life, or when death is at hand. If this confidence or trust which appears in a state of compulsion would save a man, all mortals would be saved; for to this kind of confidence everyone is easily reduced, and there are none to whom the Lord, who wills the salvation of all, would not impart it. But as regards the confidence or trust which is called

faith—what this is, what is its nature and with whom it is found, will of the Lord's Divine mercy be told elsewhere.

4353. *And kissed him.* That this signifies interior conjunction from love is evident from the signification of “kissing” as being conjunction from love (see n. 3573, 3574, 4215), here interior conjunction. In this verse the conjunction of the Divine good of the natural which is “Esau,” with the truth there which is “Jacob” is treated of in general; but in what follows this conjunction is described specifically. As regards the conjunction itself, it is this which effects man's regeneration; for man is regenerated by the fact that the truths in him are being conjoined with good, that is, that the things which belong to faith are being conjoined with those which belong to charity. The process is fully described in these and the following verses. The Lord is indeed the subject treated—of how he made his natural Divine, consequently how he united Divine good to the truth in his natural. But as man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490), this regeneration is also treated of at the same time in the internal sense. And as regeneration can fall into man's idea, but not so fully the Lord's glorification, the latter may be illustrated by the former.

[2] It is manifest from what has been explained that the conjunction of good with truths (by which regeneration is effected) progresses more and more interiorly; that is, truths are successively conjoined more interiorly with good. For the end of regeneration is that the internal man may be conjoined with the external, thus the spiritual with the natural through the rational. Without the conjunction of both of these there is no regeneration. Nor can this conjunction be effected until good has first been conjoined with truths in the natural; for the natural must be the plane, and the things that are in the natural must correspond. This is the reason why when the natural is being regenerated, the conjunction of good with truths becomes successively more interior. For the spiritual conjoins itself first with the things which are inmost in the natural, and then by means of these with those which are more exterior. Nor can man's internal conjoin itself with his external, unless the truth in the external becomes the good of truth, that is, truth in

will and act (n. 4337); for then for the first time they can be conjoined, inasmuch as the Lord flows in with man through his internal man, and in fact through the good therein. This good can be conjoined with good in the external man, but not good with truth immediately.

[3] From this it may be seen that the truth in man must first become truth in will and act (that is, the good of truth), before the conjunction of the rational with the natural, or the internal man with the external, can take place. But how truth becomes the good of truth, must be evident to everyone who pays attention. All Divine truth regards these two precepts—to love God above all things, and the neighbor as one's self. It is these precepts from which and for the sake of which truths are, and to which truths tend, more nearly and more remotely. Therefore when truths are put into act, they are instilled successively into their beginning and their end, namely, into charity toward the neighbor, and into love to the Lord; and thereby truth becomes good, which is called the good of truth; and when this takes place, it can then be conjoined with the internal man, which conjunction becomes successively more interior, in proportion as more interior truths are implanted in this good. Act precedes, man's willing follows; for that which a man does from the understanding, he at last does from the will, and finally puts it on as a habit; and it is then instilled in his rational or internal man. And when it has been instilled in this, the man no longer does good from truth, but from good; for he then begins to perceive therein somewhat of blessedness, and as it were somewhat of heaven. This remains with him after death, and by means of it he is uplifted into heaven by the Lord.

4354. *And they wept.* That this signifies the effect is evident from the signification of “weeping” as being the effect of grief, and also the effect of joy (see n. 3801); here, the effect of joy from the conjunction of good with truths through love.

4355. Verses 5–7. *And he lifted up his eyes, and saw the women and the children; and said, Who are these to thee? And he said, The children whom God hath graciously bestowed upon thy servant. And*

the handmaids drew near, they and their children, and they bowed themselves. And Leah also and her children drew near, and they bowed themselves; and afterwards Joseph and Rachel drew near, and they bowed themselves. “And he lifted up his eyes” signifies perception; “and saw the women and the children” signifies of the affections of truth and of the truths belonging thereto; “and said, Who are these to thee?” signifies acknowledgment; “and he said, The children whom God hath graciously bestowed upon thy servant” signifies truths from Divine providence; “and the handmaids drew near, they and their children, and they bowed themselves” signifies sensuous memory-knowledges and their truths, and their submission; “and Leah also and her children drew near, and they bowed themselves” signifies the affection of the truth of faith as to exterior things, and their truths, and their submissive introduction; “and afterwards Joseph and Rachel drew near, and they bowed themselves” signifies the affections of the truth of faith as to interior things, and their submissive introduction.

4356. *And he lifted up his eyes.* That this signifies perception is evident from the signification of “lifting up the eyes” as being perception (see n. 4083, 4339).

4357. *And saw the women and the children.* That this signifies of the affections of truth, and of the truths belonging thereto, is evident from the signification of the “women,” here the handmaids, and of Leah and Rachel, as being the affections of truth (see n. 3758, 3782, 3793, 3819, 4344); and from the signification of “children” or “sons” as being truths (n. 489, 491, 533, 1147, 2623, 3373), here the truths that belong to the affections.

4358. *And said, Who are these to thee?* That this signifies acknowledgment may be seen from the fact that interrogations in the sense of the letter are not interrogations in the supreme sense; for the Lord, who is treated of in this sense, has no need to interrogate man, because he knows all things both in general and in particular. Hence this interrogation, “Who are these to thee?” signifies acknowledgment. For by Esau is represented the Lord as to Divine good natural; and Divine good immediately acknowledges the truths that it conjoins with itself. And moreover all good does

this, for good cannot have being without what it calls truths, nor can truths without that which they call good. They conjoin themselves of themselves; but such as the good is, such are the truths it conjoins with itself. It is good that acknowledges them, and couples itself as a husband with a wife; for the conjunction of good with truths is marriage in the spiritual sense (see n. 2508, 2618). (That good acknowledges its own truth, and truth its own good, and that they are conjoined see n. 3101, 3102, 3161, 3179, 3180.)

4359. And he said, The children whom God hath graciously bestowed upon thy servant. That this signifies truths from Divine providence is evident from the signification of “children” or “sons” as being truths (see just above, n. 4357); and from the signification of the words, “whom God hath graciously bestowed” as being from Divine providence; for whatever God bestows is of his providence.

4360. And the handmaids drew near, they and their children, and they bowed themselves. That this signifies sensuous knowledges and their truths, and their submission, is evident from the signification of “handmaids” as being the affections of memory-knowledges and of the knowledges which are of the external knowledges (of which below); from the signification of “children” or “sons” as being truths (see n. 4357); and from the signification of “bowing one’s self” as being submission. The sensuous memory-knowledges signified by the “handmaids” are the memory-knowledges of the external things of the world, and therefore are the most general of all knowledges (n. 4345), and are those which enter immediately through the external senses, and are perceived by the sense itself. In these are all little children; and moreover they serve as planes to the knowledges of spiritual things, for spiritual things are founded upon natural, and are represented in them. As truths are conjoined with good according to order, beginning with the more general (as shown above, n. 4345), therefore it is here mentioned that the handmaids and their children bowed themselves, that is, submitted, first.

4361. *And Leah also and her children drew near, and they bowed themselves.* That this signifies the affection of the truth of faith as to exterior things, and their truths, and their submissive introduction, is evident from the representation of Leah, as being the affection of exterior truth (see n. 3793, 3819), and therefore the affection of the truth of faith as to exterior things; from the signification of “children” or “sons” as being truths (see just above); and from the signification of “bowing one’s self” as being submission; that is, submissive introduction into the Divine good natural which is represented by Esau.

4362. *And afterwards Joseph and Rachel drew near and they bowed themselves.* That this signifies the affections of the truth of faith as to interior things, and their submissive introduction, is evident from the representation of Joseph as being the celestial spiritual (see n. 4286); from the representation of Rachel as being the affection of interior truth (n. 3758, 3782, 3793, 3819); and from the signification of “bowing one’s self” as being submissive introduction (see just above, n. 4361). How these things are circumstanced has been explained above at verse 2.

4363. Verses 8–11. *And he said, What to thee are all these camps which I met? And he said, To find grace in the eyes of my lord. And Esau said, I have much, my brother, be to thee what is to thee. And Jacob said, Nay I pray, if I pray I have found grace in thine eyes, then accept my present from my hand; for because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. Take I pray my blessing that is brought to thee, because God hath graciously bestowed upon me, and because I have all. And he urged him, and he took it.* “And he said, What to thee are all these camps which I met?” signifies the special things which are thence derived; “and he said, To find grace in the eyes of my lord” signifies grateful initiation; “and Esau said, I have much, my brother, be to thee what is to thee” signifies tacit acceptance, in order that he might thus instill the affection of the good from truth; “and Jacob said, Nay I pray” signifies the first beginning of affection; “if I pray I have found grace in thine eyes, then accept my present from my hand” signifies the reciprocal of affection in order that it might be instilled; “for

because that I have seen thy faces like seeing the faces of God, and thou hast accepted me” signifies the affection itself in the perception with which it was reciprocally instilled; “take I pray my blessing that is brought to thee” signifies the Divine things that were to be adjoined to Divine good natural; “because God hath graciously bestowed upon me” signifies from providence; “and because I have all” signifies his spiritual riches; “and he urged him, and he took it” signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good.

4364. *And he said, What to thee are all these camps which I met?* That this signifies the special things which are thence derived is evident from the signification here of “camps” as being special things; for they are those enumerated in the foregoing chapter (verses 14–15), namely, two hundred shegoats, and twenty he-goats, two hundred ewes and twenty rams, thirty milch camels and their colts, forty heifers and ten bullocks, twenty she-asses and ten foals; by which were meant goods and truths with their things of service, by means of which initiation might be effected (see n. 4263–4264), consequently special things. The special things here referred to are nothing else than such as confirm truths as being true, and goods as being good. They are accessory to the man’s thoughts and affections, that is, to the things which he knows and loves, and on account of which he favors and affirms a thing to be so. The presents which in the church of olden time were given to kings and priests likewise involved such things. It is well known that another is brought over to one’s opinion, or to what we say is good and true, both by reasons and by affections; and it is these very confirmatory things that are meant by “special things,” and are here signified by “camps”; for which reason it is said that these camps were “to find grace in the eyes of my lord”; and afterwards, “if I pray I have found grace in thine eyes, then accept my present from my hand.”

[2] The case is the same in spiritual things, or in matters of faith, when these are being conjoined with the good of charity. Man believes that goods and truths flow in immediately from heaven, thus without mediums within him; but he is much mistaken. The

Lord leads everyone by means of his affections, and thus bends him by a tacit providence, for he leads him through freedom (n. 1937, 1947). That all freedom is of affection or love may be seen above (n. 2870, 2873); and hence all the conjunction of good with truth is effected in freedom, but not in compulsion (n. 2875–2878, 2881, 3145, 3146, 3158, 4031). When therefore man has been led in freedom to good, truths are then accepted and implanted, and he begins to be affected by them, and is thus introduced little by little into heavenly freedom. When one who has been regenerated (that is, who loves his neighbor, and still more who loves the Lord) reflects upon his past life, he will find that he has been led by many things of his thought and by many of his affection.

[3] What is here specifically meant by the special things which are thence derived may be seen more clearly from examples. Let the truth which is to be instilled into good be this—that man has life after death. This truth is not accepted unless it is confirmed by special things, as by these—that a man can think not only of the things he sees and feels, but also of those which he does not see and feel; that he can also be affected by them; that he can be conjoined with them by affection, consequently with heaven, nay with the Lord himself; and that he who can be conjoined with the Divine, can never die. These and many more such things are the special things which first occur, before this truth is being instilled into good, that is, before it is fully believed. This truth does indeed first submit itself, but still the special things cause it to be accepted.

[4] Take as another example the truth that man is a spirit, and that he is clothed with a body while he lives in the world. This also is a truth which is to be instilled into good; for unless it has been so instilled, the man cares nothing for heaven, for he then thinks of himself as he does of the brute animals. But this truth cannot be instilled except by means of special things, as by these—that the body which he carries about serves for uses in this world, namely, that he may see the things that are in the world with material eyes, and may act by material muscles, thereby having powers that are adapted to the heavy things in the world; and that nevertheless there is something more interior which thinks and wills of which

the body is the instrumental or material organ; and that a man's spirit is himself, or the man himself, who acts and feels through these organic forms; and that he can confirm this by many of his own experiences if he is once in the belief that the case is so. All these are special things, which are set forth in advance, and which cause the truth itself that is in question to be instilled into good; and they are derived from it. It is these and similar things that are here signified by the "camps."

4365. *And he said, To find grace in the eyes of my lord.* That this signifies grateful initiation may be seen without explication; for "to find grace" denotes that they may be accepted, and things which are accepted are gratefully initiated, that is, are instilled.

4366. *And Esau said, I have much, my brother, be to thee what is to thee.* That this signifies tacit acceptance, in order that he might thus instill the affection of the good from truth, may be seen from this refusal, in that it involves assent; for he nevertheless accepted. In anyone's refusing and at the same time accepting, the end sometimes is that affection may be instilled; and moreover this is thereby increased, and thus passes from thinking well into willing well. In spiritual life man is led by the Lord by things nearly like those by which a man leads others in civil life, in which it is usual to refuse to accept, to the end that the giver may act from affection; thus not from thinking only, but also from willing. For if the favor should not be accepted, the end in view would be lost; and therefore the end urges the giver to think of it still more intently, and thus to will it from the heart.

[2] The reason why this kind of thing does not appear in spiritual life as in civil life, is that there are few in whom good is being conjoined with truths, that is, who are being regenerated; and moreover the few who are being regenerated do not reflect upon such things; nor can they do so, for they do not know what spiritual good is, because they do not know what charity is and what in the genuine sense the neighbor is. And as they do not know these things, neither can they have an interior idea of the truth that belongs to faith. And moreover they separate spiritual life from civil

life so widely, that they would not dare to draw any idea of the one from the other. That the two correspond, and that spiritual life is represented in civil life, they know not at all, and some do not even allow any comparison; when yet the case really is that no idea can be had of spiritual life except from the things that are in civil life; and therefore if the latter is set aside, the former falls to the ground, until at last it is no longer believed in—as may be plainly evident from the fact that it is no longer believed that spirits and angels associate and converse together as men do, and reason in like manner as men do about what is honorable and becoming, just and fair, and good and true, and this much more perfectly; still less that they see, hear, and explore one another, join together in societies, dwell together, and many other like things.

4367. *And Jacob said, Nay I pray.* That this signifies the first beginning of affection may be seen from what was said just above, namely, that refusing to accept a present instills affection, which is here manifested by his saying, “Nay I pray.” From this it is evident that these words denote the first beginning of affection.

4368. *If I pray I have found grace in thine eyes, then accept my present from my hand.* That this signifies the reciprocal of affection in order that it might be instilled is evident from what precedes and what follows. For the subject treated of is the conjunction of good with truths in the natural, consequently the instilling of affection from good into truth. That the refusal of the present sent by Jacob was for this purpose—that affection might be instilled into truth—was shown above (n. 4366); and therefore by the words immediately preceding, “Nay I pray,” is signified the first beginning of affection (n. 4367). Hence by these words, “If I have found grace in thine eyes, then accept my present from my hand” is signified the reciprocal of affection in order that it might be instilled; for he says this from good will, that is, from affection. Hence in what follows it is said that he “urged him.”

[2] By the reciprocal of affection, which is instilled by the good which is Esau into the truth which is Jacob, there is meant the affection of truth. For there are two affections which are

heavenly—the affection of good, and the affection of truth (occasionally treated of already). The affection of truth originates solely from good. The affection itself comes from this source; for truth has no life from itself, but receives life from good; and therefore when a man is affected by truth, this is not from truth, but from the good that flows into the truth, and produces the affection itself. This is what is here meant by the “reciprocal of affection in order that it might be instilled.” It is known that there are many within the church who are affected by the Word of the Lord, and who bestow much pains on the reading of it; but still there are few who have as their end that they may be instructed in the truth, for most remain in their own dogma, the confirmation of which from the Word is their sole aim. These seem to be in the affection of truth, but are not; for those alone are in the affection of truth who love to be instructed about truths, that is, to know what the truth is, and to search the Scriptures for this end. No one is in this affection except the man who is in good, that is, who is in charity toward the neighbor, and still more he who is in love to the Lord. With these good itself flows into truth, and produces the affection, for the Lord is present in this good. This may be illustrated by the following examples.

[3] They who are in the good of genuine charity and read the words which the Lord spoke to Peter:

I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of 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 (Matt. 16:15–19);

these (namely those who are in the affection of truth from the good of genuine charity) love to be taught what is meant by these words; and when they hear that by the rock there upon which the church will be built (and consequently by Peter) is signified the faith of charity, and that it is in this way that the keys for opening and shutting heaven are given to this faith (see the preface to Genesis 22), they then rejoice and are affected by this truth, because in this

way the Lord alone, the source of faith, has this power. But they who are not in the affection of truth from the good of genuine charity, but in the affection of truth from some other good, and especially if from the love of self and of the world, are not affected with this truth, but are made sad, and are also made angry, because they desire to claim this power for the priesthood. They are made angry because they are thus deprived of dominion; and they are made sad because they are deprived of respect.

[4] Take also as an example those who are in the affection of truth from the good of genuine charity: if these hear that charity makes the church, but not faith separated from charity, they receive this truth with joy; whereas they who are in the affection of truth from the love of self and of the world do not receive it. Moreover when those who are in the affection of truth from the good of genuine charity hear that love toward the neighbor does not begin from self, but from the Lord, they rejoice; whereas they who are in the affection of truth from the love of self and of the world, do not receive this truth, but sharply maintain that this love begins from themselves. Thus they do not know what it is to love the neighbor as one's self. They who are in the affection of truth from the good of genuine charity rejoice when they hear that heavenly blessedness consists in doing good to others from good will, and not for the sake of any selfish end; whereas they who are in the affection of truth from the love of self and of the world, do not desire this, nor even apprehend it.

[5] When they who are in the affection of truth from the good of genuine charity are instructed that the works of the external man are nothing unless they proceed from the internal man, and thus from good willing, they receive this with joy; whereas they who are in the affection of truth from the love of self and of the world laud the works of the external man, but care nothing for the good willing of the internal man, and in fact do not know that the good willing of the internal man remains after death, and that the works of the external man separate from it are dead, and perish. And the case is the same with everything else. From these examples it is evident that the truths of faith can never be conjoined with anyone

unless he is in the good of genuine charity; thus with nothing but good; and also that every genuine affection of truth is from this good. Everyone can see this confirmed from his daily experience, namely, that they who are in evil do not believe, but that they believe who are in good. From this it is plainly evident that the truth of faith is conjoined with good, and never with evil.

4369. For because that I have seen thy faces like seeing the faces of God, and thou hast accepted me. That this signifies the affection in the perception with which it was reciprocally instilled, is evident from the signification of “seeing faces like the faces of God” as being affection in perception; for by the “faces” are signified the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), and by the “faces of God,” all good (n. 222, 223); and when this flows in it gives affection in perception; and from the signification of “accepting me” as being affection instilled. That the signification is affection instilled is evident from what has been said just above about the instilling of affection; thus from the series.

4370. Take I pray my blessing that is brought to thee. That this signifies the Divine things that were to be adjoined to Divine good natural is evident from the signification here of the “blessing” as being the things that were mentioned in the foregoing chapter (Gen. 32:14–15); by which were signified Divine goods and truths with their things of service for effecting initiation (see n. 4263, 4264), and that were to be adjoined to Divine good natural (n. 4364).

4371. Because God hath graciously bestowed upon me. That this signifies from providence is evident from the signification here of these words as being providence (see above, n. 4359).

4372. And because I have all. That this signifies his spiritual riches is evident from the signification of “his having all” as being here the Lord’s spiritual riches, for what he had was flocks and herds, by which as before shown are signified goods and truths, and these are what are called spiritual riches. Spiritual riches are predicated of truth, and their uses of good.

4373. *And he urged him, and he took it.* That this signifies that from the good of truth this affection was instilled by means of affection inspired by Divine good, may be seen from all that has been thus far unfolded (from n. 4364). The affection itself of truth inspired in the good by the Divine good is attested by his urging him (see above, n. 4366). As further regards the affection of truth which is treated of in these verses, be it known that this appears to be from truth, and thus in truth, and yet it is not from truth, but from good; for truth has nothing of life in it except that which is from good. Its appearing as if it were from truth is comparatively circumstanced as is the life that is in the body, and yet is not of the body, but of the soul. Nor is it of the soul, but through the soul from the first of life (that is, from the Lord), although it appears as if it were of the body. It is also circumstanced as is an image in a mirror, which appears in the mirror, when yet it is of the inflowing form.

[2] To those who keep the mind in the mere historicals, it does not indeed appear that the internal sense of these and the foregoing words is of such a nature, for they think of Esau and Jacob, and of the gift that was sent forward; not knowing that by Esau is represented Divine good in the natural, and by Jacob the truth which is to be conjoined with the Divine good there; and that by their friendly conference is here signified affection inspired into truth by good. And yet when these things are being read by man the angels understand these historicals in no other way; for the angels have no other idea than a spiritual one, and with them the historical sense is turned into this idea. In this way do angelic thoughts correspond with human thoughts. It is such perpetual correspondences that make the Word holy and Divine; for thus by ascent the literal sense becomes spiritual, and this even to the Lord, where it is Divine. This is inspiration.

4374. Verses 12–16. *And he said, Let us journey, and go, and I will go close by thee. And he said unto him, my lord knoweth that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. Let my lord I pray pass over before his servant, and I will proceed slowly to the*

foot of the work that is before me, and to the foot of the children, until I come unto my lord unto Seir. And Esau said, Let me set I pray with thee of the people that are with me. And he said, Wherefore is this? Let me find grace in the eyes of my lord. And Esau returned in that day unto his way, unto Seir. “And he said, Let us journey, and go” signifies what is successive; “and I will go close by thee” signifies that they are to be conjoined; “and he said unto him, My lord knoweth that the children are tender” signifies truths which have not yet acquired Divine life; “and that the flocks and the herds are suckling with me” signifies goods both interior and natural which have not as yet acquired Divine life; “and if they drive them on in one day, all the flocks will die” signifies delay and what is successive, and that otherwise they would not live, thus that they are to be prepared for conjunction; “Let my lord I pray pass over before his servant” signifies a more general presence; “and I will proceed slowly” signifies a successive state of preparation; “to the foot of the work that is before me” signifies according to generals; “and to the foot of the children” signifies according to the truths therein; “until I come unto my lord unto Seir” signifies until they could be conjoined; “Seir” denotes the conjunction in the natural of spiritual things with celestial; “and Esau said, Let me set I pray with thee of the people that are with me” signifies that some things from the truth of good should be conjoined; “and he said, Wherefore is this? Let me find grace in the eyes of my lord” signifies enlightenment from presence more interiorly; “and Esau returned in that day unto his way, unto Seir” signifies the state then of Divine good natural to which the goods of truth were adjoined; “way” denotes the good of truth relatively.

4375. *And he said, Let us journey, and go.* That this signifies what is successive (namely, of the conjunction of good with truth) is evident from the signification of “to journey,” and “to go,” which plainly involve progression to further things; for progression and what is successive are contained in the internal sense of the things which now follow.

4376. *And I will go close by thee.* That this signifies that they are to be conjoined is evident from the signification of “going close by

thee” as being adjunction, here therefore that they are to be conjoined (namely, good with truths).

4377. *And he said unto him, My lord knoweth that the children are tender.* That this signifies truths which have not yet acquired Divine life is evident from the signification of “children” or “sons” as being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “tender” as being things recent, thus things that have acquired some life, but not yet genuine; here, not yet Divine, because the subject treated of is the Lord’s glorification as to the Divine natural. These things may be illustrated by the things that take place with a man who is being regenerated, for man’s regeneration is an image of the Lord’s glorification. A man who is being regenerated, like the man who is born, passes through the ages—infancy, childhood, youth or early manhood, and adult age; for a man who is being regenerated is born anew. When he is an infant, the truths in him have indeed life, but not yet spiritual life. It is only general truths without particulars and singulars with which good is then conjoined; consequently there is only exterior conjunction, not interior. Interior conjunction is effected successively, as the man advances into the following ages. It is the state of this infancy which is signified by the children being tender, and also by the words which now follow: “and the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die.”

4378. *And that the flocks and the herds are suckling with me.* That this signifies goods both interior and natural, which as yet have not acquired Divine life, is evident from the signification of “flocks” as being interior goods (n. 2566, 3783); and from the signification of “herds” as being exterior or natural goods (n. 2566, and further, n. 2180, 2781); and from the signification of “suckling” as being also recent goods, here spiritual goods that are being born in the natural. For in the state of infancy (in relation to the regeneration of man) spiritual things are in potency within; for spiritual life develops successively from one age to another, as from an egg. The age of infancy is as an egg to the age of childhood, and the age of childhood is as an egg to the age of youth and early manhood, and

this as an egg to adult age; so that man is as it were being born continually. From this it is evident what is meant by goods both interior and natural which as yet have not acquired Divine life, and which are here signified by the flocks and the herds that are suckling. (See also what was said just above concerning the state of infancy, n. 4377.)

4379. *And if they drive them on in one day, all the flocks will die.* That this signifies delay and what is successive, and that otherwise they would not live, thus that they are to be prepared for conjunction, may be seen from the series itself. For in the things that precede, the subject treated of has been the conjunction of good with truths in general, but here it is concerning the same specifically. The very process of the instilling of truth into good is here described in the internal sense. What its nature is, may indeed in some measure appear from the explication in general, but not as to its arcana, which are innumerable. These arcana are manifest only to those who are in the light of heaven, and in some rude image to those who are in the light of the world, when into this light is admitted the light of heaven. This may be sufficiently evident from the fact that when a man is being born again he passes through the ages of life as does one who is born [naturally] and that the state which precedes is always as an egg relatively to the following one; thus that he is continually being conceived and born; and this not only when living in the world, but also to eternity when he comes into the other life; and yet he can never be perfected further than to be as an egg relatively to the things that still remain, which are without limit. From all this it is evident how innumerable are the things which take place in connection with man's regeneration, yet of which scarcely any are known to man; thus how great are the things here contained in the internal sense, in which the subject treated of is the state and manner of the successive instilling of good into truths.

4380. *Let my lord I pray pass over before his servant.* That this signifies a more general presence is evident from the signification of "passing on before" anyone, as here (where the conjunction of good with truths is treated of) being a more general presence. For in

regeneration (which is effected by means of the conjunction of good with truths) it is good which acts, and truth which suffers itself to be acted upon; and when good has applied itself to truths and has conjoined itself with them a little, then truth appears to react. Yet it is not truth, but the good that is conjoined or adjoined to it, which reacts through the truth. This adjunction is what is meant by a more general presence. It is said “the conjunction of good with truths,” but there is meant the man in whom are good and truth; for these cannot be predicated without a subject, which is man. In heaven they think and speak in this way by means of abstract things, for the reason that they do not attribute good and truth to themselves, but to the Lord; and because good and truth from the Lord fill the whole heaven. To speak in this way was also familiar to the ancients.

4381. *And I will proceed slowly.* That this signifies a successive state of preparation may be seen from the signification here of “proceeding slowly” (where the subject treated of is the instilling of good into truth, and its reception by truth) as being what is successive of preparation.

4382. *To the foot of the work that is before me.* That this signifies according to generals may be seen from the things that precede. By the “foot of the work” is meant the things said above, namely, that the children are tender, and that the flocks and the herds are suckling with me, and if they drive them on in one day, all the flocks will die. That by these words is signified according to generals is evident from the things there said. “The foot of the work,” and then “the foot of the children,” are spoken of because by “foot” is signified the natural (see n. 2162, 3147, 3761, 3986, 4280); and the natural is here treated of.

4383. *And to the foot of the children.* That this signifies according to the truths therein is evident from the signification of “children” or “sons” as being truths (concerning which several times above). The truths therein are the truths in the generals, for the generals are those things which above (n. 4378) were compared to an egg, because in generals there are contained particulars, and in these

singulars (n. 4325e, 4329, 4345). In the first state, namely in that of infancy, there are particulars and in these singulars in potency; but they afterwards become productive, and put themselves forth in act, and so on successively. They who are being regenerated are led in this way by the Lord, for they are imbued with generals within which are those things which follow, which also come forth successively, and this in an order and series incomprehensible; for all things both in general and in particular are foreseen by the Lord, even what they will be to eternity. For this reason no other general truths are conjoined with good in the man who is being regenerated, than such as can have particular truths fitted into them, and within these singular ones.

[2] But still these particulars, nay, the singulars of the particulars, are nothing but generals relatively to those which exist beyond them; for there are indefinite things yet in every single entity. The angels (who notwithstanding that relatively to man they are in wisdom so great that there are unutterable things which they know and perceive) also confess that they know only the relatively most general things, and that those which they do not know are indefinite—they dare not say infinite, because there is no relation and no ratio between the finite and the infinite! From this we can also infer of what nature is the Word, which being Divine, from its first origin contains within itself infinite things; and consequently unutterable things that belong to angelic wisdom; and finally only such things as are adapted to human comprehension.

4384. *Until I come unto my lord unto Seir.* That this signifies until they could be conjoined (namely, the truth which is Jacob with the good which is Esau), may be seen from the signification of “Seir” as being the conjunction in the natural of spiritual things with celestial things, that is, of the truth which is of faith with the good which is of charity. The good with which truth is conjoined in the natural, and in the supreme sense the Lord’s Divine natural as to good conjoined with the truth therein, is what is properly signified by “Seir” in the following passages in the Word. In the prophecy of Moses regarding the sons of Israel:

Jehovah came from Sinai, and arose from Seir unto them; he shone forth from Mount Paran, and he came from the ten thousands of holiness (Deut. 33:2).

In the prophecy of Balaam:

I see him, but not now; I behold him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise out of Israel; and Edom shall be an inheritance, and Seir shall be an inheritance, of his enemies, and Israel shall perform strength (Num. 24:17–18).

In the song of Deborah and Barak:

O Jehovah, when thou wentest forth out of Seir, when thou departedst out of the field of Edom, the earth trembled, the mountains flowed down, this Sinai before Jehovah the God of Israel (Judges 5:4–5).

In Isaiah:

He crieth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night (Isa. 21:11–12).

Besides these passages in regard to Seir, see also those cited above (n. 4240).

4385. *And Esau said, Let me set I pray with thee of the people that are with me.* That this signifies that some things from the truth of good should be conjoined, is evident from the signification of “to set with thee” as being to conjoin; and from the signification of “the people that are with me” as being some things from the truth of good. That “people” denote truths, see above (n. 1259–1260, 2928, 3295, 3581); hence “the people that are with me” denote the truths of good. What the truths of good are, has already been stated several times. They are those truths which proceed from good, and which the good that flows in through the internal man into the external has with it. That these truths were signified by the “four hundred men” whom Esau had with him may be seen above (n.

4341); here therefore are meant some of these truths, for it is said, “of the people that are with me.”

4386. *And he said, Wherefore is this? Let me find grace in the eyes of my lord.* That this signifies enlightenment from presence more interiorly, may be seen from all that this formula of submission involves; for by it nearest presence is refused, but a remote presence is assented to; which is the same as presence more interiorly, from which comes enlightenment.

4387. *And Esau returned in that day unto his way, unto Seir.* That this signifies the state then of the Divine good natural to which the goods of truth were adjoined is evident from the signification of “day” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462), whence his returning in that day denotes the state which it then put on; from the representation of Esau, as being Divine good natural (see n. 4340); from the signification of “way” as being truth in the will and act (n. 4337, 4353); and from the signification of “Seir” as being the conjunction of truth with good (see above, n. 4384); from all which, brought together into one sense, it is evident that by these words is signified the state then of Divine good natural to which the goods of truth were adjoined.

[2] That these things are signified by these words is by no means apparent from their historical sense, but nevertheless these are the things involved in the spiritual or internal sense. For heaven, which is in man, that is, the angels who are with him, care nothing whatever for worldly historicals, neither do they know what Esau was, nor Seir, and neither do they think of the day which Esau returned, nor of the way to Seir; but from the spiritual things which correspond to them they receive ideas, and instantly draw from them such a sense; for this is effected by the correspondences, which are circumstanced almost as when anyone is speaking in a foreign tongue, and his hearer instantly understands the meaning as if from his own; nor is he hindered by the words having a foreign sound and articulation. So is it with the internal sense of the Word, which coincides altogether with the universal language in which the angels are, or with the spiritual speech of their thought. Their

speech is spiritual, because their thought is from the light of heaven, which is from the Lord.

4388. Verses 17–20. *And Jacob journeyed to Succoth, and built him a house, and made booths for his acquisition; therefore he called the name of the place Succoth. And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came thither from Paddan-aram, and encamped to the faces of the city. And he bought the portion of the field, where he had stretched his tent, from the hand of the sons of Hamor, Shechem's father, for a hundred kesitah. And he erected there an altar, and he called it El Elohe Israel.* “And Jacob journeyed to Succoth” signifies the state of the life of good from truth at that time; “and built him a house” signifies the increase of good from truth in that state; “and made booths for his acquisition” signifies likewise of those things which are in general, an increase in good from truth then; “therefore he called the name of the place Succoth” signifies the quality of this state; “and Jacob came to Shalem, a city of Shechem” signifies the interior truths of faith which are of tranquillity; “which is in the land of Canaan” signifies in the Lord's kingdom; “when he came thither from Paddan-aram” signifies after the former state; “and encamped to the faces of the city” signifies application; “and he bought the portion of the field” signifies the appropriation of good from that truth; “where he had stretched his tent” signifies what is holy; “from the hand of the sons of Hamor, Shechem's father” signifies the origin of that truth from a Divine stock from another source; “for a hundred kesitah” signifies what is full; “and he erected there an altar” signifies interior worship; “and he called it El Elohe Israel” signifies that it was from the Divine spiritual.

4389. *And Jacob journeyed to Succoth.* That this signifies the state of the life of good from truth at that time is evident from the representation of Jacob as being the good of truth (of which above); here the good from truth then from the things adjoined to it from the good which is “Esau,” which things have been treated of; from the signification of “journeying” as being the order and practices of life (see n. 1293), thus the state of the life; and from the

signification of “Succoth” as being the quality of this state (concerning which in what follows, n. 4391, 4392).

4390. *And built him a house.* That this signifies the increase of good from truth in that state, is evident from the signification of “building a house” as being to instruct the external man in intelligence and wisdom (see n. 1488). And as intelligence belongs to truth, and wisdom to good, by “building a house” is here signified the increase of good from truth. (That a “house” denotes good may be seen above, n. 2233, 2234, 3128, 3142, 3652, 3720.) What the good of truth is, has been already stated (n. 4337, 4353), namely, that it is truth in will and act. This truth is what is called good, and the conscience which is from this good is called a conscience of truth. This good which is from truth increases in proportion as the man exercises charity from willing well, thus in proportion and in such a manner as he loves the neighbor.

[2] The reason why good and truth are mentioned so frequently in the explications, is that all things in heaven, and consequently all in the Lord’s church, bear relation to good and truth. Speaking generally these two include all things that belong to doctrine and to life; truths, all things that belong to doctrine; and goods, all things that belong to life. Moreover, it is a universal fact that the human mind has no other objects than those which are of truth and good; its understanding, those which are of truth; and its will, those which are of good. Hence it is evident that truth and good are terms of the widest signification, and that their derivations are unutterable in number. This is the reason why truth and good are so often mentioned.

4391. *And made booths for his acquisition.*² That this signifies likewise in general an increase in good and truth then is evident from the signification of “acquisition” as being goods and truths in general; and from the signification of “making booths” or tents as being like that of building a house, namely, to receive an increase of good from truth, with the difference that “building a house” is less general, thus is more interior; and “making booths” or tents is more general, thus more external. The former was for themselves (that is,

for Jacob, his women and children), the latter was for the servants, the flocks, and the herds. “Booths” or “tents” in the Word properly signify the holy of truth, and are distinguished from tabernacles, which are also called “tents,” by the fact that the latter signify the holy of good (n. 414, 1102, 2145, 2152, 4128). In the original language the former are called “succoth,” but the latter “ohalim.” The holy of truth is the good which is from truth.

[2] That this is the signification of the booths or tents which are called “succoth” is evident also from the following passages in the Word. In David:

Jehovah God rode upon a cherub and did fly, and was carried upon the wings of the wind; he made darkness his hiding place, and his surroundings his tent [*succoth*], darkness of waters, clouds of the heavens (Ps. 18:11–12).

He bowed the heavens when he came down, and thick darkness was under his feet; and he rode upon a cherub and did fly, and was carried upon the wings of the wind; and he put darkness round about him for tents, bindings of the waters, clouds of the heavens (2 Sam. 22:10–12);

where the subject treated of is Divine revelation or the Word. To “bow the heavens when he came down” denotes to hide the interiors of the Word; “thick darkness under his feet” denotes that the things which appear to man are relatively darkness (such is the literal sense of the Word.) To “ride upon a cherub” denotes that it was so provided; to “put darkness round about him for tents,” or “his surroundings for his tent,” denotes the holy of truth in its hiding place, namely, within the literal sense; the “bindings of the waters” and “clouds of the heavens” denote the Word in the letter. (That the “clouds of the heavens” denote the Word in the letter may be seen above, preface to Gen. 18, and n. 4060.)

[3] The like is signified by these words in Isaiah:

Jehovah will create over every dwelling place of Mount Zion, and over her convocations, a cloud by day, and a smoke and the shining of a flame of fire by night; for over all the glory there shall be a covering.

And there shall be a tent [*succah*] for a shade by day, and for refuge and hiding against flood and rain (Isa. 4:5–6);

a “cloud” here also denotes the literal sense of the Word; and “glory,” the internal sense; as also in Matthew 24:30; Mark 13:26; Luke 21:27; a “tent” here also denotes the holy of truth. Interior truths are said to be in “hiding,” for the reason that if they had been revealed, they would in that case have been profaned (see n. 3398, 3399, 4289); which is also set forth by these words in David:

Thou hidest them in the hiding place of thy faces from the ensnaring counsels of a man; thou hidest them in a tent by reason of the strife of tongues (Ps. 31:21).

[4] That a “tent” denotes the holy of truth is evident also in Amos:

In that day will I set up the tent of David that is fallen, and close up the breaches, and I will set up the ruins, and I will build according to the days of eternity (Ps. 9:11);

to “set up the tent of David that is fallen,” denotes to restore the holy of truth after it has perished; “David” denotes the Lord relatively to Divine truth (n. 1888), for a “king” denotes Divine truth (n. 2015, 2069, 3009). As a “tent” signified the holy of truth, and “dwelling in tents,” the derivative worship, therefore the feast of tents, which is called the “feast of tabernacles,” was instituted in the Jewish and Israelitish church (Lev. 23:34, 42, 43; Deut. 16:13, 16); where also this feast is called the feast of “sacchoth” or of “tents.”

4392. *Therefore he called the name of the place Succoth.* That this signifies the quality of this state, is evident from the signification of “calling a name” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of “place” as being state (n. 2625, 2837, 3356, 3387, 4321). The quality of this state is what “sacchoth” involves, namely, the quality of the state of the holy in truth from good at that time. For “sacchoth” means “tents,” and “tents” signify the holy of truth (as shown just above, n. 4391). “Succoth” signifies the like also in David:

I will divide Shechem, and mete out the valley of Succoth; Gilead is mine, and Manasseh is mine; Ephraim also is the strength of my head; Judah is my lawgiver (Ps. 60:6–7; 108:7–8).

4393. *And Jacob came to Shalem, a city of Shechem.* That this signifies the interior truths of faith which are of tranquillity is evident from the signification of “Shalem” as being the tranquillity of peace (see below); and from the signification of a “city of Shechem” as being interior truths of faith (concerning which in the following chapter, where Shechem and his city are treated of). (That a “city” denotes truth in faith may be seen, n. 402, 2268, 2449, 2451, 2712, 2943, 3216.) That “Shalem” signifies the tranquillity of peace may be seen in David:

In Judah is God known, his name is great in Israel; in Shalem also is his tent, and his dwelling place in Zion; there brake he the live coals of the bow, the shield, and the sword, and the war (Ps. 76:1–3);

where it is evident that “Shalem” denotes the tranquillity of peace, for it is said that “He there brake the live coals of the bow, the shield, and the sword, and the war”; and also from its signification in the original language, for “Shalem” means tranquillity and perfection. (What the tranquillity of peace is may be seen, n. 1726, 3696.) In this peace there are interior truths; that is, those who are in interior truths in faith and in life. But so long as men are in exterior truths, and especially when they are coming from exterior into interior truths, the state is then untranquil, for then there are temptation combats. The same is also here represented by Jacob, in that after he had been in fear and anxiety on account of Esau, he had now arrived at a state of tranquillity.

4394. *Which is in the land of Canaan.* That this signifies in the Lord’s kingdom is evident from the signification of the “land of Canaan” as being the Lord’s kingdom (see n. 1413, 1437, 1607, 3038, 3481, 3705). When a man is in interior truths in faith and in life, he is in the Lord’s kingdom, and in a state of tranquillity, and then looks at exterior things as one who looks from a high hill upon a tempestuous sea.

4395. *When he came thither from Paddan-aram.* That this signifies after the former state is evident from the signification of “when he came thither” as being after; and from the signification of “Paddan-aram” as being the knowledges of good and truth (see n. 3664, 4107, 4112), but exterior knowledges, which serve to introduce genuine goods and truths; for Laban was there, by whom is represented the affection of such good (see n. 3619, 3665, 3778, 3974, 3982, 3986e, 4063, 4189, 4206). It is therefore said, “when he came thither from Paddan-aram,” because there was a coming from external truths and goods to interior ones; thus from the former state to this one.

4396. *And encamped to the faces of the city.* That this signifies application (namely, to the goods of that truth) is evident from the signification of “encamping” as properly being an arranging according to order (see n. 4236), but here application; for “to encamp” here signifies fixing a settlement with his herds and flocks, which also were above called a “camp” (n. 4364); and from the signification of “to the faces of the city” as being to the goods of that truth, for the “face” signifies the interiors (n. 358, 1999, 2434, 3527, 3573, 4066), consequently the affections of good and truth, which shine forth from the face. (That a “city” denotes truth, see n. 402, 2268, 2449, 2451, 2712, 2943, 3216.)

4397. *And he bought the portion of the field.* That this signifies the appropriation of good from that truth is evident from the signification of “buying” as being to appropriate to one’s self; and from the signification of the “portion of the field” as being the good which is from that truth. (That a “field” denotes the church as to good, thus good, see n. 2971, 3196, 3317, 3500, 3508, 3766.)

4398. *Where he had stretched his tent.* That this signifies what is holy is evident from the signification of a “tent” as being what is holy (see n. 414, 1102, 2145, 2152, 3210).

4399. *From the hand of the sons of Hamor, Shechem’s father.* That this signifies the origin of that truth from a Divine stock from

another source, will appear from what is to be said in the following chapter, where Hamor and Shechem are treated of.

4400. For a hundred kesitah. That this signifies what is full, is evident from the signification of a “hundred” as being a full state (see n. 2636), consequently what is full. But properly by a “hundred” is here signified much, for the subject treated of is the appropriation of good from interior truths, which are signified by the “sons of Hamor the father of Shechem” (n. 4399). By the “kesitah,” which were coins, in the internal sense are signified such truths. This word is also derived from a word which means “truth” (Ps. 60:6). The conjunction of good with these truths will be spoken of below (n. 4402).

4401. And he erected there an altar. That this signifies interior worship is evident from the signification of “erecting an altar” as being worship. For an altar was the principal representative of the Lord (see n. 921, 2777, 2811), and hence also the principal thing in worship. By worship is here meant interior worship from the Divine spiritual, which subject now follows.

4402. And he called it El Elohe Israel. That this signifies from the Divine spiritual (namely, interior worship) is evident from the signification of “El Elohe” (explained in what follows); and from the signification of “Israel” as being the spiritual (see n. 4286, 4292). As regards what has been said from verse 17 of this chapter thus far, the case is this: In this chapter in the supreme sense the subject treated of is the Lord, how he made his natural Divine. But as the things which exist in the supreme sense concerning the Lord surpass the ideas of man’s thought (for they are Divine), I may illustrate them by such things as fall more nearly into the ideas, namely, by the manner in which the Lord regenerates man’s natural; for in the internal sense the regeneration of man as to his natural is also here treated of, because the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490). For the Lord glorified himself, that is, made himself Divine, according to Divine order; and according to such order he also regenerates man, that is, makes him celestial and spiritual. Here it is

explained how he makes man spiritual, for “Israel” signifies the spiritual man.

[2] The spiritual man is not the interior rational man, but the interior natural. The interior rational man is what is called the celestial man. What the difference is between the spiritual and the celestial man has already been frequently stated. A man is made spiritual by having the truths in him conjoined with good, that is, the things of faith conjoined with those of charity, and this in his natural. Exterior truths are there first conjoined with good, and afterwards interior truths. The conjunction of exterior truths in the natural was treated of in this chapter from verses 1 to 17; and the conjunction of interior truths with good, from verse 17 to the end. Interior truths are not conjoined with good in any other way than by enlightenment flowing in through the internal man into the external man. From this enlightenment Divine truths are manifest only in a general manner, comparatively as innumerable objects are seen by the eye as one obscure thing without distinction. This enlightenment from which truths are manifest only in a general manner was signified by Esau’s words to Jacob, “Let me set I pray with thee of the people that are with me”; and by Jacob’s answer, “Wherefore is this? Let me find grace in thine eyes” (as explained above, n. 4385–4386).

[3] That the spiritual man is relatively in obscurity see n. 2708, 2715, 2716, 2718, 2831, 2849, 2935, 2937, 3241, 3246, 3833. It is this spiritual man who is represented by Israel (n. 4286). The spiritual man is so called from the fact that the light of heaven, in which is intelligence and wisdom, flows into those things in man which are of the light of the world, and causes the things which are of the light of heaven to be represented in those which are of the light of the world, and thereby to correspond. For regarded in itself the spiritual is the Divine light itself which is from the Lord, consequently it is the intelligence of truth and the wisdom thence derived. But with the spiritual man this light falls into the things which are of faith in him, and which he believes to be true; whereas with the celestial man it falls into the good of love. But although these things are clear to those who are in the light of heaven, they are nevertheless obscure to those who are in the light of the world,

thus to most people at this day, and possibly so obscure as to be scarcely intelligible; and yet as they are treated of in the internal sense, and are of such a nature, the opening of them is not to be dispensed with; the time is coming when there will be enlightenment.

[4] The reason why the altar was called El Elohe Israel, and by it was signified interior worship from the Divine spiritual, is that in the supreme sense “El Elohe” is the same as the Divine spiritual, and so also is “Israel.” (That “Israel” denotes the Lord as to the Divine spiritual, and in the representative sense the Lord’s spiritual church, or what is the same, the man who is spiritual, may be seen above, n. 4286, 4292.) In the original tongue “El Elohe” means “God God,” and strictly according to the words, “God of gods.” In the Word, Jehovah or the Lord is in many places called “El,” in the singular, also “Eloah”; and he is likewise called “Elohim,” in the plural; sometimes both in one verse, or in one series. He who is not acquainted with the internal sense of the Word cannot know why this is so. That “El” involves one thing, and “Eloah” another, and “Elohim” another, everyone may judge from the fact that the Word is Divine, that is, derives its origin from the Divine, and that it is thereby inspired as to all the words, nay, as to the least point of all.

[5] What “El” involves when mentioned, and what “Elohim,” may be seen from what has been occasionally shown above, namely, that “El Elohim” or “God” is mentioned when truth is treated of (see n. 709, 2586, 2769, 2807, 2822, 3921e, 4287). Hence it is that by “El” and “Elohim” in the supreme sense is signified the Divine spiritual, for this is the same as the Divine truth, but with the difference that by “El” is signified truth in the will and act, which is the same as the good of truth (n. 4337, 4353, 4390). The expression “Elohim” is used in the plural, because by truth Divine are meant all truths which are from the Lord. Hence also angels are sometimes called in the Word “Elohim” or “gods” (n. 4295), as will also appear from the passages adduced from the Word below. Now as in the supreme sense “El” and “Elohim” signify the Lord as to truth, they also signify him as to power; for truth is that of which power is predicated, because good acts by truth when it exerts

power (n. 3091, 4015). Therefore wherever power from truth is treated of in the Word, the Lord is called “El” and “Elohim,” that is, “God.” Hence also it is that in the original language “El” also signifies one who is powerful.

[6] That “El” and “Elohim,” or “God,” are mentioned in the Word where the Divine spiritual is treated of, or what is the same, the Divine truth, and hence the Divine power, may be still more evident from the following passages. In Moses:

God said unto Israel in the visions of the night, I am the God of gods [*El Elohe*] of thy father; fear not to go down into Egypt, for I will there make of thee a great nation (Gen. 46:2–3);

as these words were spoken to Israel, whom he would make a great nation, and thus the subject treated of is truth and its power, it is here said “El Elohe,” which in the proximate sense signifies “God of gods.” That in the proximate sense “Elohim” denotes “gods,” because predicated of truths and the derived power, is also evident in the same:

Jacob built there an altar, and called the place El-Beth-El, because there the Elohim were revealed unto him, when he fled before his brother (Gen. 35:7).

And also elsewhere:

Jehovah your God, he is God of gods and Lord of lords, the great God [*El*], powerful and formidable (Deut. 10:17);

where “God of gods” is expressed by “Elohe Elohim,” and afterwards “God” by “El,” to whom greatness and power are ascribed.

[7] In David:

Jehovah is a great God [*El*], and a great king above all gods [*Elohim*]. In his hand are the searchings out of the earth; and the strengths of the mountains are his (Ps. 95:3–4);

here “God” or “El” is used because the subject treated of is the Divine truth and the derivative power; and also “gods,” because the subject treated of is also the truths thence derived; for in the internal sense a “king” signifies truth (n. 1672, 2015, 2069, 3009, 3670). Hence it is evident what a “great king above all gods” involves. The “searchings out of the earth” also denote the truths of the church, which are called the “strengths of the mountains” from the power from this good. In the same:

Who in heaven shall compare himself to Jehovah? Who among the sons of the gods [*Elim*] shall be likened to Jehovah? God mighty in the secret of the holy ones. O Jehovah God Zebaoth, who is as thou the strong Jah? (Ps.89:6–8).

Here the “sons of the gods” or “of Elim,” denote truths Divine, of which it is evident that power is predicated; for it is said a “God mighty, Jehovah God of Armies, who is strong as thou?”

[8] So in another place in David:

Give unto Jehovah, O ye sons of the gods, give unto Jehovah glory and strength (Ps. 29:1);

In Moses:

They fell upon their faces, and said, God of gods [*El Elobe*] of the spirits of all flesh (Num. 14:22).

In David:

I said, ye are gods [*Elohim*] and ye are all sons of the most high (Ps. 82:6; John 10:34);

where they are called “gods” from truths, for “sons” are truths (see n. 489, 491, 533, 1147, 2628, 3373, 3704).

Confess ye to the God of gods [*Elobe Elohim*]; confess ye to the Lord of lords (Ps. 136:2–3).

In Daniel:

The king will act according to his own pleasure, and will puff himself up, and will exalt himself above every god [*El*], and above the God of gods [*El Elohim*] will speak wondrous things (Dan. 11:36);

from this it is evident that in the proximate sense “El Elohe” is “God of gods,” and that in the internal sense “gods” are predicated of the truths which are from the Lord.

[9] It is said “El,” or “God,” in the singular, where the subject treated of is the power which is from the Divine truth, or what is the same, from the Lord’s Divine spiritual, as may be seen from the following passages.

In Moses:

Let my hand be as God [*El*] to do evil to thee (Gen. 31:29).

Neither is there a hand for God (Deut. 28:32).

And in Micah:

Neither is there a hand for God (Micah 2:1).

“A hand for God” denotes that there may be power. (That “hand” denotes power may be seen above, n. 878, 3387; and that “hand” is predicated of truth, n. 3091.) In David:

I will set his hand also in the sea, and his right hand in the rivers; he shall call me, Thou my father, my God, the rock of my salvation (Ps. 89:25–26);

speaking of power from truths. Again:

The wicked saith in his heart, God hath forgotten, he hath hidden his faces, he will never see; arise, Jehovah God, lift up thy hand; wherefore doth the wicked despise God [*Elohim*]? (Ps. 10:11–13);

denoting the same.

[10] Again:

Jehovah is my rock, and my fortress, and my deliverer; my God my rock (Ps. 18:2);

where power is treated of. In Isaiah:

The residue shall return, the residue of Jacob, to the powerful God (Isa. 10:21).

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, wonderful, counselor, God mighty, father of eternity, prince of peace (Isa. 9:6).

Behold the God of my salvation, I will trust, and not be afraid; for he is my strength (Isa. 12:2).

I am God yea, from this day, I am he, and there is none that can rescue out of my hand, I am doing, and who shall withdraw it? (Isa. 43:12–13);

said of power. In Jeremiah:

God the great, the powerful, whose name is Jehovah of Armies (Jer. 32:18).

In the second book of Samuel:

With my God I will leap over a wall. God, his way is perfect, the discourse of Jehovah is pure. Who is God save Jehovah? Who is a rock save our God [*Elohim*]? God is the strength of my refuge (2 Sam. 22:30–33).

[11] In Moses:

God is not a man that he should lie, or the son of man that he should repent; hath he said, and shall he not do, or hath he spoken, and shall he not establish? He brought them forth out of Egypt; he hath as it

were the strength of a unicorn; in that time it shall be said to Jacob and Israel, What hath God wrought? (Num. 23:19, 22–23);

where in the internal sense power and truth are treated of. And again:

God who brought him forth out of Egypt; he hath as it were the strengths of a unicorn; he shall consume the nations his enemies, and shall break their bones, and shall crush his darts (Num. 24:8).

That “horns” and “strengths of a unicorn” signify the power of truth from good, see n. 2832. Not to mention many other passages. As most things in the Word have also an opposite sense, so also have “god” and “gods,” which names are used when falsity and power from falsity are treated of; as in Ezekiel:

The gods [*Elim*] of the strong shall speak to him in the midst of hell (Ezek. 32:21).

In Isaiah:

Ye have been in heat in the gods under every green tree (Isa. 57:5);

where the term “gods” is used from falsities. In like manner in other places.

CONTINUATION CONCERNING THE GRAND MAN
AND CONCERNING CORRESPONDENCE,
HERE CONCERNING CORRESPONDENCE
WITH THE EYE AND WITH LIGHT

4403. Of what quality spirits were, and to what province of the body they belonged, it has also been given me to observe and know from their position and place with me, and also from the plane in which they were, and from their distance therein. Those who were seen near me were for the most part subjects of entire societies; for

societies send spirits from themselves to others, and through these spirits they perceive the thoughts and affections, and thus effect communication. But concerning these so-called subjects—that is, emissary spirits—something shall of the Lord’s Divine mercy be said in particular. The following facts have been observed in connection with these emissary spirits. Those who appear above the head, and near it, are those who teach, and who also easily suffer themselves to be taught. Those who are under the back of the head are those who act silently and prudently. Those who are near the back act similarly, with a difference. Those who are at the chest or breast are those who are in charity. Those who are at the loins are those who are in conjugal love. Those who are at the feet are those who are natural, and those who are at the soles of the feet are the more gross of this kind. But those who are at the face vary in genius, according to their correspondence with the sensories of this part, those for instance who are at the nostrils are those who excel in perception, those who are at the ears are those who obey, and those who are at the eyes are those who are intelligent and wise, and so on.

4404. The external senses, which are five, namely, touch, taste, smell, hearing, and sight, have each of them a correspondence with the internal senses. But at this day correspondences are known to scarcely anyone because it is not known that there are any correspondences, and still less that there is a correspondence of spiritual things with natural, or what is the same, of the things of the internal man with those of the external. As regards the correspondence of the senses, speaking generally the sense of touch corresponds to the affection of good, the sense of taste to the affection of knowing, the sense of smell to the affection of perceiving, the sense of hearing to the affection of learning, and also to obedience, and the sense of sight to the affection of understanding and of being wise.

4405. The reason why the sense of sight corresponds to the affection of understanding and being wise is that the sight of the body corresponds precisely to the sight of its spirit, thus to the understanding. For there are two lights, one which is of the world

from the sun, the other which is of heaven from the Lord. In the light of the world there is no intelligence, but there is intelligence in the light of heaven. Hence insofar as those things with man which are of the light of the world are illumined by those which are of the light of heaven, thus insofar as these two classes of things correspond to each other, so far the man understands and is wise.

4406. As the sight of the eye corresponds to the understanding, for this reason sight is attributed to the understanding also, and is called intellectual sight. Moreover the things which a man observes are called the objects of this sight; and also in ordinary discourse we say that things are "seen" when they are understood; and light and enlightenment, and the consequent clearness, are also predicated of the understanding; and on the other hand, so are shades and darkness, and the consequent obscurity. It is on account of the correspondence that these and the like things have come into common speech among men; for man's spirit is in the light of heaven, and his body is in the light of the world, and the spirit is that which lives in the body, and also is that which thinks. Hence many things that are interior have fallen in this way into words.

4407. The eye is the noblest organ of the face, and communicates more immediately with the understanding than do the rest of man's organs of sense. It is also modified by a more subtle atmosphere than the ear, and therefore the sight penetrates to the internal sensory, which is in the brain, by a shorter and more interior way than does the speech which is perceived by the ear. Hence also it is that certain animals, being devoid of understanding, have as it were two subsidiary brains within the orbits of their eyes, for their intellectual depends on their sight. But with man this is not the case, for he enjoys the use of an ample brain, in order that his intellectual may not depend on the sight, but the sight on the intellectual. That the sight of man depends on the intellectual is very evident from the fact that his natural affections portray themselves representatively in the face, but his more interior affections, which pertain to the thought, appear in the eyes, from a certain flame of life and a consequent vibration of light, which flashes out in accordance with the affection in which is the thought;

and this a man knows and observes, without being taught by any science, for the reason that his spirit is in society with spirits and angels in the other life, who know this from a plain and clear perception. (That every man as to his spirit is in society with spirits and angels may be seen above, n. 1277, 2379, 3644, 3645.)

4408. That there is a correspondence of the sight of the eye with intellectual sight, plainly appears to those who reflect; for the objects of the world, all of which derive something from the light of the sun, enter through the eye, and bestow themselves in the memory, and this evidently under a like visual figure, for whatever is produced therefrom is seen inwardly. This is the source of man's imagination, the ideas of which are called by philosophers material ideas. When these objects appear still more interiorly they present thought, and this also under some visual figure, but more pure, the ideas of which are called immaterial, and also intellectual. That there is an interior light, in which there is life, and consequently intelligence and wisdom, and that this light illumines the interior sight, and meets the things which have entered in through the external sight, is very evident; and also that the interior light operates according to the disposition of the things present there from the light of the world. The things that enter through the hearing are also inwardly turned into forms like those of the visual images that come from the light of the world.

4409. As the sight of the eye corresponds to intellectual sight, it also corresponds to truths, for all things that are of the understanding bear relation to truth, and likewise to good, in this way—that a man may not only know what is good, but also be affected by it. Moreover all things of the external sight also bear relation to truth and to good, because they bear relation to the symmetries of objects, consequently to their beauties and the derivative charms. A clearsighted observer can see that each and all things in nature bear relation to truth and to good, and thereby he can also know that universal nature is a theater representative of the Lord's kingdom.

4410. It has become evident to me from much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections of truth, which are also of the understanding; and consequently that the left eye corresponds to the truths of faith, and the right eye to the goods of faith. The reason why there is such a correspondence is that in the light which is from the Lord there is not only light, but also heat, the light itself being the truth which proceeds from the Lord, and the heat being the good. It is from this, and also from the influx into the two hemispheres of the brain, that there exists such a correspondence; for those who are in good are on the Lord's right hand, and those who are in truth are on his left hand.

4411. Each and all things that are in the eye have their correspondences in the heavens, such as the three humors, the aqueous, the vitreous, and the crystalline; and not the humors only, but also the coats, and indeed every part. The more interior things of the eye have correspondences more beautiful and more pleasant, but in a different manner in each heaven. When the light which proceeds from the Lord flows into the inmost or third heaven, it is there received as the good which is called charity; and when it flows into the middle or second heaven, both mediately and immediately, it is received as the truth which is from charity; but when this truth flows into the lowest or first heaven, mediately and immediately, it is received substantially, and appears there as a paradise, and in some places as a city in which are palaces. Thus do the correspondences succeed one another even to the external sight of the angels. It is similar with man, in his ultimate which is the eye this truth is presented materially by the sight, the objects of which are those of the visible world. The man who is in love and charity, and consequently in faith, has his interiors of this quality, for he corresponds to the three heavens, and is a little heaven in effigy.

4412. There was a certain person whom I had known in the bodily life, but whom I had not known in respect to his animus and interior affections. He spoke with me several times in the other life, but for a while at a distance. He usually showed himself by means of pleasant representatives, for he could present things which

excited delight, such as colors of every kind and beautiful colored forms, could exhibit infants beautifully decorated like angels, and very many similar things that were pleasant and delightful. He operated by a gentle and soft influx into the outer layer of the left eye. By such means he instilled himself into the affections of others, with the end to please and delight their life. I was told by the angels that they who belong to the outer layers of the eye are of such a character, and that they communicate with the paradisaic heavens, where truths and goods are represented in a substantial form, as stated above (n. 4411).

4413. That the light of heaven has within it intelligence and wisdom, and that it is the intelligence of truth and the wisdom of good from the Lord that appear as light before the eyes of the angels, it has been given me to know by a living experience. I was taken up into a light that sparkled like the light radiating from diamonds; and while I was kept in it, I seemed to myself to be withdrawn from bodily ideas and to be brought into spiritual ideas, thus into those things which belong to the intelligence of truth and of good. The ideas of thought which originated from the light of the world then appeared to be remote from me, and as it were not belonging to me, although they were present obscurely; and by this it was given me to know that insofar as anyone comes into the light of heaven, so far he comes into intelligence. It is for this reason that the more intelligent the angels are, the greater and the brighter is the light in which they are.

4414. The differences of light in the heavens are as many as are the angelic societies which constitute heaven, nay, they are as many as are the angels in each society. The reason is that heaven is ordered in accordance with all the differences of good and truth, thus in accordance with all states of intelligence and wisdom, and consequently in accordance with the various receptions of the light which is from the Lord. The result is that nowhere in the universal heaven is the light exactly the same as it is anywhere else in heaven, but on the contrary it differs according to the various ways in which it is tempered with a flaming or with a bright white quality, and also according to the various degrees of its intensity; for

intelligence and wisdom are nothing but an eminent modification of the heavenly light which is from the Lord.

4415. Souls newly arrived, or novitiate spirits—that is, those who have been in the other life but a few days since the death of the body—are very much surprised to find that there is light in the other life, for they carry with them the ignorance that supposes light to be exclusively from the sun and material flame. Still less do they know that there is any light which illumines the understanding, for in the bodily life they have not observed this, and even still less that this light confers the capacity to think, and by its influx into forms which are from the light of the world presents all things that are of the understanding. If these spirits have been good they are taken up into heavenly societies to be instructed, and are passed from one society to another, in order that they may perceive by living experience that there is light in the other life, and this more intense than is ever found in the world; and that they may at the same time take notice that insofar as they are in the light there, so far they are in intelligence. Some who were taken up into the spheres of heavenly light spoke with me from thence, and confessed that they had never believed in any such thing, and that the light of the world is relatively darkness. From that light they also looked through my eyes into the light of the world, and perceived it as nothing but a dark cloud, and in pity said that such is the light in which are men. From what has been said it may also be seen why the angels of heaven are called in the Word “angels of light”; and also that the Lord is the light, and consequently is the life for men (John 1:1, 9; 8:12).

4416. The quality of spirits in the other life is evident from the light in which they are, for as before said the light in which they see corresponds to the light by which they perceive. They who have known truths and have also confirmed them with themselves, and yet have lived a life of evil, appear in a snowy light, but cold, like the light of winter; and when they approach those who are in the light of heaven, their light is then completely darkened, and becomes pitch dark; and when they remove themselves from the light of heaven, there succeeds a yellow light as from sulphur, in

which they appear like specters, and their truths like phantasms. For their truths had been those of persuasive faith, which is of such a nature that they had believed because believing led to honor, gain, and reputation, and it was all the same to them what the truth was, provided it was received.

[2] But they who are in evil and thence in falsities, appear in a light like that of a charcoal fire. This light becomes quite dusky in the light of heaven; but the very lights from which they see are varied in accordance with the falsity and evil in which they are. This showed very plainly why those who lead a life of evil can never have faith in Divine truths from a sincere heart; for they are in that smoky light which, when heavenly light falls upon it, becomes dark to them, so that they see neither with their eyes nor with their mind; and besides they then fall into agonies, and some into a kind of swoon. Hence it is that the evil cannot possibly receive truth, but only the good.

[3] The man who leads a life of evil cannot believe that he is in such a light, because he cannot see the light in which his spirit is, but only that in which is the sight of his eyes and from this his natural mind. But if he could see the light of his spirit, and could make proof of what it would become if the light of truth and good from heaven were to flow into it, he would then very well know how far he is from receiving the things which are of this light, that is, those which are of faith, and how much further he is from becoming imbued with those which are of charity, thus how far distant he is from heaven.

4417. I was once conversing with spirits concerning life— that no one has any life from himself, but from the Lord, although he may seem to live from himself (compare n. 4320). First of all we spoke of what life is, namely, that it is to understand and to will; and as all understanding bears relation to truth, and all willing to good (n. 4409), that the intelligence of truth and the will of good are life. But some reasoning spirits made reply (for there are spirits who are to be called reasoners, because they reason about everything as to whether it is so, and such are for the most part in obscurity in regard to all truth), and said that those who are in no

intelligence of truth and will of good nevertheless live, and in fact they preeminently believe that they live. But it was given to answer them that the life of the evil does indeed appear to them like life, but nevertheless it is the life which is called spiritual death, as they might know from the consideration that as to understand truth and to will good are life from the Divine, it follows that to understand falsity and to will evil cannot be life, because evils and falsities are contrary to life itself.

[2] To convince them they were shown the quality of their life, which when seen appeared like the light from a coal fire mingled with smoke. When they are in this light, they cannot but suppose that the life of their thought and of their will is the only life there is, and this the more from the fact that the light of the intelligence of truth, which is that of life itself, cannot appear to them at all, for the moment they come into this light their own light becomes dark, so that they can see nothing at all, thus neither can they perceive anything. They were further shown what was then the state of their life, by the withdrawal of the delight they had from what is false, which in the other life is effected by separating the associate spirits. On this being done they appeared with ghastly faces, like those of the dead, so that they might have been called images of death. But as regards the life of animals, of the Lord's Divine mercy this subject shall receive particular treatment.

4418. They who are in the hells are said to be in darkness, but this is because they are in falsities; for as light corresponds to truth, so darkness corresponds to falsities. As already said, they are in a light like that from a charcoal fire and of a sulphurous yellow, and this light is what is meant by "darkness"; for according to their light, and consequently according to their sight from it, is their understanding, because the two things correspond to each other. It is called darkness also because these lights become darkness in the presence of heavenly light.

4419. There was a spirit present with me whose extensive knowledge during his earthly life had occasioned him to believe that he was wiser than anyone else, which had resulted in his

contracting the evil that wherever he was he wanted to direct everything. He was sent to me by a certain society to serve them as a subject, that is, for communication (n. 4403); and also that they might get rid of him, because he was troublesome through his wanting to direct them from his own intelligence. While he was with me it was given me to speak to him about intelligence from self, which I said so greatly prevails in the Christian world that it is believed that all intelligence is from this source, and therefore none is from God; although when people are speaking from their doctrinal beliefs they say that everything true and good is from heaven, thus from the Divine, consequently all intelligence, for this is of truth and good. But as the spirit would not attend to these things, I said that he would do well to withdraw, because the sphere of his intelligence infested me; but being in the persuasion that he was preeminently intelligent, he would not do so.

[2] He was then shown by angels what is the nature of intelligence from self, and what the nature of intelligence from the Divine, and this by means of lights, for in the other life such things are presented to view in a wonderful manner by means of variegations of light. Intelligence from self was shown by a light which appeared as a fatuous light, surrounded by a dark border, and extending but a little distance from its focus; and it was further shown that this light is at once extinguished when it is looked at by an angelic society, exactly as is a fatuous light in the light or daytime of the sun. He was then shown what is the quality of intelligence from the Divine, and this also by means of a light which was brighter and more full of light than the noonday light of the sun, and which also extended itself to every distance and terminated as does the light of the sun in the universe; and it was said that intelligence and wisdom enter from all sides into the sphere of this light, and cause truth and good to be perceived by an almost unlimited mental view; but this in accordance with the quality of the truth from good.

4420. From all this it is evident that the things in man which are of the light of the world correspond to those which are of the light of heaven; consequently that the sight of the external man, which is

of the eye, corresponds to the sight of the internal man, which is of the understanding; and also that in the other life the quality of the intelligence shows itself by means of lights.

4421. A continuation concerning correspondence with the eye and with light will be found at the end of the following chapter.

Genesis 34

THE LAST JUDGMENT

4422. Prefatory to this chapter the Lord's words in Matthew 24, verse 42 to the end, remain to be unfolded. These words are the last in that chapter which treat of the consummation of the age, or the advent of the Lord, and which in the letter are these: *Watch therefore, for ye know not what hour your Lord cometh. But know this, that if the master of the house had known in what watch the thief would come, he would assuredly have watched, and would not have suffered his house to be broken through. Therefore be ye also ready, for in an hour that ye think not the son of man will come. Who therefore is the faithful and prudent servant, whom his lord hath set over his domestics, to give them their food in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all his goods. But if that evil servant shall say in his heart, My lord delayeth to come; and shall begin to beat his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth.*

What these words involve may be seen from the series of things, for the subject treated of in this whole chapter of the evangelist is the last period of the church, which in the internal sense is the consummation of the age and the advent of the Lord. That this is the case is evident from the explication of all the contents of the chapter, as may be seen in the prefaces to the immediately preceding chapters of Genesis (namely, 26, n. 3353–3356; 27, n. 3486–3489; 28, n. 3650–3655; 29, n. 3751–3757; 30, n. 3897–3901; 31, n. 4056–4060; 32, n. 4229–4231; 33, n. 4332–4335).

[2] What these contents are in a series has also been there stated, namely, that when the Christian church that was set up after the Lord's coming began to vastate itself, that is, to recede from good, then: (1) They began not to know what good and truth are, but disputed about them. (2) They despised them. (3) Next they did not at heart acknowledge them. (4) Afterwards they profaned them. (5) And as the truth of faith and the good of charity were still to remain with some, who are called the "elect," the state of faith at that time is described. (6) And then the state of charity. (7) Lastly, the beginning of a new church is treated of; and, (8) The state as to good and truth within the so-called church, when that church is being rejected and a new church is being adopted. From this series it may appear what is involved in the words that have been transcribed above, and are the last of the chapter, namely, that they are words of exhortation to those in the church, that they should be in the good of faith, and that if not they must perish.

4423. Scarcely anyone knows how the case is with the rejection of an old church and the adoption of a new church. He who does not know man's interiors and their states, and consequently man's states after death, cannot but infer that those who are of the old church, and in whom good and truth have been laid waste, that is, are no longer at heart acknowledged, are to perish, either as the antediluvians perished by the flood, or as did the Jews by expulsion from their land, or in some other way. But when the church has been laid waste, that is, when it is no longer in any good of faith, it perishes chiefly in respect to the states of its interiors, thus in respect to its states in the other life. Heaven then removes itself away from them—and consequently the Lord—and transfers itself to others, who are adopted in their stead; for without a church somewhere on the earth there is no communication of heaven with man; for the church is like the heart and lungs of the grand man on the earth (see n. 468, 637, 931, 2054, 2853).

[2] They who are then of the old church, and thus are removed from heaven, are in a kind of inundation as to their interiors, and in fact in an inundation over the head. This inundation the man himself does not observe while he lives in the body, but he comes

into it after death. In the other life this inundation plainly appears like a thick cloud by which they are encompassed and separated from heaven. The state of those who are in this thick cloud is that they cannot possibly see what the truth of faith is, and still less what is its good; for the light of heaven, in which is intelligence and wisdom, cannot penetrate into this cloud. This is the state of a vastated church.

4424. What the Lord's words quoted above involve in the internal sense may be seen without explication; for the Lord spoke them not so much by representatives and significatives, as by comparatives. There shall be stated merely what is signified by the words of the last verse, namely: "He shall cut him asunder, and appoint his portion with the hypocrites; there shall be wailing and gnashing of teeth."

He shall cut him asunder;

signifies separation and removal from goods and truths; for they who are in knowledges of good and truth, as are those who are within the church and yet in a life of evil, are said to be "cut asunder" when they are removed from these knowledges. For the knowledges of good and truth are separated from them in the other life, and they are kept in evils, and therefore also in falsities; which is done in order to prevent them from communicating with heaven by the knowledges of truth, and with hell by evils and the derivative falsities, and thus hanging between the two; and also to prevent them from profaning goods and truths, which is done when these are commingled with falsities and evils. The same is also signified by the Lord's words to him who hid the talent in the earth: "Take therefore the talent from him; and give it unto him that hath ten talents; for unto everyone that hath shall be given, and from him that hath not, even that which he hath shall be taken away" (Matt. 25:28, 29); also by what the Lord says in another place in Matthew 13:12; and in Mark 4:25; and in Luke 8:18.

[2] And appoint his portion with the hypocrites;

signifies his lot (which is his “portion”) with those who outwardly appear to be in truth as to doctrine and in good as to life, but inwardly believe nothing of truth and will nothing of good, who are the “hypocrites.” In this manner they are “cut asunder.” Therefore when their externals are taken away from them, as takes place with all in the other life, they appear such as they are as to their internals, namely, devoid of faith and charity, of which they nevertheless have made a show in order to win others and acquire honors, gain, and reputation. Those within a vastated church are almost all of this character, for they have externals, but no internals. This is the origin of that inundation of their interiors which has been already spoken of (n. 4423).

[3] There shall be wailing and gnashing of teeth;

signifies their state in the other life, “wailing,” their state as to evils, and “gnashing of teeth,” their state as to falsities. For in the Word the “teeth” signify the lowest natural things, in the genuine sense the truths of these natural things, and in the opposite sense their falsities. The teeth moreover correspond to these things, and therefore the “gnashing of teeth” is the collision of falsities with truths. They who are in mere natural things, and who are in these from the fallacies of the senses, and who believe nothing but what they see thereby, are said to be in the “gnashing of teeth,” and also in the other life appear to themselves to be so when they draw conclusions from their fallacies concerning the truths of faith. In a church vastated as to good and truth such persons abound. The like is signified elsewhere also by the “gnashing of teeth,” as in Matthew:

The sons of the kingdom shall be cast forth into the outer darkness, there shall be wailing and gnashing of teeth (Matt. 8:12);

the “sons of the kingdom” are those who are in a vastated church; the “darkness” is falsities (n. 4418), for they are in darkness when they are in the thick cloud mentioned above; the “gnashing of teeth” is the collision of falsities therein with truths. In like manner elsewhere, as in Matt. 13:42, 50; 22:13; 25:30; and Luke 13:28.

GENESIS 34

1. *And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land.*

2. *And Shechem the son of Hamor the Hivite, the prince of the land, saw her, and took her, and lay with her, and forced her.*

3. *And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake upon the heart of the damsel.*

4. *And Shechem said unto Hamor his father, saying, Get me this girl for a woman.*

5. *And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came.*

6. *And Hamor the father of Shechem went out unto Jacob to speak with him.*

7. *And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob's daughter, and so it ought not to be done.*

8. *And Hamor spake with them, saying, Shechem my son, his soul longs for your daughter, give her I pray to him for a woman.*

9. *And share kinships with us; give your daughters to us, and take our daughters to you.*

10. *And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein.*

11. *And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will give.*

12. *Multiply upon me exceedingly dowry and gift, and I will give as ye say unto me; and give me the damsel for a woman.*

13. *And the sons of Jacob answered Shechem and Hamor his father in fraud, and spake, because he had defiled Dinah their sister.*

14. *And they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us.*

15. *Nevertheless in this will we consent to you, if ye be as we to circumcise for you every male.*

16. *We will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be for one people.*

17. *And if ye will not listen unto us to circumcise, we will even take our daughter and go.*

18. *And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor's son.*

19. *And the lad delayed not to do the word, because he was well pleased in Jacob's daughter; and he was honored above all the house of his father.*

20. *And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying,*

21. *These men are peaceable with us, and let them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them.*

22. *Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised.*

23. *Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us.*

24. *And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city.*

25. *And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male.*

26. *And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth.*

27. *The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister.*

28. *Their flocks and their herds and their asses, and whatever was in the city, and whatever was in the field, they took;*

29. *And all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house.*

30. *And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be*

gathered together upon me, and will smite me, and I shall be destroyed, I and my house.

31. And they said, Shall he make our sister as a harlot?

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4425. The subject here treated of in the internal sense is the posterity of Jacob—that they extinguished all the truth of doctrine which was of the ancient church. Hamor and Shechem, together with the people of their city, represent this truth. For the representative of a church among the posterity of Jacob consisted solely in externals without internals, whereas the representative church among the ancients consisted in externals with internals.

THE INTERNAL SENSE

4426. Verses 1–4. *And Dinah the daughter of Leah, whom she bare unto Jacob, went out to see the daughters of the land. And Shechem the son of Hamor the Hivite, the prince of the land, saw her and took her, and lay with her, and forced her. And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake upon the heart of the damsel. And Shechem said unto Hamor his father, saying, Get me this girl for a woman.* “And Dinah went out” signifies the affection of all things of faith, and the church thence derived; “the daughter of Leah, whom she bare unto Jacob” signifies in externals; “to see the daughters of the land” signifies to become acquainted with the affections of truth and the churches thence derived; “and Shechem saw her” signifies truth; “the son of Hamor the Hivite” signifies from the ancients; “the prince of the land” signifies what is primary among the churches; “and he took her, and lay with her, and forced her” signifies that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers; “and his soul clave unto Dinah the daughter of

Jacob” signifies an inclination to conjunction; “and he loved the damsel, and spake upon her heart” signifies love; “and Shechem said unto Hamor his father” signifies thought from the truth that was among the ancients; “saying, Get me this girl for a woman” signifies that it desired to be conjoined with the affection of that truth.

4427. *And Dinah went out.* That this signifies the affection of all things of faith and the church thence derived is evident from the representation of Dinah as being the affection of all truths and the church thence derived (see n. 3963, 3964); for the twelve sons of Jacob represented all things of faith, thus all things of the church (n. 2129, 2130, 3858, 3926, 3939), and therefore Dinah, who was born after the ten sons of Jacob by Leah and the handmaids, signifies the affection of them, and therefore the church. For the church is from the affection of truth, insomuch that whether you say the affection of truth, or the church, it is the same thing, because it is from the affection of truth that a man is the church.

4428. *The daughter of Leah, whom she bare unto Jacob.* That this signifies in externals is evident from the representation of Leah as being the affection of external truth (see n. 3793, 3819); and from the representation of Jacob as being in the supreme sense the Lord as to the Divine truth of the natural (see n. 3305, 3509, 3525, 3546, 3576, 4234, 4273, 4337), and in the relative sense the external church, or what is the same, the external of the church (n. 3305, 4286). Hence it is evident that “the daughter of Leah whom she bare unto Jacob” signifies the affection of truth in externals.

4429. *To see the daughters of the land.* That this signifies to become acquainted with the affections of truth and the churches thence derived is evident from the signification of “to see” as being to become acquainted with (of which several times before); from the signification of “daughters” as being affections and the churches thence derived (see n. 2362, 3024, 3963); and from the signification of “the land,” here the land of Canaan, as being the region where the church is, and hence also the church itself (n. 662,

1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 3705, 3686).

[2] The signification of the things contained in this verse may be seen from what follows, for the subject treated of is the representative of a church that was to be instituted among the descendants of Jacob. That this representative could not be instituted among them until they had been completely vastated in respect to interior truths—that is, until they no longer knew them—may be seen above (n. 4289). These interior truths are all those represented and signified by the rituals that were commanded them; for all the rituals represented and signified something in the Lord's kingdom in the heavens, and consequently something in the Lord's kingdom on earth, that is, in the church; and the things that were signified and represented are the interior truths here meant. That each and all of the things commanded the descendants of Jacob when the representative of a church was being instituted among them (as described in the books of Moses, especially in Exodus and Leviticus) were representative and significative of the celestial and spiritual things of the Lord's kingdom, has been everywhere shown in the explications. All these things were unknown to the descendants of Jacob, because these were of such a nature that if they had known them they would have profaned them (n. 301–303, 2520, 3398, 3479, 3769, 4281, 4293); and therefore they did not come into these representatives until they had been completely vastated in respect to their interiors; and therefore the truths in question and the extinguishing of them by the Israelites are described in this chapter.

[3] The representatives that were commanded to the descendants of Jacob were not new, but for the most part were such as had previously been in use among the ancients; but the ancients did not worship the externals, as did the descendants of Jacob (that is, the Jews and Israelites), but they worshiped the internal things, and by means of these they acknowledged the Lord himself. There were still remains in the land of Canaan of the church of ancient time, especially among those called Hittites and Hivites, and this is the reason why by these nations are represented the truths that had

been of the church. From what has been said it may in some measure appear what is signified by Dinah, Jacob's daughter by Leah, going out to see the daughters of the land; for by Dinah is represented the external church, such as was instituted among the descendants of Jacob, and by the daughters of the land are signified the churches among the ancients. That in the internal sense of the Word "daughters" everywhere signify churches has been shown above (n. 2362, 3024); and that the "land" signifies the region and nation where the church is, and thus the church (n. 662, 1066–1067, 1733, 1850, 2117–2118, 2928, 3355, 3686, 3705).

4430. *And Shechem saw her.* That this signifies truth is evident from the representation of Shechem as being truth, here the truth of the church from ancient time. That this is represented by Shechem is because there still were remains of the church with that nation to which Shechem belonged. That this was one of the well disposed nations is manifest from the sincerity with which Hamor and Shechem spoke to Jacob and his sons (verses 8–12), and from the condescension that Shechem might take Dinah for a wife (verses 18–24); for which reason the truth of the church was represented by them. And besides, the city Shechem was Abram's first station when he came from Syria into the land of Canaan (Gen. 12:6); and was now also Jacob's first station in coming from Syria, in which he spread his tent, made booths, and erected an altar (Gen. 33:17–20). That by the journeys or sojournings of Abraham and Jacob were represented progressions into the truths of faith and goods of love which in the supreme sense relate to the Lord and in the relative sense to the man who is being regenerated by the Lord, has been repeatedly shown. Hence by the "city Shechem" was signified the first of light (n. 1440–1441), consequently interior truth, for this is the first of light.

[2] But in this chapter in the internal sense the descendants of Jacob are treated of—how they extinguished in themselves this first of light, or interior truth. In this sense, which is the internal historical sense, the sons of Jacob signify all his descendants; for in the internal sense of the Word the things of the Lord's kingdom are exclusively treated of, thus the things of his church. The sons of

Jacob themselves did not constitute any church, but their descendants, and this only after they had gone out of Egypt, and in actuality only after they came into the land of Canaan.

[3] Moreover as regards this city named from Shechem, it was anciently called “Shalem,” as is evident in the foregoing chapter:

Jacob came to Shalem, a city of Shechem, which is in the land of Canaan (Gen. 33:18);

that by “Shalem” is signified tranquillity, and by the “city of Shechem” the interior truths of faith, and that when a man comes to these truths he comes into a tranquil state, may be seen above (n. 4393). But the same city was afterwards called “Shechem,” as may be seen in Joshua:

The bones of Joseph, which the sons of Israel caused to go up out of Egypt, buried they in Shechem, in the portion of the field which Jacob bought of the sons of Hamor the father of Shechem for a hundred kesitah (Josh. 24:32).

And in the book of Judges:

Gaal the son of Ebed said to the citizens of Shechem, Who is Abimelech, and who is Shechem, that we should serve him? Is not he the son of Jerubbaal, and Zebul is his officer? Serve ye the men of Hamor the father of Shechem, and why should we serve this man? (Judg. 9:28).

[4] The same city was afterwards called “Sychar,” as is evident in John:

Jesus came to a city of Samaria called Sychar, near to the field which Jacob gave to his son Joseph; and Jacob’s spring was there (John 4:5–6).

That by this city is signified interior truth is evident from these passages, and also from others where it is named, as in Hosea:

Gilead is a city of them that work iniquity, it has been befouled with blood; and as troops wait for a man, a companionship of priests,

on the way to Shechem they kill, because they have wrought wickedness; in the house of Israel I have seen a foul thing (Hos. 6:8–10);

where “on the way to Shechem they kill” signifies that they extinguish truths even to those which are interior, thus all external truths. The extinction of interior truth is also signified by Abimelech’s destroying that city and sowing it with salt (Judges 9:45).

4431. *The son of Hamor the Hivite.* That this signifies from the ancients is evident from the signification of a “son,” who here is Shechem, as being interior truth, of which just above (that a “son” denotes truth see n. 489, 491, 533, 1147, 2623, 3373, 4257); and from the representation of Hamor as being the father of this truth, thus meaning from the ancients; for the truth that was interior in the representatives and rituals emanated from the church of ancient time. For this reason Hamor is also named “the Hivite,” for the Hivite nation was that by which such truth among the ancients was signified, because the Hivites had been in such truth from ancient time, and hence it is that Hamor is here called “the Hivite.” For by all the nations in the land of Canaan some good or truth of the church of ancient time was signified, because the most ancient church, which was celestial, was there (n. 4116). But afterwards these nations, like all the other nations among whom the church had been, turned aside to things idolatrous, and therefore by the same nations idolatries also are signified. Yet because the Hivites had from ancient time signified interior truth, and because they were one of the better disposed nations, with whom iniquity was not so far consummated (that is, the truth of the church was not so far extinguished as with others), the Gibeonite Hivites were of the Lord’s providence preserved, by means of a covenant made with them by Joshua and the princes (Josh. 9:15). That they were Hivites may be seen in Joshua 9:7; 11:19. From all that has been said it is now evident whence it is that interior truth from the ancients is signified by “Shechem the son of Hamor the Hivite.”

4432. *The prince of the land.* That this signifies what is primary among the churches is evident from the signification of a “prince”

as being what is primary (see n. 1482, 2089); and from the signification of “the land,” as being the church (see n. 662, 1066–1067, 1262, 1733, 1850, 2117–2118, 2928, 3355, 3686, 3705).

4433. And he took her, and lay with her, and forced her. That this signifies that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers is evident from the signification of “taking her, lying with her, and forcing her” as being to be conjoined, but not in a lawful way, as is done by betrothal. That by these words is signified that in no other way could it be conjoined, cannot be seen unless it is known how the case is. The interior truth from the ancients which is signified by “Shechem the son of Hamor the Hivite” is that truth which had been the internal of the church among the ancients, thus which was the internal in their statutes, judgments, and laws; in a word, in their rituals and the like. These truths were their doctrinal things according to which they lived, and indeed doctrinal things of charity; for in the ancient time those who were of the genuine church had no other doctrinal things. Relatively to doctrine the same may be called interior truths of faith, but goods relatively to life.

If any church were to be instituted with the nation sprung from Jacob, it was necessary that they should be initiated into these truths and goods; for unless there are internal things within external ones, that is, unless men think of internal things when they are in external ones, and unless they are at the same time affected by the internal things, or at least unless they are affected by external things for the sake of internal things, there is not anything of the church. For internal things make the church, because in these is the Lord; for in these are the spiritual and celestial things which are from him.

[2] But the nation sprung from Jacob, that is, the Israelitish and Jewish nation, could not be initiated into these internal things in the lawful way which is effected by betrothal, for the reason that their external worship did not correspond. For from their fathers,

Abraham, Isaac, and Jacob, they received the worship instituted by Eber, which was different in its externals from the worship of the ancient church, as may be seen above (n. 1238, 1241, 1343, 2180). And because their worship was different, the interior truths that existed among the ancients could not be conjoined with it in the lawful manner, by betrothal, but in the way here described. From this it may be understood what is meant by saying that “in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob, Dinah’s brothers.”

[3] But although the conjunction could be effected in this manner, according to a law also known to the ancients (see Exod. 22:15; Deut. 22:28, 29), still that nation was of such a character that they would by no means suffer any conjunction of the interior truth that was from the ancients with the externals of worship that existed among the descendants of Jacob (see n. 4281, 4290, 4293, 4307, 4314, 4316–4317). For this reason there could not be any church instituted with that nation, but instead of it only the representative of a church (see n. 4281, 4288, 4307). That this nation was of such a character that not only was it impossible for them to receive interior truths, but that they also completely extinguished them in themselves, is here represented by the sons of Jacob answering Shechem and Hamor in fraud (verse 13); and then by Simeon and Levi smiting the city with the edge of the sword, and killing Shechem and Hamor (verses 25–26); and by the rest of the sons coming upon those who were pierced, and pillaging the city, and carrying away the flocks, the herds, and whatever was in the city, in the field, and in the house (verses 27–29). From this it is evident what is signified by the prophecy of Jacob, then Israel:

Simeon and Levi are brethren, instruments of violence are their swords; let not my soul come into their secret, let not my glory be united in their congregation; because in their anger they slew a man, and in their pleasure they unstrung an ox; cursed be their anger because it was vehement, and their fury because it was grievous; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5–7).

4434. *And his soul clave unto Dinah.* That this signifies an inclination to conjunction is evident from the signification of “his soul cleaving,” as being an inclination. That it is to conjunction is

evident, because in the internal sense the things which belong to conjugal love involve spiritual conjunction, which is that of truth with good, and of good with truth. The reason why in the internal sense the things which belong to conjugal love involve this conjunction is that conjugal love derives its origin from the marriage of truth and good, and of good and truth (n. 2618, 2727–2729, 2737, 2803, 3132). Hence also the adulterations of good are meant in the Word by “adulteries,” and the falsifications of truth by “whoredoms” (n. 2466, 2729, 2750, 3399). From all this it may be seen that by all that is related of Shechem and of Dinah in this chapter nothing else is meant in the internal sense than the conjunction of the truth represented by Shechem with the affection of truth represented by Dinah; thus that by the words “his soul clave unto Dinah” is signified an inclination to conjunction.

[2] As in the whole of this chapter conjugal love toward Dinah is treated of, and how Shechem sought her for a woman, and as by the things of conjugal love there is signified spiritual conjunction, I may confirm from the Word that marriages and what belongs to them involve nothing else. In John:

Let us be glad and exult, and let us give the glory unto him, because the wedding of the lamb is come, and his wife hath made herself ready, as have they who are called unto the wedding supper of the lamb (Rev. 19:7, 9).

I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. One of the seven angels spake with me, saying, Come, I will show thee the bride, the lamb’s wife; and he carried me away in the spirit upon a mountain great and high, and showed me the great city, the holy Jerusalem, coming down out of heaven from God (Rev. 21:2, 9–10);

that by what relates to betrothal and marriage naught else is here signified than the Lord’s conjunction with the church, and this by means of truth and good is very evident, for the “holy city” and the “new Jerusalem” are nothing else than the church. (That a “city” is the truth of the church may be seen above, n. 402, 2268, 2449, 2451, 2712, 2943, 3216; and that “Jerusalem” is the spiritual church, n. 402, 2117, 3654.)

[3] In Malachi:

Judah hath dealt treacherously, and an abomination has been committed in Israel and in Jerusalem, for Judah hath profaned the holiness of Jehovah, because he hath loved and hath betrothed to him the daughter of a strange god. Jehovah hath borne witness between thee and the wife of thy youth, against whom thou hast dealt treacherously (Mal. 2:11, 14);

where “to love and betroth the daughter of a strange god” is to conjoin one’s self with falsity instead of truth, which is the “wife of youth.”

[4] Ezekiel:

Thou hast taken thy sons and thy daughters whom thou hast borne unto me, and hast sacrificed to devour them. Was there little of thy whoredoms? Thou art the daughter of thy mother, who loathes her husband and her sons; and thou art the sister of thy sisters who loathed their husbands and their sons (Ezek. 16:20, 45);

here the abominations of Jerusalem are treated of, which because they were from evils and falsities, are described in this chapter by such things as are contrary to marriages, namely, by adulteries and whoredoms. The “husbands whom they loathed” are goods; the “sons” are truths; and the “daughters” are the affections of these.

[5] In Isaiah:

Sing, O barren one, that didst not bear, resound with singing and shout for joy that didst not travail, because more are the sons of the desolate than the sons of the married one. The reproach of thy widowhood shalt thou remember no more, because thy makers are thy husbands, Jehovah Zebaoth is his name, and thy redeemer the holy one of Israel, the God of the whole earth is he called; for as a woman forsaken and afflicted in spirit hath Jehovah called thee, and as a woman of youth when she is divorced, hath said thy God. All thy sons are taught of Jehovah, and much is the peace of thy sons (Isa. 54:1, 5–6, 13);

as by marriage is signified the conjunction of truth and good and of good and truth, it is evident what is signified by “husband and wife,” by “sons and daughters,” by “widows,” by the “divorced,” and by “bearing,” “travailing,” “being desolate,” and “being barren”; for these things belong to marriage. What these signify in the spiritual sense has been frequently shown in the explications.

[6] In the same:

For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest; it shall no longer be said to thee, Forsaken one; but thy land shall be called the married one, for Jehovah shall be well pleased in thee, and thy land shall be married; because a young man shall marry a virgin, thy sons shall marry thee, and there shall be joy of the bridegroom over the bride, thy God shall rejoice over thee (Isa. 62:1, 4–5);

he who knows not the internal sense of the Word may suppose that such things in the Word are only comparisons, like many expressions in common speech, and that this is the reason why the church is compared to a daughter, to a virgin, and a wife; thus the things of faith and charity to those of marriage. But in the Word all things are representative of spiritual and celestial things, and are real correspondences; for the Word has come down from heaven, and because it has come down thence it is in its origin the Divine celestial and spiritual to which those things which belong to the sense of the letter correspond. Hence it is that the things of the heavenly marriage, which is the conjunction of good and truth, fall into such as correspond, thus into those which belong to marriages on earth.

[7] Hence also it is that the Lord likened the kingdom of the heavens (that is, his kingdom in heaven, and his kingdom on earth which is the church) to a “man, a king, who made a wedding for his son, and invited many to it” (Matt. 22:2–14); and also to “ten virgins who took their lamps and went forth to meet the bridegroom” (Matt. 25:1–13). And the Lord likewise called those who are of the church “sons of the wedding”:

Jesus said, Can the sons of the wedding mourn, so long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then will they fast (Matt. 9:15).

[8] Hence also the affection of good and the affection of truth are called “the joy and gladness of the bridegroom and the bride,” because heavenly joy is from and in these affections. As in Isaiah:

Thy sons shall marry thee, and there shall be the joy of the bridegroom over the bride, Jehovah thy God shall rejoice over thee (Isa. 62:5).

In Jeremiah:

The voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of them that say, Confess ye to Jehovah, because good is Jehovah (Jer. 33:11).

I will cause to cease from the cities of Judah and from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, because the land shall go forth into a waste (Jer. 7:34; 16:9; 25:10).

And in John:

The light of a lamp shall not shine in Babylon anymore, and the voice of the bridegroom and of the bride shall not be heard in her anymore (Rev. 18:23).

[9] As through love truly conjugal marriages on earth correspond to the heavenly marriage, which is that of good and truth, therefore the laws delivered in the Word concerning betrothals and marriages wholly correspond to the spiritual laws of the heavenly marriage, as that they were to espouse only one wife (Mark 10:2–8; Luke 16:18); for such is the case in the heavenly marriage, namely, that good cannot be conjoined except with its own truth, and truth with its own good. If good were conjoined with any other truth than its own, it would not subsist at all, but would be rent asunder and so would perish. In the spiritual church the wife represents good and the man represents truth, but in the celestial church the husband

represents good and the wife truth; and—what is a mystery—they not only represent, but also in all their activities correspond to them.

[10] Moreover, the laws delivered in the Old Testament about marriages have in like manner a correspondence with the laws of the heavenly marriage, such as those in Exod. 21:7–11; 22:15, 16; 34:16; Num. 36:6; Deut. 7:3, 4; 22:28, 29, and also the laws about the forbidden degrees (Lev. 18:6–20); as regards each of which, of the Lord’s Divine mercy elsewhere. That the degrees and laws of marriages have their origin in the laws of truth and good, which are those of the heavenly marriage, and bear relation to them is manifest in Ezekiel:

The priests the Levites shall not take for their wives a widow nor her that is divorced, but virgins of the seed of the house of Israel and a widow that has been the widow of a priest shall they take (Ezek. 44:22);

the subject here treated of is the holy city new Jerusalem and the heavenly Canaan, and it is evident that these are the Lord’s kingdom and his church. Consequently by “the Levites” are not signified Levites, nor by a “widow and her that is divorced” are there signified a widow and one who has been divorced, but the things to which these correspond.

4435. And he loved the damsel, and spake upon her heart. That this signified love is evident without explication.

4436. And Shechem said unto Hamor his father. That this signifies thought from the truth that was among the ancients is evident from the signification in the historicals of the Word of “to say” as being perception and the consequent thought (see n. 3395); and from the representation of Shechem the son of Hamor as being the truth among the ancients (n. 4430–4431). Hence it is evident that “Shechem said unto Hamor his father” denotes thought from the truth that was among the ancients.

4437. *Saying, Get me this girl for a woman.* That this signifies that it desired to be conjoined with the affection of that truth is evident from the signification of a “girl,” here Dinah, as being the affection of the truth signified by the sons of Jacob her brothers (see n. 4427, 4433); and from the signification of “getting for a woman” as being to be conjoined (concerning which see just above, n. 4434).

4438. Verses 5–7. *And Jacob heard that he had defiled Dinah his daughter; and his sons were with his acquisition in the field; and Jacob was silent until they came. And Hamor the father of Shechem went out unto Jacob to speak with him. And the sons of Jacob came from the field as they heard it, and the men were grieved, and they were very angry, because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done.* “And Jacob heard that he had defiled Dinah his daughter” signifies a conjunction not legitimate (“Jacob” here is the external ancient church); “and his sons were with his acquisition in the field” signifies his descendants—that they were in their religiosity; “and Jacob was silent until they came” signifies a consultation from the truths of faith that belonged to him and his descendants; “and Hamor the father of Shechem went out unto Jacob to speak with him” signifies a consultation about the truth of that church; “and the sons of Jacob came from the field” signifies that they consulted from their religiosity; “and the men were grieved, and they were very angry” signifies that they were in evil against the truth of the church among the ancients; “because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done” signifies a conjunction that was unlawful in their eyes, because contrary to the truth which they had.

4439. *And Jacob heard that he had defiled Dinah his daughter.* That this signifies a conjunction not legitimate, namely, with the affection of the truth that belonged to the external church here represented by Jacob is evident from the signification of “to defile,” as being a conjunction not legitimate, for by marriages is signified a conjunction that is legitimate (see n. 4434), hence by their “defilement” is signified conjunction not legitimate (n. 4433); from the representation of Dinah as being the affection of all things of

faith, and the church thence derived (n. 4427); and from the representation of Jacob, who here is the external ancient church. That by “Jacob” is here signified the external ancient church is because this church was to be instituted among his descendants, and would have been instituted if his descendants had received the interior truths that existed among the ancients. That this church is here represented by Jacob is evident also from the connection in this chapter, for he was not in the plot with his sons to smite the city and kill Hamor and Shechem; and therefore he said to Simeon and Levi, “Ye have troubled me to make me stink to the inhabitant of the land” (verse 30); and in his prophetic utterance before his death, “Let not my soul come into their secret, in their congregation let not my glory be united; because in their anger they slew a man, and in their pleasure they unstrung an ox” (Gen. 49:6). Moreover in very many passages in the Word the external ancient church is represented by Jacob (n. 422, 4286). The reason why Jacob represents this church is that in the supreme sense he represents the Lord’s Divine natural, to which the external church corresponds. But by his “sons” are signified his descendants, who extinguished in themselves the truth that existed among the ancients, and thus destroyed that which was of the church, the result being that only its representative remained with them (see n. 4281, 4288, 4289, 4303).

4440. And his sons were with his acquisition in the field. That this signifies his descendants—that they were in their own religiosity is evident from the signification of his “sons” as being his descendants; from the signification of “acquisition” as being external truths (see n. 1435, 4391); and from the signification of a “field” as being the church (n. 2971, 3766). Hence by “his sons were with his acquisition in the field” is signified that they were in their own religiosity; for such a kind of church as existed among the descendants of Jacob should be called a “religiosity,” because it was external worship without internal.

4441. And Jacob was silent until they came. That this signifies a consultation from the truths of faith that belonged to him and his descendants is evident from the signification of “to be silent” as

being to silently think and take counsel; and from the signification of “until they (that is, the sons) came” as being to do this from the truths of faith that belonged to him and his descendants (that “sons” are truths see n. 489, 491, 533, 1147, 2623, 3373, 4257). As the consultation was made with the sons, thus with the truths signified by the sons of Jacob, it follows that it was from the truths that belonged to Jacob and his descendants.

4442. *And Hamor the father of Shechem went out unto Jacob to speak with him.* That this signifies a consultation about the truth of that church is evident from the representation of Hamor the father of Shechem as being the truth of the ancients (see n. 4430, 4431); from the representation of Jacob as being the external ancient church (n. 4439); and from the signification of “speaking with him” as being to consult. Hence by these words is signified a consultation about the truth of that church.

[2] He who does not know that names in the Word signify things will wonder that by the words “Hamor the father of Shechem went out unto Jacob to speak with him” is signified a consultation of the truth of the church that existed among the ancients with the truth that was in accordance with the ancient church that was to be set up anew among the descendants of Jacob; but this will excite no surprise in anyone who knows that such is the nature of the internal sense of the Word, nor in those who have learned from the books of the ancients their manner of writing; for it was customary with them to set forth things as speaking together, such as wisdom, intelligence, knowledges, and the like; and also to give them names by which such things were signified. The gods and demigods of the ancients were nothing else, and so were the personages whom they devised in order to present their subjects in a historical form.

[3] The sages of old took this custom from the ancient church, which was spread over much of the Asiatic world (n. 1238, 2385); for the people of the ancient church set forth sacred things by means of representatives and significatives. The ancient church, however, received this from the mouth of the most ancient people, who were before the flood (n. 920, 1409, 1977, 2896, 2897); and

these from heaven, for they had communication with heaven (n. 784, 1114–1125); and the first heaven, which is the last of the three, is in such representatives and significatives. This is the reason why the Word was written in such a style. But the Word has this peculiar feature, not possessed by the writings of the ancients, that each of the subjects in a continuous series represents the celestial and spiritual things of the Lord's kingdom, and in the supreme sense the Lord himself; even the historicals themselves being of the same character; and—what is more—they are real correspondences, and these continuous through the three heavens from the Lord.

4443. *And the sons of Jacob came from the field.* That this signifies that they consulted from their religiosity is evident from the signification of the “sons of Jacob” as being the nation derived from them, among whom there was instituted the representative of a church; and from the signification of a “field” as being a religiosity (see n. 4440). That “to come from the field” denotes consultation from the religiosity, follows from the series, as also from the fact that it is their religiosity of which “coming” is predicated.

4444. *As they heard it, and the men were grieved, and they were very angry.* That this signifies that they were in evil against the truth of the church among the ancients is evident from the signification of being “grieved and very angry” as being to be in evil. That this was against the truth of the church among the ancients, follows, because it was against Shechem the son of Hamor, by whom is signified the truth among the ancients, as before said (n. 4430–4431). That they were in evil is evident from what follows, in that they spoke with fraud (verse 13), and then, after Shechem and Hamor had complied with their demands, they slew them (verses 26–29). Thus by being “grieved and very angry” is here signified that they were in evil. It appears as if these words signify zeal because he lay with their sister, according to the words which presently follow: “Because he had wrought folly in Israel in lying with Jacob's daughter, and so it ought not to be done”; and at the end of the chapter: “They said, Shall he make our sister as a harlot?” (verse 31); but it was not zeal, for zeal is impossible with

anyone who is in evil, being possible only with him who is in good, because zeal has good within it (n. 4164).

[2] It is true that the religiosity which existed with their posterity had good within it, for each and all things of it represented the celestial and spiritual things of the Lord's kingdom; but as regards those who were in that religiosity it had no good within it, for they were in mere externals without internals, as shown above. The case herein is the same as it is with the religiosity of that nation as now prevalent among them: they acknowledge Moses and the prophets, thus the Word, which in itself is holy, but as regards them it is not holy, for in everything therein they regard themselves, and thus make the Word worldly, nay, earthly, for that there is anything heavenly in it they do not know and neither do they care. They who are in such a state cannot be in good when in their religiosity, but in evil, for nothing heavenly flows in, because they extinguish it in themselves.

[3] Moreover, it was according to a law known in the ancient church that he who forced a virgin should give a dowry and take her for his wife, as thus stated in Moses:

If a man persuade a virgin who is not betrothed, and lie with her, he shall endow her with a dowry to be his wife. If refusing her father refuse to give her unto him, he shall pay silver, as much as is the dowry of virgins (Exod. 22:15–16).

If a man find a damsel who is a virgin, who has not been betrothed, and lay hold on her, and lie with her, and they be caught, the man who lay with her shall give the damsel's father fifty pieces of silver, and she shall be his wife, because he forced her, and he may not put her away all his days (Deut. 22:28–29).

That this same law was known to the ancients is very evident from the words of Shechem to the damsel's father and brothers: "Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye say unto me I will give. Multiply upon me exceedingly dowry and gift, and I will give according as ye shall say unto me, and give me the damsel for a woman" (verses 11–12). And as Shechem desired to fulfill this law, and Dinah's

brothers gave their consent provided that he would become as they were by circumcising every male, according to the words which follow: “Nevertheless in this will we consent unto you, if ye will be as we are, that every male with you be circumcised, we will both give our daughters to you, and will take your daughters to us, and we will dwell with you, and we will be one people” (verses 15–16), it is evident that Dinah’s brothers did not act from the law (thus not from good), but contrary to the law, and consequently from evil.

[4] It was indeed according to their law that they should not enter into marriages with the nations, as stated in Moses: “Lest thou take of their daughters for thy sons, and their daughters go whoring after their gods, and make thy sons go whoring after their gods” (Exod. 34:16); and again: “Thou shalt not contract kinship with the nations, thy daughters thou shalt not give unto their sons, and their daughters thou shalt not take unto your sons, because they will turn aside your sons from following me, that they may serve other gods” (Deut. 7:3–4); but this law was given in regard to idolatrous nations, lest by marriages with them the sons of Israel should turn aside from truly representative worship to idolatrous worship; for when they became idolaters they could no longer represent the celestial and spiritual things of the Lord’s kingdom, but the opposites, which are infernal, for they then called forth from hell a certain devil whom they worshiped, and to whom they applied the Divine representatives, and therefore it is said, “Lest they go whoring after their gods.” This law was given for the additional reason that by the “nations” were signified the evils and falsities with which the goods and truths represented by the sons of Israel were not to be commingled, consequently not diabolical and infernal things with heavenly and spiritual things (see n. 3024e).

[5] But they were never forbidden to intermarry with the nations who accepted their worship, and who after being circumcised acknowledged Jehovah. These they called “sojourners sojourning with them,” who are thus spoken of in Moses:

If a sojourner shall sojourn with thee, and be willing to keep the passover to Jehovah, let all his males be circumcised, and then let him

come near and keep it, and he shall be as an inhabitant of the land; there shall be one law for the inhabitant and for the sojourner that sojourneth in the midst of you (Exod. 12:48–49).

When a sojourner shall sojourn with you, he shall keep the passover unto Jehovah; according to the statute of the passover, and according to the statutes thereof, so shall he do; one statute shall there be for you, both for the sojourner and for the native of the land (Num. 9:14).

The reason why they were called “sojourners sojourning in the midst of them” and “with them” was that “to sojourn” signified to be instructed; and therefore a “sojourner” signified those who suffered themselves to be instructed in the statutes and doctrinal things. (That “to sojourn” and a “sojourner” have this signification may be seen above, n. 1463, 2025, 3672.) In the same:

If a sojourner shall sojourn with you who shall have made a fire offering of an odor of rest unto Jehovah, as ye do, so he shall do: as to the assembly, there is one statute for you and for the sojourner that sojourneth, a statute of eternity for your generations; as ye are, so is the sojourner before Jehovah; one law and one judgment shall be for you and for the sojourner that sojourneth with you (Num. 15:14–16).

As the native of you shall be the sojourner that sojourneth with you (Lev. 19:34).

One judgment shall there be for you, such as is for the sojourner, such shall be for the native (Lev. 24:22).

[6] That this statute was known not only to Jacob and his sons, but also to Shechem and Hamor is evident from their words; for the statutes, judgments, and laws that were given to the Israelitish and Jewish nation were not new, but such as had previously existed in the ancient church and in the second ancient church which was called Hebrew from Eber, as has been shown. That consequently this law was known is evident from the words, “The sons of Jacob said to Hamor and Shechem, We cannot do this word, to give our sister to a man who has a foreskin, for this is a reproach to us; nevertheless in this will we consent to you, if ye will be as we, to circumcise for you every male, we will both give our daughters to

you, and will take your daughters to us, and we will dwell with you and will be for one people” (verses 14–16); and the same is evident from the words of Hamor and Shechem, in that they not only consented, but also caused themselves and every male of their city to be circumcised (verses 18–24).

[7] Hence it is evident that Shechem became a sojourner such as is spoken of in the law, and thus could take the daughter of Jacob for a woman; so that to kill them was a wicked deed, as Jacob also testified before his death (Gen. 49:5–7). That not only Judah, but also Moses, and also the kings of the Jews and of the Israelites, and also many of the people, took wives from the nations is evident from the historicals of the Word; and that these wives received their statutes, judgments, and laws, and were acknowledged as sojourners is not to be doubted.

4445. *Because he had wrought folly in Israel, in lying with Jacob’s daughter, and so it ought not to be done.* That this signifies a conjunction that in their eyes was unlawful, because contrary to the truth which they had, is evident from the signification of “committing folly in lying with Jacob’s daughter,” as being unlawful conjunction. (That to lie with her and thus defile her, denotes conjunction not legitimate, may be seen above, n. 4439.) It is said “in Israel,” because by “Israel” is signified the internal of the church; and it is next said “Jacob’s daughter,” because by “Jacob” is signified the external of the church. (That “Israel” is the internal of the church and “Jacob” the external, may be seen above, n. 4286, 4292, 4439.) That although lawful, the conjunction appeared in their eyes unlawful may be seen from what has been said and shown just above (n. 4444), and in other places.

4446. Verses 8–12. *And Hamor spake with them, saying, Shechem my son, his soul longs for your daughter; give her I pray to him for a woman. And share kinships with us; give your daughters to us, and take our daughters to you. And ye shall dwell with us, and the land shall be before you, dwell ye, and range through it trading, and get you possession therein. And Shechem said unto her father and unto her brothers, Let me find grace in your eyes, and what ye say unto me I will*

give. Multiply upon me exceedingly dowry and gift, and I will give as ye say unto me; and give me the damsel for a woman. “And Hamor spake with them, saying” signifies the good of the church among the ancients; “Shechem my son” signifies the truth thence derived; “his soul longs for your daughter, give her I pray to him for a woman” signifies a desire for conjunction with this new church which appears in outward form like the ancient church; “and share kinships with us, give your daughters to us, and take our daughters to you” signifies a union of goods and truths; “and ye shall dwell with us” signifies life; “and the land shall be before you, dwell ye” signifies the church which would be one; “and range through it trading, and get you possession therein” signifies doctrinal tenets from what is general that would agree together; “and Shechem said unto her father and unto her brothers” signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity; “let me find grace in your eyes, and what ye say unto me I will give” signifies if they had a like mind on their side to what he had on his; “multiply upon me exceedingly dowry and gift, and I will give as ye say unto me” signifies that he will accept the things that are with them, and will make them his own; “and give me the damsel for a woman” signifies provided there is conjunction.

4447. *And Hamor spake with them, saying.* That this signifies the good of the church among the ancients is evident from the representation of Hamor as being what is from the ancients (see n. 4431), that is, the good of the church which was among them. For the good of the church is father, and the derivative truth (“Shechem”) is son; and therefore by “father” in the Word is signified good, and by “son” truth. It is here said “the good of the church among the ancients,” but not “the good of the ancient church,” for the reason that by the “church among the ancients” is meant the church that was derived from the most ancient church which existed before the flood, and by the “ancient church” is meant the church that existed after the flood. These two churches have sometimes been treated of in the preceding pages, and it has been shown that the most ancient church which was before the flood was celestial, but the ancient church which was after the flood

was spiritual, and the difference between them has often been treated of.

[2] The remains of the most ancient church which was celestial still existed in the land of Canaan, especially among those called Hittites and Hivites. The reason why these remains did not exist anywhere else was that the most ancient church called “man” or “Adam” (n. 478–479) was in the land of Canaan, and therefore the “garden of Eden,” by which was signified the intelligence and wisdom of the men of that church (n. 100, 1588), and by the trees in it their perception (n. 103, 2163, 2722, 2972), was in that land. And because intelligence and wisdom were signified by this “garden” or paradise, the church itself was meant by it; and because the church was meant, so also was heaven; and because heaven, so also in the supreme sense, was the Lord; and therefore in this sense the “land of Canaan” itself signifies the Lord, in the relative sense heaven and also the church, and in the individual sense the man of the church (n. 1413, 1437, 1607, 3038, 3481, 3705); and therefore also the term “land” or “earth” when mentioned alone in the Word has a like signification (n. 566, 662, 1066, 1067, 1413, 1607, 3355); the “new heaven and new earth” being a new church in respect to its internal and its external (n. 1733, 1850, 2117, 2118, 3355). That the most ancient church was in the land of Canaan may be seen in n. 567; and the result of this was that the places there became representative, and for this reason Abram was commanded to go there, and the land was given to his descendants the sons of Jacob in order that the representatives of the places in accordance with which the Word was to be written might be retained. (See n. 3686; and that for the same reason all the places there, as well as the mountains and rivers, and all the borders round about, became representative, n. 1585, 1866, 4240.)

[3] All this shows what is here meant by the “church among the ancients,” namely, remains from the most ancient church. And as these remains existed among the Hittites and Hivites, therefore Abraham, Isaac, and Jacob, together with their wives, obtained a place of burial with the Hittites in their land (Gen. 23:1–20; 49:29–32; 50:13); and Joseph with the Hivites (Josh. 24:32).

Hamor the father of Shechem represented the remains of this church, and therefore by him is signified the good of the church among the ancients, and consequently the origin of interior truth from a Divine stock (n. 4399). (What the distinction is between the most ancient church which was before the flood, and the ancient church which was after the flood, may be seen above, n. 597, 607–608, 640–641, 765, 784, 895, 920, 1114–1128, 1238, 1327, 2896–2897.)

4448. *Shechem my son*. That this signifies the truth thence derived is evident from the representation of Shechem as being interior truth (see n. 4430), thus the truth thence derived, namely, from the good which is “Hamor” (n. 4447); for all the truth of the church is from its good, and from no other source does this truth ever come forth. This truth, here represented by Shechem, is called interior truth, and in its essence is nothing else than the good of charity. For the most ancient church, being celestial, was in the good of love to the Lord, and thence in the perception of all truth, because the men of that church were almost like angels, and had communication with them, from which came their perception, and therefore they never reasoned about any truth of faith, but said “It is so,” because they perceived it from heaven, insomuch that they were not willing even to mention faith, but in its stead charity (see n. 202, 337, 2715, 2718, 3246), and this is the reason why by “interior truth” is here meant the good of charity. That there were remains of the church in question with Hamor the Hivite and his son Shechem, was shown just above (n. 4447).

[2] The case was different with the ancient church which was spiritual, for this church was not in love to the Lord, as was the most ancient church, but was in charity toward the neighbor; and they could not attain to charity except through the truth of faith, of which they had no perception, like the most ancient people, and therefore they then began to make an investigation about truth to see whether it is so. (As to the difference between the celestial who had perception, and the spiritual who have it not, see n. 2088, 2669, 2708, 2715, 3235, 3240, 3246, 3887.)

4449. *His soul longs for your daughter, give her I pray to him for a woman.* That by this is signified a desire for conjunction with this new church which appears in outward form like the ancient church is evident from the signification of the “soul longing for” as being a desire; from the representation of Dinah who here is the “daughter” as being the affection of truth, and consequently the church, for the church is the church from the affection of truth, and this is here meant by the “new church”; and from the signification of “giving her for a woman” as being conjunction (see n. 4434).

[2] As regards the fact that the new church set up among the descendants of Jacob appeared in the outward form like the ancient church, be it known that the statutes, judgments, and laws commanded to the Israelitish and Jewish nation through Moses, were not foreign to the statutes, judgments, and laws that existed in the ancient church, such as those relating to betrothals and marriages, to servants, to the animals that were good for eating and those which were not, to cleansings, festivals, the tabernacles, the perpetual fire, and many other things; and also those concerning altars, burnt offerings, sacrifices, and libations, which were received in the second ancient church which was from Eber. That these were known before they were commanded that nation is very evident from the historicals of the Word, as for example the altars, burnt offerings, and sacrifices.

[3] It is said of Balaam that he ordered seven altars to be built, and burnt offerings and sacrifices of bullocks and rams to be offered upon them (Num. 23:1, 2, 14, 15, 29). And it is also related of the nations in many places that their altars were destroyed; and also of the prophets of Baal whom Elijah slew, that these offered sacrifices. From all this it is evident that the sacrifices commanded to the people of Jacob were not new, and so neither were the rest of their statutes, judgments, and laws. But because these things had become idolatrous among the nations, especially in that by such things they worshiped some profane god, and thus turned to what is infernal the representatives of Divine things, not to mention their addition of other representatives, therefore in order that the representative worship of the ancient church might be restored, the same things were recalled. Hence it is evident that this new church, instituted

among the descendants of Jacob, appeared in the outward form like the ancient church.

4450. *And share kinships with us, give your daughters to us, and take our daughters to you.* That this signifies a union of goods and truths is evident from the signification of “sharing kinships” as being union (see n. 4434); and from the signification of “daughters” as being affections, thus goods (n. 489–491, 2362, 3963). That the union is with truths is signified by “giving us, and taking to you”; for by “Shechem” and by the “sons of Jacob” are signified truths, as before shown. Hence it is evident that by these words is signified the union of goods and truths, that is, that this new church would by this union be like the ancient church, not only in the external, but also in the internal form.

4451. *And ye shall dwell with us.* That this signifies life is evident from the signification of “dwelling” as being to live (see n. 1293, 3384, 3613). Thus “to dwell with us” is to live together, and to make one church.

4452. *And the land shall be before you, dwell ye.* That this signifies the church which would be one is evident from the signification of “land” as being the church (see n. 566, 662, 1066–1067, 1413, 1607, 3355, 4447); and from the signification of “dwelling with us” as being to live together (see just above, n. 4451); thus that the church would be one.

4453. *And range through it trading, and get you possession therein.* That this signifies doctrinal tenets from what is general that would agree together is evident from the signification of “trading” as being to acquire knowledges for one’s self, and also to communicate them (see n. 2967), hence “to range through the land trading” denotes to enter into the knowledges of good and truth signified by Shechem the son of Hamor and his city; and from the signification of “getting possession therein” as being to make one, thus to agree together, for they who possess a land together, make one and agree. That “to trade” denotes to acquire knowledges, and also to communicate them, is because in heaven, where the Word is

perceived according to its internal sense, there is no trading, for in heaven there is no gold, silver, or anything else such as are traded with in this world; and therefore when we read in the Word of “trading,” this is understood in a spiritual sense, and there is perceived something that corresponds to trading, which—to speak generally—is the acquisition and communication of knowledges, and specifically is that [which is indicated by the object] named. Thus, if “gold” is named, the good of love and wisdom is understood (n. 113, 1551, 1552); if “silver,” the truth which is of intelligence and faith (n. 1551, 2048, 2954); if “sheep,” “rams,” “kids,” or “lambs,” in which they traded in ancient times, such things are understood as these animals signify, and so on.

[2] As in Ezekiel:

Say unto Tyre, O thou that dwellest at the entrances of the sea, the trader of the peoples unto many isles, Tarshish was thy merchant by reason of the multitude of all kinds of riches; in silver, in iron, in tin and lead they furnished thy fairs. Javan, Tubal, and Meshech, these were thy traders in the soul of man, and in vessels of brass they furnished thy commerce. The sons of Dedan were thy traders, many isles were the merchandise of thine hand. Syria was thy merchant in the multitude of thy works. Judah and the land of Israel, these were thy traders in wheat, minnith, and pannag, and in honey and oil and balm they furnished thy commerce. Damascus was thy merchant in the multitude of thy works, by reason of the multitude of all riches, in wine of Heshbon and wool of Zachar. Dan and Javan furnished yarn in thy fairs. Dedan was thy trader in garments of freedom for the chariot. The Arabian and all the princes of Kedar, these were the merchants of thy hand, in lambs and rams and he-goats, in these were they thy merchants. The traders of Shebah and Raamah, these were thy traders in the chief of all spice and by every precious stone and gold they furnished thy tradings. Haran and Canneh and Eden, the traders of Sheba, Asshur, Chilmad was thy trader. These were thy traders with perfections, with balls of blue, and broidered work; and with treasures of precious garments bound with cords and in cedar they were in thy merchandise; whence thou hast been filled and become honored exceedingly in the heart of the seas (Ezek. 27:3, 12–13, 15–19, 21–25).

[3] From this and many other passages in the Word it appears that “tradings,” “commerce,” “merchandise,” and “wares” are nothing else than things which relate to the knowledges of good and truth. For what has the prophetic Word to do with the

tradings of Tyre unless things spiritual and celestial are signified by them? And because this is so, it must be very evident not only that by the wares are other things signified, but also that by the nation there named are signified those possessed of these other things; and that except from the internal sense it cannot be known what all these signify, as for instance what is signified by “Tarshish,” “Javan,” “Tubal,” “Meshech,” the “sons of Dedan,” “Syria,” “Judah,” “Israel,” “Dan,” “Javan,” “Dedan,” the “Arabian,” “Sheba,” “Raamah,” “Haran,” “Caneh,” “Eden,” “Assyria,” “Chilmad”; and also what is signified by their wares, such as “silver,” “iron,” “tin,” “lead,” “vessels of brass,” “wheat,” “minnith,” “pannag,” “honey,” “oil,” “balm,” “wine of Heshbon,” “wool of Zachar,” “yarn,” “garments of freedom for the chariot,” “lambs,” “rams,” “he-goats,” “spice,” “precious stone,” “gold,” “balls of blue,” “broidered work,” “cords bound,” and “cedar.” These and the like things signify the goods and truths of the church and the Lord’s kingdom, and also the knowledges of these goods and truths. It is for this reason that Tyre is here treated of, because by “Tyre” are signified knowledges (n. 1201). And because such wares, that is, goods and truths, are in the Lord’s church and kingdom, the land of Canaan (which signifies the Lord’s church and kingdom) bore from the most ancient time a name that is derived from “wares” or “merchandise,” for such is the meaning of the name “Canaan” in the original language. From all that has been said it is now evident what is signified by “ranging through the land trading.”

4454. *And Shechem said unto her father and unto her brothers.* That this signifies a consultation of the truth from the ancient Divine stock with the good and truth of this religiosity is evident from the signification of “saying” as here being to consult; from the representation of Shechem as being truth from the ancient Divine stock (see above, n. 4447); from the signification of “father,” who here is Jacob, as being the good of truth (n. 4273, 4337); and from the signification of “brothers,” who here are the sons of Jacob, as being truths, of which above. That “Shechem” is truth from the ancient Divine stock is evident from what was adduced above (see n. 4447); for Hamor the Hivite, together with his nation and family, were remains in the land of Canaan of the most ancient

church, which was celestial. More than all the churches in the whole world was this church from the Divine, for it was in the good of love to the Lord. Their voluntary and their intellectual made a one, thus one mind, for which reason they had from good a perception of truth, for the Lord flowed in by an internal way into the good of their will, and through this into the good of their understanding, or into their truth; and this is the reason why this church was preeminently called “man” (n. 477–479), and also a “likeness of God” (n. 51, 473, 1013). Hence it is evident why Hamor and Shechem are said to be from the ancient Divine stock (see also n. 4399). That the most ancient church which was called “man,” or by the Hebrew word “Adam,” was in the land of Canaan (as stated above, n. 4447) is very evident from their descendants called “Nephilim” (Gen. 6:4), who were said in Num. 13:33 to have been in the land of Canaan (see n. 581). But at that time all that land was called the “land of Canaan” which extended from the river of Egypt to the Euphrates (Gen. 15:18).

4455. *Let me find grace in your eyes, and what ye say unto me I will give.* That this signifies if they had a like mind on their side to what he had on his is evident from the signification of “finding grace in one’s eyes” as being a phrase that implies inclination (see n. 3980), here an inclination to this—that he would give whatever they said unto him. That by these words is signified that on his side there would be a mind to it if there were a like mind on theirs is evident from the series in the internal sense, for in this sense “to give what they say” denotes to make a one with them in respect to truth and good.

4456. *Multiply upon me exceedingly dowry and gifts and I will give as ye say unto me.* That this signifies that he will accept the things that are with them, and will make them his own, that is, he would accept the external things of the church which belong to them and make them his own together with the internal things which belong to him, and thus they would constitute one church together is evident from the signification of “giving as ye say” as being to make a one with them in respect to truth and good (see just above, n. 4455). The very dowry and gift that he said they should multiply

upon him signify agreement into one; for the dowry given to the virgin who was to be betrothed was a token of mutual consent. He tells them to multiply dowry and gift upon him exceedingly (thus beyond the statute, which was fifty pieces of silver) for the reason that he lay with her before he had accepted their religiosity, and therefore it was for Jacob to consent or refuse, according to the law known to the ancients and stated in Exodus 22:16; and especially because there was a desire for the conjunction of interior truth which is "Shechem," with the affection of exterior truth which is "Dinah." The reason why the dowry was a token of consent, and thus a confirmation of initiation is that to pay or give silver was a sign that the thing was one's own, and thus that the virgin was his; and to accept it was the reciprocity, thus denoting that the bride was the bridegroom's, and the bridegroom the bride's.

4457. *And give me the damsel for a woman.* That this signifies provided there is conjunction is evident from the signification of "giving for a woman" as being conjunction (see n. 4434), here only provided there is conjunction, because as yet no bargain had been made.

4458. Verses 13–17. *And the sons of Jacob answered Shechem and Hamor his father in fraud, and spake, because he had defiled Dinah their sister; and they said unto them, We cannot do this word, to give our sister to a man that hath a foreskin, because this would be a reproach unto us. Nevertheless in this we will consent to you, if ye be as we, to circumcise for you every male. We will both give our daughters to you, and will take your daughters to us; and we will dwell with you, and we will be for one people. And if ye will not listen unto us to circumcise, we will even take our daughter and go.*

"And the sons of Jacob answered Shechem and Hamor his father in fraud" signifies an evil opinion and intention concerning the truth and good of the church among the ancients; "and spake, because he had defiled Dinah their sister" signifies that the initiation to conjunction, which could not be different, should be made by accession; "and they said unto them, We cannot do this word" signifies that they disapproved; "to give our sister to a man

that hath a foreskin” signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify; “because this would be a reproach unto us” signifies that this would be contrary to them; “nevertheless in this will we consent to you, if ye be as we” signifies accession to their religiosity; “to circumcise for you every male” signifies an external representative only, and that so they would be pure to them; “we will both give our daughters to you, and will take your daughters to us” signifies conjunction in this manner; “and we will dwell with you” signifies in respect to life; “and we will be for one people” signifies in respect to doctrine; “and if ye will not listen unto us to circumcise” signifies unless they would recede from their truths and accede to external representatives; “We will even take our daughter and go” signifies that there would be no conjunction.

4459. *And the sons of Jacob answered Shechem and Hamor his father in fraud.* That this signifies an evil opinion and intent concerning the truth and good of the church among the ancients is evident from the representation of Shechem as being the truth among the ancients, or what is the same, truth from the ancient Divine stock (see n. 4399, 4454); from the representation of Hamor as being the good from which came this truth (n. 4399, 4431, 4447, 4454); and from the signification of “fraud” as being an evil opinion and intention, for in a general sense “fraud” implies evil against another, and against what he speaks and what he does, because he who is in fraud thinks and intends that which is contrary to another, as is also evident from the effect described in this chapter. Hence it is evident that by the “sons of Jacob answered Shechem and Hamor his father in fraud” is signified an evil opinion and intention concerning the truth and good of the church among the ancients.

[2] The sons or descendants of Jacob could have no other than an evil opinion and intention concerning the truth and good of the internal man, because they were in externals without internals (see n. 4281, 4293, 4307, 4429, 4433); and they also made internal things of no account, and therefore utterly despised them. Such also is that nation at this day, and such are all who are in external

things alone. They who are in external things alone do not even know what it is to be in internal things, for they do not know what that which is internal is. If anyone in their presence mentions what is internal they either affirm it to be so because they know it from doctrine (yet making this affirmation in fraud), or else they deny it with both heart and lips, for they go no further than the sensuous things of the external man. Consequently they do not believe in any life after death, nor that any resurrection is possible unless they are to rise with their bodies, and therefore they are permitted to have such an opinion of the resurrection, because otherwise they would have none at all, for they vest all life in the body, not knowing that the life of the body is from the life of the spirit which lives after death. They who are in externals alone can have no other belief; for with them external things extinguish all thought about internal things, and consequently all faith in them.

[3] At the present day this kind of ignorance reigns supreme, and therefore it is necessary to state what it is to be in external things apart from internal things. All those who are devoid of conscience are in external things alone, for the internal man manifests itself by conscience; and all those have no conscience who think and do what is true and good not for the sake of what is true and good, but for the sake of self by reason of their own honor and gain, and also merely on account of the fear of the law and of fear for their life, for if their reputation, honor, gain, or life were not endangered, they would rush without conscience into all kinds of wickedness. In the other life this is very evident from those who have been of this character in the life of the body, for there, where the interiors are open, they are in the perpetual endeavor to destroy others, and therefore they are in hell, where they are kept bound in a spiritual manner.

[4] That it may be further known what it is to be in external things, and what to be in internal things, and that they who are in external things alone cannot conceive what internal things are, and therefore cannot be affected by them (for no one is affected by things of which he has no conception), let us take as an example that in heaven to be least is to be greatest, and that to be humble is

to be exalted; and also that to be poor and needy is to be rich and in abundance. They who are in external things alone cannot apprehend these things, for they think that the least cannot possibly be the greatest, nor the humble be exalted, the poor rich, or the needy in abundance, although in heaven this is precisely how the matter stands. And because they cannot apprehend these things they cannot be affected by them, and when from the bodily and worldly things in which they are, they reflect upon them, they feel an aversion for them. That such things exist in heaven they know not at all, and so long as they are in external things alone they do not desire to know them, nay, they cannot know them. Nevertheless in heaven the man who knows, acknowledges, and believes from the heart—that is, from affection—that he has no power from himself, but that all the power he has is from the Lord is said to be the least, and yet is the greatest, because he has power from the Lord. The case is the same with the man who is humble, in that he is exalted; for he who is humble, acknowledging and believing from affection that he has no power of himself, no intelligence and wisdom of himself, and no good and truth of himself, is preeminently endowed by the Lord with power, with the intelligence of truth, and with the wisdom of good. It is the same with the poor and needy in respect to their being rich and in abundance; for he is said to be poor and needy who believes from his heart and from affection that he possesses nothing of himself, that he knows nothing and is wise in nothing of himself, and has no power of himself. In heaven such a man is rich and has abundance, for the Lord gives him all wealth, insomuch that he is wiser than all others and richer than all others, and dwells in the most magnificent palaces (n. 1116, 1626–1627), and in the stores of all the riches of heaven.

[5] Take also as an example that one who is in external things alone cannot possibly comprehend that heavenly joy is to love his neighbor more than himself and the Lord above all things, and that happiness is according to the quantity and quality of this love; for the man who is in external things alone loves himself more than his neighbor; and if he loves others it is because they favor him, so that he loves them for the sake of himself, thus himself in them, and them in himself. A man of this character cannot know what it is to

love others more than himself, and indeed he neither will nor can know it, and therefore when he is told that heaven consists in such love (n. 548) he feels an aversion for it. Hence it is that they who during their bodily life have been of this character cannot approach any heavenly society, for when they do so, in their aversion they cast themselves headlong into hell.

[6] As there are few at this day who know what it is to be in external things, and what to be in internal things, and as most people believe that they who are in internal things cannot be in external things, and the converse, I may for the sake of illustration adduce one more example. Take the nourishment of the body and the nourishment of the soul: one who is in merely external pleasures, makes much of himself, indulges his stomach, loves to live sumptuously, and makes the height of pleasure to consist in eatables and drinkables. One who is in internal things also finds pleasure in these things, but his ruling affection is to nourish his body with food pleasurably for the sake of its health, to the end that he may have a sound mind in a sound body, thus chiefly for the sake of the health of the mind, to which the health of the body serves as a means. One who is a spiritual man does not rest here, but regards the health of the mind or soul as a means for the acquisition of intelligence and wisdom—not for the sake of reputation, honors, and gain, but for the sake of the life after death. One who is spiritual in a more interior degree regards intelligence and wisdom as a mediate end having for its object that he may serve as a useful member in the Lord's kingdom; and one who is a celestial man, that he may serve the Lord. To such a one bodily food is a means for the enjoyment of spiritual food, and spiritual food is a means for the enjoyment of celestial food; and as they ought to serve in this manner, these foods also correspond, and are therefore called foods. Hence it is evident what it is to be in external things alone, and what it is to be in internal things. The Jewish and Israelitish nation, treated of in the internal historical sense of this chapter is (with the exception of those who die in infancy) for the most part of the character that has been indicated, for being in avarice they, more than all others, are in external things. They who love gains and profits merely for the sake of the gold and silver, in the possession of which consists the sole delight

of their life, are in outermost or lowest things, for the objects of their love are merely earthly; whereas they who love gold and silver for the sake of some use, lift themselves above earthly things according to the use. The very use that a man loves determines his life and distinguishes it from others; an evil use makes the man infernal, and a good use makes him heavenly—not indeed the use itself, but the love of the use, for everyone’s life is in his love.

4460. *And spake, because he had defiled Dinah their sister.* That this signifies that the initiation to conjunction, which could not be different, should be made by accession, may be seen from the explication of the words “he took her and lay with her and forced her,” by which is signified that in no other way could this truth be conjoined with the affection of the truth signified by the sons of Jacob her brothers (n. 4433). That he had “defiled” her here involves the like signification.

4461. *And they said unto them, We cannot do this word.* That this signifies that they disapproved is evident without explication.

4462. *To give our sister to a man that hath a foreskin.* That this signifies unless they made the truth and good of the church to consist in representatives, and would recede from the things which these signify, is evident from the signification of the “foreskin” as being an external representative—a sign that they were of the church; and therefore it was usual to speak of circumcision and the foreskin when a distinction was to be made between those who were of the church and those who were not. For “circumcision” signifies recession from filthy loves, namely, from the love of self and of the world, and accession to heavenly loves, which are love to the Lord and love toward the neighbor, thus accession to the church. Hence it is that by these words is signified accession to their religiosity, and consequently that like them they should make the truth and good of the church consist in representatives by receding from the internal things which are signified, for otherwise they would not be like them, according to the words that follow: “In this will we consent to you, if ye be as we.” (That circumcision is a sign of purification from filthy loves, see n. 2039, 2632; and

that they who are in these loves were called “uncircumcised,” n. 2049, 3412–3413.)

[2] Scarcely anyone at this day knows what is the specific signification of circumcision, and therefore this must be told. The genitals in both sexes signify the things which belong to the conjunction of good and truth; nor do they merely signify these things, but also actually correspond to them. It has been shown at the end of the chapters that all man’s organs and members have a correspondence with spiritual things in heaven, and consequently so have the organs and members allotted to generation. These correspond to the marriage of good and truth; and from this marriage descends conjugal love (see n. 2618, 2727–2729, 2803, 3132, 4434). As the foreskin covers the genital, in the most ancient church it corresponded to the obscuration of good and truth, but in the ancient church to their defilement. For with the man of the most ancient church, who was an internal man, good and truth could be obscured but not defiled, whereas with the man of the ancient church, being a comparatively external man, good and truth could be defiled, because it is external things—that is, external loves—which defile. For this reason they who were of the most ancient church knew nothing of circumcision, but only they who were of the ancient church.

[3] From this church circumcision spread to many nations; and it was not enjoined upon Abraham and his descendants as anything new, but merely as a discontinued rite that was to be restored; and it became to his posterity a sign that they were of the church. But that nation neither knew nor desired to know what this rite signified, for they made their religiosity consist in mere representatives, which are external matters, and therefore they included all the uncircumcised in one general condemnation, although circumcision was only a sign representative of purification from the love of self and of the world. Those who are purified from this love are the spiritually circumcised, and are said to be “circumcised in heart,” as in Moses:

Jehovah thy God will circumcise thy heart, and the heart of thy seed, to love Jehovah thy God in all thy heart, and in all thy soul (Deut. 30:6).

Ye shall circumcise the foreskin of your heart, and shall no longer harden your neck (Deut. 10:16).

And in Jeremiah:

Break up your fallow ground, and take away the foreskin of your heart (Jer. 4:3–4).

[4] But they who are in the loves of self and of the world are called “the uncircumcised,” in spite of the fact that they had been circumcised; as in Jeremiah:

Behold the days come in which I will visit upon everyone that is circumcised in the foreskin, upon Egypt, and upon Judah, and upon Edom, and upon the sons of Ammon, and upon Moab, and upon all that are cut off at the corner, that dwell in the wilderness; for all the nations are uncircumcised, and all the house of Israel are uncircumcised in heart (Jer. 9:25–26);

this passage shows that many other nations were circumcised, for it is said, “I will visit upon everyone that is circumcised in the foreskin,” so that as already stated this was not a new rite, or restricted to the descendants of Jacob as a mark of distinction. The Philistines were not circumcised, and therefore it is they who are usually meant by “the uncircumcised” (1 Sam. 14:6; 17:26, 36; 31:4; 2 Sam. 1:20, and in other places).

4463. Because this would be a reproach unto us. That this signifies that this would be contrary to them is evident from the signification of a “reproach” as being that which is contrary to their religiosity, and therefore contrary to them.

4464. Nevertheless in this will we consent to you, if ye be as we. That this signifies accession to their religiosity is evident from the signification of “consenting” as being accession; and from the signification of “to be as they” as being that they should be in

external things only and not in internal things, for then they would be like them (see just above, n. 4459, where it is shown what it is to be in external things alone, and what it is to be in internal things). It is necessary to state here why man ought to be in internal things. Everyone who reflects is able to know that it is by means of internal things that man has communication with heaven, for the whole heaven is in internal things, and unless a man is in heaven in respect to his thoughts and affections, that is, in respect to the things of his understanding and of his will, he cannot go to heaven after death, because he has no communication with it. This communication is acquired by a man during his bodily life by means of truths that belong to his understanding and goods that belong to his will, and unless he acquires it then he cannot do so afterwards, because after death his mind cannot be opened toward interior things unless it has been opened during the life of the body.

[2] A man is not aware that he is encompassed with a certain spiritual sphere that is in accordance with the life of his affections, and that to the angels this sphere is more perceptible than is the sphere of an odor to the finest sense on earth. If a man's life has been passed in mere external things, that is to say in the pleasures that come from hatred against his neighbor, from the consequent revenge and cruelty, from adulteries, from the exaltation of self and the attendant contempt for others, from clandestine robberies, from avarice, from deceit, from luxury, and from other like evils, then the spiritual sphere which encompasses him is as foul as is in this world the sphere of the odor from carcasses, dung, stinking garbage, and the like. The man who has lived such a life carries with him after death this foul sphere, and as he is wholly in it he must needs be in hell, the place of spheres of this character. (Concerning the spheres in the other life, and whence they are, see n. 1048, 1053, 1316, 1504–1519, 1695, 2401, 2489.)

[3] But those who are in internal things, that is to say those who have felt delight in benevolence and charity toward the neighbor, and above all those who have felt blessedness in love to the Lord, are encompassed with a grateful and pleasant sphere which is the

heavenly sphere itself, and therefore they are in heaven. All the spheres which are perceived in the other life originate from the loves and the derivative affections in which the men have been, consequently from their life, for the loves and derivative affections make the life itself; and as the spheres in question originate from the loves and their derivative affections, they originate from the intentions and ends for the sake of which the man so wills and acts, for everyone has for his end that which he loves, and therefore a man's ends determine his life and constitute its quality, and this is the main source of his sphere. This sphere is most exquisitely perceived in heaven, because the universal heaven is in the sphere of ends. We can now see of what quality is the man who is in internal things, and also of what quality is he who is in external things, and also the reason why it is necessary to be in internal things and not in external things only.

[4] But these are matters of perfect indifference to the man who is in external things only, no matter how clever he may be as regards the things of civil life, or what may be the reputation for learning he has acquired on account of what he knows, for he is the kind of man who believes in nothing that he cannot see with his eyes and feel with his touch, consequently not in heaven or hell; and if he were told that he will enter the other life immediately after death, and will then see, hear, speak, and enjoy the sense of touch more perfectly than in the body, he would reject the statement as a paradox or fancy, although such is actually the case; and it would be the same if he were told that the soul or spirit which lives after death is the man himself, and not so the body which he carries about in the world.

[5] It follows from this that they who are in external things alone care nothing for what is said of internal things, although it is these which make men blessed and happy in the kingdom into which they are about to come, and in which they will live to eternity. Most Christians are in such unbelief, as I am permitted to know from those who have come from the Christian world into the other life, and with whom I have spoken; for in the other life they cannot conceal what they have thought, because the thoughts there show themselves openly; nor can they conceal what they have had as their

ends, that is, what they have loved, because this manifests itself by their sphere.

4465. *To circumcise for you every male.* That this signifies an external representative only, and that so they would be pure to them is evident from the signification of “circumcising every male” as being an external representative, a sign that they were of the church, here that they were of their religiosity (see n. 4462). That so they would be pure in their eyes, follows, because the posterity of Jacob made purity and holiness to consist in external things and not in internal things.

4466. *We will both give our daughters to you, and will take your daughters to us.* That this signifies conjunction in this manner is evident from what has been said above concerning marriage (n. 4434), namely, that marriage in the spiritual sense is the conjunction of good and truth; for “to give our daughters to you, and to take your daughters to us” is to intermarry.

4467. *And we will dwell with you.* That this signifies conjunction in respect to life is evident from the signification of “dwelling with you” as being to live together (see n. 1293, 3384, 3613, 4451).

4468. *And we will be for one people.* That this signifies conjunction in respect to doctrine also is evident from the signification of “people” as being the truth of the church, consequently doctrine (see n. 1259, 1260, 3295, 3581). Thus “to be for one people,” denotes conjunction by doctrine. There are two things which conjoin together the men of the church, namely, life and doctrine. When the life conjoins them, the doctrine does not separate them; but if the doctrine alone conjoins them, as is the case at this day within the church, they then separate from one another and make as many churches as there are doctrines; although the doctrine is for the sake of the life, and the life is from the doctrine. That the men of the church separate from one another if the doctrine alone conjoins them is evident from the fact that a man who is of one doctrine will condemn him who is of another doctrine, sometimes to hell. But that the doctrine does not

separate the men of the church if the life conjoins them is evident from the fact that a man who is in goodness of life does not condemn another who is of a different opinion, but leaves the matter to his faith and conscience, and this even as regards those who are outside the church; for he says in his heart that ignorance cannot condemn any who live in innocence and mutual love, as do little children, who also are in ignorance when they die.

4469. *And if ye will not listen to us to circumcise.* That this signifies unless they would recede from their truths and accede to external representatives is evident from what has been above unfolded (n. 4462). What is said in these verses by the sons of Jacob enfolds within it a contrary sense to that which was in the mind of Hamor and Shechem, and consequently also that which is contrary in the internal sense, as is evident from the explications. The reason is that as is stated in verse 13, they spoke in fraud, and one who so speaks thinks differently from him with whom he is speaking.

4470. *We will even take our daughter and go.* That this signifies that there would be no conjunction is evident from the signification of marriage as being the conjunction of good and truth (see above, n. 4466). Hence “to take the daughter and go” is not to give her in marriage, thus that there would be no conjunction. The sons of Jacob here speak as Jacob their father; for they do not say, “we will take our sister,” but “our daughter,” the reason of which appears from the internal sense, namely, that it was the father’s part to refuse or comply, according to the law, Exod. 22:15–16. But as the posterity of Jacob and their religiosity are here treated of, it is the sons who represent this, and who therefore here answer in their father’s stead. Jacob himself could not answer, because he here represents the ancient church (see n. 4439).

4471. Verses 18–24. *And their words were good in the eyes of Hamor, and in the eyes of Shechem Hamor’s son. And the lad delayed not to do the word, because he was well pleased in Jacob’s daughter; and he was honored above all the house of his father. And Hamor and Shechem his son came unto the gate of their city, and spake unto the men of their city, saying, These men are peaceable with us, and let*

them dwell in the land, and range through it trading, and behold the land is broad in spaces before them; let us take their daughters to us for women, and let us give our daughters to them. Nevertheless in this will the men consent to us to dwell with us, to be for one people, in every male being circumcised to us, even as they are circumcised. Their acquisition, and their purchase, and all their beast, will they not be ours? Only let us consent to them, and they will dwell with us. And they listened to Hamor and to Shechem his son, all that went out of the gate of his city; and they circumcised every male, all that went out of the gate of his city. “And their words were good in the eyes of Hamor” signifies condescension in respect to the life; “and in the eyes of Shechem Hamor’s son” signifies in respect to the doctrine; “and the lad delayed not to do the word” signifies a longing to accept; “because he was well pleased in Jacob’s daughter” signifies in relation to the religiosity of that church; “and he was honored above all the house of his father” signifies what is primary of the truths of the church among the ancients; “and Hamor and Shechem his son came unto the gate of their city” signifies the goods and truths that were in the doctrine of those who belonged to the church among the ancients; “and spake unto the men of their city, saying” signifies persuasion; “these men are peaceable with us” signifies agreement; “and let them dwell in the land” signifies in respect to life; “and range through it trading” signifies in respect to doctrine; “and behold the land is broad in spaces before them” signifies the extension; “let us take their daughters to us for women, and let us give our daughters to them” signifies conjunction; “nevertheless in this will the men consent to us to dwell with us” signifies that they would agree in respect to life; “to be for one people” signifies in respect to doctrine; “in every male being circumcised to us even as they are circumcised” signifies provided they would be initiated thereby into their representatives and significatives in respect to external things alone; “their acquisition, and their purchase” signifies their truths; “and all their beast” signifies their goods; “will they not be ours?” signifies that these were alike and of one form; “only let us consent to them, and they will dwell with us” signifies if we condescend; “and they listened to Hamor and to Shechem his son” signifies consent; “all that went out of the gate of his city” signifies that they would recede from the doctrine of the church among the ancients; “and

they circumcised every male, all that went out of the gate of his city” signifies accession to external things.

4472. *And their words were good in the eyes of Hamor.* That this signifies condescension in respect to the life is evident from the signification of “the words were good” as being condescension; and from the representation of Hamor, as being the good of the church among the ancients (see n. 4447), here the life, for life is of good, as doctrine is of truth, which is “Shechem,” as immediately follows. The reason why life and not good is here represented by Hamor is that he was condescending to the external things of the sons of Jacob.

4473. *And in the eyes of Shechem Hamor’s son.* That this signifies in respect to the doctrine is evident from the representation of Shechem, as being the truth of the church that was among the ancients, which is from the good which is “Hamor” (n. 4454). But here “Shechem” is doctrine, for the reason mentioned just above (n. 4472).

4474. *And the lad delayed not to do the word.* That this signifies a longing to accept is evident from the signification of “not delaying to do that which is said” as being a longing to condescend to it, thus to accept it.

4475. *Because he was well pleased in Jacob’s daughter.* That this signifies in relation to the religiosity of that church is evident from the representation of Dinah, who here is “Jacob’s daughter” as being the affection of the truth of the ancient church, for this church is represented by Jacob (n. 4439). There was a longing to be conjoined with the affection of the truth of this church (or what is the same, with this church), but as among the descendants of Jacob this church (here represented by his sons who spoke instead of their father, n. 4470) had become merely external, and Hamor and Shechem consented to accept these externals, therefore by the “daughter of Jacob” is now signified the religiosity of this church.

4476. *And he was honored above all the house of his father.* That this signifies what is primary of the truths of the church among the ancients is evident from the signification of “honored above all” as being what is primary. He that is “honored above all” is nearly the same as a “prince,” which term denotes what is primary (see n. 1482, 2089). But he is said to be “honored above all the house of his father,” and not a “prince,” because Hamor and Shechem were of the remains of the most ancient church (n. 4447, 4454); and in that church he was said to be “honored,” who in the ancient church was called a “prince.” That what is primary of the truths of the church among the ancients is signified is because this is said of Shechem, by whom is represented the truth of the church among the ancients as may be seen above (n. 4454).

4477. *And Hamor and Shechem his son came unto the gate of their city.* That this signifies the goods and truths that were in the doctrine of those who belonged to the church among the ancients is evident from the representation of Hamor as being the good of the church among the ancients (n. 4447); from the representation of Shechem as being the truth thence derived (n. 4454); and from the signification of the “gate of a city” as being the doctrine of truth (n. 2943).

4478. *And spake unto the men of their city, saying.* That this signifies persuasion is evident from the signification of “to speak” as being to will and also to flow in (see n. 2951, 3037), here to persuade, because he who wills is in persuasion, and he who flows in therefrom, communicates persuasion. The “men of the city” are they who are in truths of doctrine, here who are in similar truths to those represented by Shechem. For in ancient times a city was nothing else than one family of a nation, and the dwelling together of those who were of one family was called a “city.” And as in the internal sense it is not the family that is understood, but the quality of the family in respect to life and doctrine, by “city” is signified the truth of doctrine, and by its “inhabitants” the good of doctrine (see n. 402, 2268, 2449, 2451, 2712, 2943, 3216). But when the inhabitants of a city are called the “men” of the city, it is not the

good of doctrine but its truths which are then signified, for in the Word “men” [*virii*] denote truths (n. 3134).

4479. *These men are peaceable with us.* That this signifies agreement, here as to doctrinal things, is evident from the signification of “men” as being truths (see n. 3134) and therefore also doctrinal things, for the truths of the church when collected into one and acknowledged, are called doctrinal things; and from the signification of “peaceable” as being that they agree, for in the spiritual sense those are called “peaceable” who are in agreement as to the doctrinal things and dogmas of the church.

4480. *And let them dwell in the land.* That this signifies in respect to life is evident from the signification of “to dwell” as being life (see above n. 4467). By the “land” here as elsewhere is signified the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4447), thus “to dwell in the land” signifies similarity of life according to the things of the church. Whatever is written in the Word is in itself and in its essence spiritual; it is known that the Word is spiritual, but its spiritual does not appear in the letter, for in the letter it is worldly, especially in the historical parts; but when the Word is being read by man, what is worldly in it becomes spiritual in the spiritual world, that is, with the angels, for they cannot think otherwise than spiritually on every subject; and such is the case with the expression “to dwell in the land.” To think spiritually is to think of the things of the Lord’s kingdom, thus of the things of the church.

4481. *And range through it trading.* That this signifies in respect to doctrine is evident from the signification of “to range through the land trading” as being to enter into the knowledges of good and truth (n. 4453), thus into doctrine, for this contains and teaches these knowledges.

4482. *And behold the land is broad in spaces before them.* That this signifies the extension, namely, of the truth of doctrine is evident from the signification of “land” as being the church (see just above, n. 4480); and from the signification of “broad in spaces” as being

extension in respect to truths, thus in respect to the things of doctrine. In the Word, description according to measures does not signify measures in the internal sense, but qualities of state; for measures imply spaces, and in the other life there are no spaces or times, but states corresponding thereto (see n. 2625, 2837, 3356, 3387, 3404, 4321), and therefore the lengths, breadths, and heights of measured space signify such things as belong to state. That “length” signifies holiness, “height” good, and “breadth” truth, may be seen above (n. 650, 1613, 3433, 3434), and therefore by a “land broad in spaces” is signified the extension of the truth of doctrine in the church.

[2] This signification of the expression “a land broad in spaces” must excite wonder in one who is not aware that there is something spiritual in the Word other than what appears in the literal sense, but that nevertheless such is the case may be seen from the passages in the Word where “breadth” is mentioned; as in Isaiah:

Assyria shall go through Judah; he shall inundate and pass through; he shall reach even to the neck, and the extensions of his wings shall be the fullness of the breadth of the land (Isa. 8:8).

In David:

O Jehovah thou hast not shut me up into the hand of the enemy, thou hast made my feet to stand in breadth (Ps. 31:8).

Out of straitness I called upon Jah; he answered me in breadth (Ps. 118:5).

In Habakkuk:

I raise up the Chaldeans, a bitter and swift nation that walks in the breadths of the land (Hab. 1:6);

where by “breadths” nothing else is signified than the truth of the church.

[3] The reason why “breadth” has this signification is that in the spiritual world, or in heaven, the Lord is the center of all things, for

he is the sun there. They who are in a state of good are interior in proportion to the quality and quantity of the good in which they are, and therefore “height” is predicated of good. They who are in a like degree of good are also in a like degree of truth, and therefore are as it were at a like distance, or, so to speak, in the same circumference, and hence “breadth” is predicated of truths; and therefore when a man is reading the Word this is what the angels who are with him understand by “breadth.” In those historicals of the Word where the ark, the altar, the temple, and the spaces outside the cities are treated of, by the dimensions of these in respect to lengths, breadths, and heights, are perceived the states of good and truth. The case is similar where the new earth, the new Jerusalem, and the new temple are treated of in Ezekiel (40 to 47), by which are signified heaven and a new church, as may be seen from every particular. So also in John, where it is said of the new Jerusalem that it will be foursquare, and its length as great as its breadth (Rev. 21:16).

[4] Things which in the spiritual world are interior are described in the Word by things that are higher, and things which are exterior by things that are lower (n. 2148); for while a man is in this world he cannot apprehend interior and exterior things in any other way, because he is in space and time, and the things of space and time have entered the ideas of his thought, and have tintured most of these; from which it is evident that terms relating to measure, which are limitations of space, such as heights, lengths, and breadths, are in the spiritual sense those which determine the states of the affections of good and the affections of truth.

4483. *Let us take their daughters to us for women, and let us give our daughters to them.* That this signifies conjunction is evident from the explication given above (n. 4466), where similar words occur.

4484. *Nevertheless in this will the men consent to us to dwell with us.* That this signifies that they would agree in respect to the life is evident from the signification of “consenting” as being to agree;

and from the signification of “dwelling” as being life (see above, n. 4451, 4452).

4485. *To be for one people.* That this signifies in respect to the doctrine is evident from the signification of “people” as being doctrine (see also above, n. 4468).

4486. *In every male being circumcised to us even as they are circumcised.* That this signifies provided they would be initiated thereby into their representatives and significatives in respect to externals alone is evident from the signification of “to be circumcised” as being an external representative, a sign that they were of the church, here of the religiosity in which were the descendants of Jacob (see n. 4462). And because these men accepted their religiosity, which consisted in externals alone (n. 4281, 4293, 4307), it is therefore said, “even as they are circumcised.” Hence it is evident that the words above quoted signify initiation by the means in question into the Jewish representatives and significatives in respect to externals alone. What these words further enfold within them will appear from what follows.

4487. *Their acquisition, and their purchase.* That this signifies their truths is evident from the signification of “acquisition” and of “purchase” as being truths, but these terms are distinguished from each other in this way: “acquisition,” when it means small cattle, denotes the good of truth, for this is the signification of “small cattle,” and the good of truth is truth in will and act (n. 4337, 4353, 4390); whereas “purchase,” elsewhere called “purchase of silver,” denotes truth. The former, or good of truth, is called celestial truth; but the latter is called spiritual truth (n. 2048). The former, or celestial truth, is the truth which has become of the life; but the latter, or spiritual truth, is the truth which is of doctrine.

4488. *And all their beast.* That this signifies their goods is evident from the signification of “beast” as being goods (n. 45–46, 142, 143, 246, 714, 715, 1823, 2179, 2180, 2781, 3218, 3519).

4489. *Will they not be ours?* That this signifies that these were alike and of one form is evident from the series, which is to the effect that the goods and truths of the most ancient church still in part remaining among Hamor and Shechem and their families, would agree with the goods and truths of the ancient church among the descendants of Jacob; for the rituals instituted among the descendants of Jacob were merely external things that represented and signified the internal things of the most ancient church. Hence by “will they not be ours,” or belong to them is signified that they were alike and of one form.

[2] To illustrate this by an example. The altar on which they sacrificed was the chief representative of the Lord (n. 921, 2777, 2811); and therefore it was a fundamental of worship in the ancient church called “Hebrew”; consequently all things in general and in particular of which the altar was constructed were representative—its dimensions, height, breadth, and length, its stones, its network of brass, its horns, also the fire that was to be kept perpetually burning on it, besides the sacrifices and burnt offerings. What these represented were the truths and goods which are of the Lord and from the Lord, and these were the internal things of worship, which being represented in that external, were alike and of one form with the truths and goods of the most ancient church. The dimensions, namely, the height, breadth, and length, signified in general good, truth, and the holy thence derived (see n. 650, 1613, 3433–3434, 4482); the stones specifically signified lower truths (n. 1298, 3720); the brass of which the network around the altar was made signified natural good (n. 425, 1551); the horns signified the power of truth from good (n. 2832); the fire upon the altar signified love (n. 934); the sacrifices and burnt offerings signified celestial and spiritual things according to their various species (n. 922, 1823, 2180, 2805, 2807, 2830, 3519). Hence it is evident that internal things were contained within these external ones, and that in respect to the internal things the two churches were alike; and the case is the same in regard to all the other rituals.

[3] But the men of the most ancient church cared not for these external things, because they were internal men, and the Lord flowed in with them by an internal way, and taught them what is good. The varieties and differences of good were to them truths, and hence they knew what each and all things in the world represented in the Lord's kingdom; for the whole world, or universal nature, is a theater representative of the Lord's kingdom (n. 2758, 3483). But the men of the ancient church were not internal but external men; and therefore the Lord could not flow in with them by an internal, but by an external way, to teach them what is good, and this first by such things as were representative and significative (whence arose the representative church), and afterwards by the doctrinal things of good and truth which were represented and signified (whence arose the Christian church). In respect to its internal form the Christian church is essentially the same as the representative church; but the representatives and significatives of this church were abrogated after the Lord came into the world, because all and each of them represented him and consequently the things of his kingdom, for these are from him, and are so to speak himself.

[4] But the difference between the most ancient church and the Christian church is like that between the light of the sun by day, and the light of the moon and stars by night; for to see goods by the internal or prior way is like seeing in the day by the light of the sun; but to see by the external or posterior way is like seeing in the night by the light of the moon or the stars. Nearly the same was the difference between the most ancient church and the ancient church, except that the men of the Christian church were able to be in fuller light if they would have acknowledged internal things, or would have believed and done the truths and goods which the Lord taught. The good itself is the same in both, but the difference consists in seeing it in clearness or in obscurity. They who see it in clearness, see innumerable arcana, almost as do the angels in heaven, and are also affected by what they see; but they who see it in obscurity, see scarcely anything free from doubt, and the things they see are mingled with the shades of night (that is, with falsities) and cannot inwardly affect anyone. Now as the good is the same in both churches, consequently also the truth, by the words, "will they

not be ours” is signified that the goods and truths were alike and of one form; for as before said Hamor and Shechem were of the remains of the most ancient church, and the posterity of Jacob was of the ancient church that was called “Hebrew,” but only in its externals. But that Hamor and Shechem his son committed an enormous sin in receiving circumcision will be seen in what follows (n. 4493).

4490. *Only let us consent to them, and they will dwell with us.* That this signifies if we condescend, and that so they would consociate their life, is evident from the signification of “consenting” as being to condescend; and from the signification of “dwelling with us” as being to live together or consociate their life (see n. 4467).

4491. *And they listened to Hamor and to Shechem his son.* That this signifies consent is evident without explication.

4492. *All that went out of the gate of his city.* That this signifies that they would recede from the doctrine of the church among the ancients is evident from the signification of “going out” as here being to recede; and from the signification of the “gate of a city” as being doctrine (see n. 2943, 4477), here the doctrine of the church among the ancients, because it was the gate of “his city,” that is, of Shechem, for by Shechem is represented the truth of the church among the ancients (n. 4454). As before said, by the church among the ancients is meant that which was from the most ancient church. How the case herein is will appear from what now follows.

4493. *And they circumcised every male, all that went out of the gate of his city.* That this signifies accession to external things is evident from the signification of “circumcising every male” as being to be initiated thereby into the representatives and significatives of the descendants of Jacob in respect to the external alone (see n. 4486); and from the signification of “going out of the gate of the city” as being to recede from the doctrine of the church among the ancients, concerning which just above (n. 4492). And because recession from their own doctrine and accession to externals are both signified, it is therefore twice said, “all that went out of the

gate of his city.” But it is not at the same time said also, as elsewhere, “they that go into it,” because by “going in” is signified accession to doctrine, and recession from externals, whereas here the contrary is signified.

[2] It is necessary to say how the case herein is. The men of the most ancient church, of the remains of which were Hamor and Shechem with their families, were of a totally different genius and native quality from the men of the ancient church; for the men of the most ancient church had a will in which there was soundness, but not so the men of the ancient church. Therefore with the men of the most ancient church the Lord could inflow through the will, thus by an internal way; but not so with the men of the ancient church, in whom the will had been destroyed; but with these he inflowed into the understanding, thus not by an internal way, but by an external way, as before said (n. 4489). To inflow through the will is to inflow through the good of love, for all good is of the will part; but to inflow through the understanding is to inflow through the truth of faith, for all truth is of the intellectual part. When the Lord regenerated the men of the ancient church he formed a new will in their intellectual part.

(That goods and truths were implanted in the will part of the men of the most ancient church, may be seen, n. 895, 927; but in the intellectual part of the men of the ancient church, n. 863, 875, 895, 927, 2124, 2256, 4328; that a new will is formed in the intellectual part, n. 928, 1023, 1043–1044, 4328; that there is a parallelism between the Lord and the good that is with man, but not between the Lord and the truth with man, n. 1831–1832, 2718, 3514; that hence the men of the ancient church were in comparative obscurity, n. 2708, 2715, 2935, 2937, 3246, 3833.) From all this it is evident that the men of the most ancient church were of a totally different genius and native quality from the men of the ancient church.

[3] It was for this reason that the men of the most ancient church were internal men and had no externals of worship, and that the men of the ancient church were external men and had externals of

worship; for the former saw external things through internal ones as in the light of the sun by day, and the latter saw internal things through external ones as in the light of the moon and stars by night. Therefore also in heaven the Lord appears to the former as a sun, but to the latter as a moon (n. 1521, 1529–1531, 2441, 2495, 4060). In these explications the former are they who are called “celestial,” but the latter “spiritual.”

[4] To illustrate the difference let us take an example: If a man of the most ancient church had read the historic or prophetic Word, he would have seen its internal sense without any previous instruction or explication, and this so fully that the celestial and spiritual things of this sense would have at once occurred to him, and scarcely anything in the sense of the letter; thus the internal sense would have been in clearness to him, but the sense of the letter in obscurity. He would be like one who hears another speaking and gets the meaning without attending to the words. But if a man of the ancient church had read the Word he could not have seen its internal sense without previous instruction or explication; thus the internal sense would have been in obscurity to him, but the sense of the letter in clearness. He would be like one who hears another speaking and is intent upon the words while not attending to the meaning, which is thus lost to him. But when a man of the Jewish church reads the Word, he apprehends nothing beyond the sense of the letter, he is not aware that there is any internal sense, and also denies it; and at the present day the case is the same with a man of the Christian church.

[5] All this shows what was the difference between those represented by Hamor and Shechem (who being of the remains of the most ancient church were in internals and not in externals), and those signified by the sons of Jacob (who were in externals and not in internals); and it shows further that Hamor and Shechem could not accede to externals and accept those among the sons of Jacob without their internals being closed; thus causing their eternal destruction.

[6] This is the secret reason why Hamor and Shechem with their families were slain, which otherwise would not have been permitted. But this does not exculpate the sons of Jacob from having committed an enormous crime. They knew nothing of this secret reason, and it was not the end they had in view. Everyone is judged according to his end or intention, and that their intention was fraudulent is plainly stated in the thirteenth verse; and when any such crime is permitted by the Lord, it is evil men and their infernal instigators who are the authors of it. Nevertheless all the evil which the evil intend and do to the good is turned by the Lord into good, as in the present instance, in that Hamor and Shechem with their families were saved.

4494. Verses 25–29. *And it came to pass on the third day, when they were in pain, that the two sons of Jacob, Simeon and Levi, brothers of Dinah, took each his sword, and came upon the city boldly, and slew every male. And they slew Hamor and Shechem his son at the edge of the sword, and took Dinah out of Shechem's house, and went forth. The sons of Jacob came upon those who were pierced, and plundered the city, because they had defiled their sister. Their flocks, and their herds, and their asses, and whatever was in the city, and whatever was in the field, they took; and all their wealth, and all their babe, and their women, they took captive and made a prey of, and all that was in the house.* “And it came to pass on the third day” signifies what is continuous even to the end; “when they were in pain” signifies yearnings; “that the two sons of Jacob, Simeon and Levi” signifies faith and love; “brothers of Dinah” signifies the truths and goods of that church; “took each his sword” signifies falsity and evil; “and came upon the city boldly, and slew every male” signifies that they extirpated the truths of doctrine of the church among the ancients; “and they slew Hamor and Shechem his son at the edge of the sword” signifies the church itself; “and took Dinah out of Shechem's house, and went forth” signifies that they took away the affection of truth; “the sons of Jacob came upon those who were pierced, and plundered the city” signifies that all that posterity destroyed the doctrine; “because they had defiled their sister” signifies that they had befouled the truth of faith; “their flocks and their herds” signifies that they destroyed rational and natural good; “and their asses” signifies the truths thence derived;

“and whatever was in the city, and whatever was in the field, they took” signifies all the truth and good of the church; “and all their wealth” signifies all the matters of knowledge they had acquired; “and all their babe” signifies all the innocence; “and their women” signifies the charity; “they took captive and made a prey of” signifies that they stripped them and perverted them; “and all that was in the house” signifies everything of the church.

4495. *And it came to pass on the third day.* That this signifies what is continuous even to the end is evident from the signification of the “third day” as being what is complete from beginning to end (see n. 2788), thus also what is continuous. That this is the signification of the “third day” can scarcely be believed by those who regard the historicals of the Word as mere worldly histories, holy merely because they are in the sacred volume. But that not only the historicals of the Word themselves enfold within them spiritual and heavenly things which are not apparent in the letter, but that so also do all the words, and even all the numbers, has been shown in the preceding explications; that such is really the case will of the Lord’s Divine mercy become still more evident in the prophetic parts, which do not keep the mind so closely engaged with the succession of statements in the sense of the letter as do the historical parts. But that the number “three,” also the number “seven,” and the number “twelve,” enfold deep secrets within them must be evident to everyone who examines the Word in regard to its interiors; and if these numbers are so full of significance, it follows that there must be something deeply hidden in all the other numbers that occur in the Word, for the Word is holy throughout.

[2] Sometimes when speaking with angels, as it were written numbers appeared before my eyes like those seen on paper in bright day, and I perceived that the very things they were speaking of fell into such numbers; and from this experience I learned that every number mentioned in the Word holds within it some mystery, as is very evident from the following passages:

He measured the wall of the holy Jerusalem a hundred and forty-four cubits, which is the measure of a man, that is, of an angel (Rev. 21:17).

He that hath intelligence let him compute the number of the beast, for it is the number of a man, and his number is six hundred and sixty six (Rev. 13:18).

That the number first mentioned—"144"—results from the multiplication of twelve into itself, and that the number "666" is a product of three and six is manifest, but what holy thing they enfold within them may appear from the holiness of the number "twelve" (see n. 577, 2089, 2129–2130, 3272, 3858, 3913), and of the number "three" (n. 720, 901, 1825, 2788, 4010).

[3] This latter number—"three"—being significative of what is complete even to the end, thus of one period, great or small, was received in the representative church, and was employed whenever such a thing was signified; and also in the Word (in which all things have a signification both in general and in particular) as may be seen from the following instances:

That they should go three days' journey and should sacrifice (Exod. 3:18; 5:3).

That they should be ready against the third day, because on the third day Jehovah would come down upon Mount Sinai (Exod. 19:11, 15–16, 18).

That nothing should be left of the flesh of the sacrifice until the third day (Lev. 7:16–18; 19:6–7).

That the water of separation should be sprinkled upon the unclean on the third day and on the seventh day (Num. 19:11–22).

That they who touched one slain in war should be purified on the third day and on the seventh day (Num. 31:19–25).

That Joshua commanded the people to pass over Jordan within three days (Josh. 1:11; 3:2).

That Jehovah called Samuel three times, and Samuel ran to Eli three times, and Eli understood the third time that Jehovah had called Samuel (1 Sam. 3:1–8).

That Jonathan said to David that he should hide himself in the field unto the third day at even, and that Jonathan sent to him on the third morrow, and revealed the disposition of his father; and that Jonathan then shot three arrows at the side of the stone; and that after this David bowed himself three times to the earth before Jonathan (1 Sam. 20:5, 12, 19–20, 35–36, 41).

That three things were offered to David to chose from: that there should come seven years of famine, that he should flee three months before his enemies, or that there should be three days' pestilence in the land (2 Sam. 24:11–13).

That Rehoboam said to the congregation of Israel who sought to be relieved from the yoke of his father, that they should go away three days, and come again; and that they came to Rehoboam the third day, as the king bade, saying, Come to me again the third day (1 Kings 12:5, 12).

That Elijah stretched himself upon the widow's son three times (1 Kings 17:21).

That Elijah told the people to pour water upon the burnt offering and the wood the third time, and they did it the third time (1 Kings 18:34).

That Jonah was in the belly of the whale three days and three nights (Jonah 1:17; Matt. 12:40).

That the Lord spoke of a man who planted a vineyard and sent his servants three times, and afterwards his son (Mark 12:2, 4–6; Luke 20:12–13).

That he said of Peter that he should deny him thrice (Matt. 26:34; John 13:38).

That he said to Peter three times, Lovest thou me? (John 21:15–17).

From these and many other places in the Word it may be seen that there was some mystery in the number "three," and that therefore this number was received among the significatives in the ancient churches. That it signifies an entire period of the church and of the things in the church, whether great or small is manifest; and that it

consequently signifies what is complete and also continuous to the end is very plain in Hosea:

Jehovah will vivify us after two days; on the third day he will raise us up, and we shall live before him (Hos. 6:2).

4496. *When they were in pain.* That this signifies yearnings is evident from the signification of the “pain” after circumcision, as being yearning. The reason why this pain signifies yearning is that circumcision signifies purification from the love of self and of the world (n. 2039, 2044, 2049, 2632, 3412–3413, 4462), and all the yearning of the flesh is from these loves, and is therefore signified by this “pain,” because when a man is being purified from these loves, as is the case when he is being regenerated, he is in pain and anxiety, and it is the yearnings then being removed which are in pain and anguish. When any mystery is being represented by a ritual, each particular of the rite, until it is completed, enfolds something of the mystery. Such is the case with the lancets or knives with which the circumcision was performed, in that they were of stone (n. 2039, 2046, 2799); with the blood shed at the time; with the manner of the operation, and consequently with the state. This may be seen further from the processes of cleansings, inaugurations, and sanctifications, and all the other ceremonies. In the present instance by the “pain” after circumcision is signified the yearning of Hamor, Shechem, and the men of the city, in their having a desire for the externals in which were the descendants of Jacob (see above, n. 4493).

4497. *That the two sons of Jacob, Simeon and Levi.* That this signifies faith and love is evident from the representation of Simeon as being faith in the will (see n. 3869–3872), and from the representation of Levi as being spiritual love or charity (n. 3875, 3877). This is the signification in the genuine sense of “Simeon and Levi” and of the tribes called after them, but in the opposite sense they signify what is false and evil, for falsity is opposite to the truth of faith, and evil to the good of charity. Such is the representation of Simeon and Levi with respect to the Jewish nation, which had extinguished in itself everything of faith and charity (which were the internals of worship), as may better appear from what follows,

where it is said of them that they killed Hamor, Shechem, and the men of the city; and that the sons of Jacob came upon those who were pierced, and made a prey of all things. The reason why it was Simeon and Levi who did this, was to represent the fact that the truth of faith and the good of charity had become falsity and evil; for when in the church truth becomes falsity and good becomes evil it is all over with the church.

4498. Brothers of Dinah. That this signifies the truths and goods of that church is evident from the signification of “brothers” as being truths and goods, or faith and charity (see n. 367, 3303, 3803, 3815, 4121, 4191, 4267); and from the representation of Dinah, as being the affection of truth, and consequently the church (n. 3963, 3964, 4427).

4499. Took each his sword. That this signifies falsity and evil is evident from the signification of a “sword” as being truth combating, and hence the defence of truth; and in the opposite sense, falsity combating, and hence the vastation of truth (see n. 2799). That “sword” here signifies evil also is because Levi also was involved, by whom charity, thus good, was represented; and when this becomes evil it combats by falsity from evil, and what it then does is evil.

4500. And came upon the city boldly, and slew every male. That this signifies that they extirpated the truths of doctrine of the church among the ancients is evident from the signification of a “city” as being the doctrine of the church (n. 402, 2449, 2943, 3216, 4478), here of the church among the ancients, because this church is represented by Hamor and Shechem, whose city it was; from the signification of “boldly” as being with assurance, here the assurance of what is false and evil; and from the signification of a “male” as being truth (n. 749, 2046, 4005). Hence it is evident that by “they came upon the city boldly and slew every male” is signified that from the assurance of falsity and evil they extirpated the truths of doctrine of the church among the ancients. It was the church among the ancients (that came from the most ancient church) which would have been set up with the posterity of Jacob,

because the ancient church had begun to perish; but it is here described in the internal sense that they extinguished in themselves all the truth of faith and good of charity, thus all the internal of worship, and that therefore no church could be instituted with that posterity; from which it came to pass that because they stubbornly insisted, the mere representative of a church was instituted with them (see n. 4281, 4288–4290, 4293, 4307, 4314, 4316–4317, 4429, 4433, 4444).

4501. And they slew Hamor and Shechem his son at the edge of the sword. That this signifies that they extirpated the church itself is evident from the representation of Hamor as being the church among the ancients as to good (see n. 4447); from the representation of Shechem as being the church among the ancients as to truth (n. 4454, 4472–4473); and from the signification of the “edge of the sword” as being falsity and evil combating (n. 4499), thus the means by which they extinguished the church in themselves.

4502. And took Dinah out of Shechem’s house, and went forth. That this signifies that they took away the affection of truth is evident from the representation of Dinah as being the affection of truth (see above, n. 4498). It is according to the proximate internal sense that they took away the affection of truth from those who were of the remains of the most ancient church, because it is said that they “took her out of Shechem’s house,” “Shechem’s house” signifying the good of the truth of that church. But as the subject treated of is the extirpation of truth and good among the descendants of Jacob who are here signified by his sons, and as all things are to be taken in application to the subject treated of, therefore by “Shechem’s house” is here signified simply the good of truth such as had existed with the man of the most ancient church; and what is signified is that this was extinguished in the nation sprung from Jacob; for in the internal sense of the Word the signification of the names and words is determined by the subject to which they are applied; yet here there is at the same time signified the breaking down of the good and truth with Hamor and Shechem and his family, because they acceded to externals, as shown above (n. 4493).

[2] That what has thus far been unfolded about Simeon and Levi is really so, may be seen from the prophetic utterances of Jacob just before his death:

Simeon and Levi are brethren, instruments of violence are their swords; let not my soul come into their secret, in their congregation let not my glory be united, for in their anger they slew a man, and in their pleasure they unstrung an ox; cursed be their anger, for it was vehement, and their fury, for it was grievous; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5–7);

by “Simeon and Levi” are signified the truth of faith which with the descendants of Jacob was turned into falsity, and the good of charity which was turned into evil (as shown above, n. 4499–4500). They are called “brethren” because good is the brother of truth, or charity is the brother of faith (n. 4498). “Instruments of violence are their swords” signifies that falsities and evils inflicted violence on truths and goods (n. 4499). “Let not my soul come into their secret, in their congregation let not my glory be united” signifies disjunction as to life and doctrine, for in the Word “soul” is predicated of life (n. 1000, 1040, 1742, 3299), and “glory” of doctrine. “For in their anger they slew a man, and in their pleasure they unstrung an ox” signifies that in evil of set purpose they extinguished the truth of the church and the good of the church (for a “man” is the truth of the church, n. 3134, and an “ox” is its good, n. 2180, 2566, 2781). “Cursed be their anger, for it was vehement, and their fury, for it was grievous” signifies the penalty for turning away from truth and good (for “to curse” is to turn one’s self away, and also to be punished therefor, n. 245, 379, 1423, 3530, 3584; “anger” is a turning away from truth, and “fury,” from good, n. 357, 3614). “I will divide them in Jacob, and scatter them in Israel” signifies that goods and truths will no longer be in the external and the internal of their church (“to divide” and “to scatter” denote to separate and to extirpate from them, n. 4424; “Jacob” is the external of the church, and “Israel” the internal, n. 4286).

[3] These things were said of Simeon and Levi in that prophecy because by them is signified the truth and good of the church in

general; but when these have become null and void, and still more when falsities and evils succeed in their place, the church is then extinct. That such is the meaning of these prophetic words is evident from the fact that the tribe of Simeon and the tribe of Levi were not cursed above the other tribes; for the tribe of Levi was taken for the priesthood, and the tribe of Simeon was among the other tribes of Israel as one of them.

4503. The sons of Jacob came upon those who were pierced, and plundered the city. That this signifies that all that posterity destroyed the doctrine is evident from the signification of the “sons of Jacob” as being the posterity from Jacob (of which above); from the signification of “to plunder” as being to destroy; and from the signification of a “city” as being the doctrine of the church (see above, n. 4500). That after Simeon and Levi had slain every male in the city, and also Hamor and Shechem, they went forth, and that the sons of Jacob then came upon those who were pierced and plundered the city is a mystery not manifest except from the internal sense.

[2] This mystery is that after the truth and good of the church represented by Simeon and Levi had been extinguished, and falsity and evil had taken their place, there were then superadded those falsities and evils which are signified in the opposite sense by the rest of the sons of Jacob. (That each son of Jacob represented some general principle of faith and charity was shown above, n. 2129, 3858, 3913, 3926, 3939, 4060; what was represented by Reuben, n. 3861, 3866, 3870; what by Judah, n. 3881; what by Dan, n. 3921–3923; what by Naphtali, n. 3927–3928; what by Gad, n. 3934–3935; what by Asher, n. 3938–3939; what by Issachar, n. 3956–3957; and what by Zebulun, n. 3960–3961.) These generals of faith and charity represented by them become falsities and evils of that kind when once the truth and good of the church have been extinguished, and then these falsities and evils are superadded; for falsities and evils continually grow in the church that has once been perverted and extinguished, and it is these which are signified by the sons of Jacob coming upon those who were pierced and plundering the city, after Simeon and Levi had slain every male in

the city, and Hamor and Shechem also, and had taken away Dinah, and had gone forth.

[3] That by “those who are pierced” are signified in the Word truths and goods extinguished is evident from the following passages. In Isaiah:

Thou art cast forth out of thy sepulchre like an abominable shoot, the raiment of the slain that are pierced with the sword, that go down to the stones of the pit, as a carcass trodden under foot (Isa. 14:19);

said of Babylon; “those pierced with the sword” denote those who have profaned the truths of the church. Again:

So that their pierced shall be cast forth, and the stink of their carcasses shall come up (Isa. 34:3);

treating of the falsities and evils that infest the church, which are meant by the “pierced.”

[4] In Ezekiel:

The violent of the nations shall draw their sword against the beauty of thy wisdom, and they shall profane thy comeliness; they shall let thee down into the pit, and thou shalt die the deaths of those who are pierced in the midst of the seas (Ezek. 28:7–8);

said of the prince of Tyre, by whom are signified the primary things of the knowledges of truth and good; “dying the deaths of those who are pierced in the midst of the seas” denotes those who hatch falsities by means of memory-knowledges, and thereby defile the truths of the church.

[5] Again:

These also shall go down with them into hell, unto those who are pierced with the sword; when thou shalt be made to go down with the trees of Eden into the earth of lower things, thou shalt lie in the midst of the uncircumcised, with them that are pierced with the sword (Ezek. 31:17–18).

Go down and lie with the uncircumcised; they shall fall in the midst of those who are pierced with the sword; the chief of the mighty ones shall speak to him in the midst of hell (Ezek. 32:19–21);

said of Pharaoh and Egypt; “those pierced with the sword” denote those who become insane through knowledges, by which they extinguish in themselves the faith of the truth of the church.

[6] In David:

I am accounted among those who go down into the pit; I have become as a man that has no strength, neglected among the dead, like the pierced that lie in the grave, whom thou hast remembered no more, and who have been cut off by thy hand (Ps. 88:4–5);

“those who are pierced in hell,” “in the pit,” and “in the grave,” denote those who have destroyed truths and goods in themselves by falsities and evils. It is obvious that they are not in hell merely because they had been pierced with the sword.

[7] In Isaiah:

A city of tumults, a city that exulteth, they are not pierced with the sword, and are not slain in war; all who have been found in thee were bound together, they fled from afar (Isa. 22:2–3);

said of fallacies from sensuous things through which the truths of the church cannot be seen, and concerning which they are therefore in negative doubt, and are said to be “pierced, but not with the sword.”

[8] In Ezekiel:

I bring a sword upon thee, and I destroy your high places, and your altars shall be destroyed, and your statues shall be broken, and I will cause your pierced ones to lie before your idols; when the pierced ones shall fall in the midst of you, you shall know that I am Jehovah; then ye shall acknowledge, when the pierced ones shall be in the midst of their idols, round about their altar (Ezek. 6:3–4, 7, 13);

where the “pierced ones” denote those who are in falsities of doctrine.

[9] Again:

Defile the house, and fill the courts with the pierced ones; they went forth and smote in the city (Ezek. 9:7);

a prophetic vision; “to defile the house and fill the courts with the pierced ones” denotes to profane goods and truths. Again:

Ye have multiplied your pierced ones in this city, and ye have filled the streets thereof with the pierced one; wherefore said the Lord Jehovih, Your pierced ones whom ye have put in the midst of it, they are the flesh, and that is the pot, and he shall bring you forth out of the midst of it (Ezek. 11:6–7).

[10] As by “the pierced” are signified those who have extinguished the truths of the church in themselves by falsities and evils, therefore also in the representative church they who touched one who was pierced were unclean, of whom we read in Moses:

Whosoever has touched upon the surface of the field one that is pierced with a sword, or the dead, or a bone of a man, or a grave, shall be unclean seven days (Num. 19:16, 18).

And therefore inquiry was made, and expiation was made by means of a calf, as again in Moses:

If one pierced be found lying in the field, and it be not known who has smitten him, then the elders of the city and the judges shall come forth, and they shall measure toward the cities which are round about him that is pierced; and it shall be, at the city which is nearest unto him that is pierced the elders of that city shall take a she calf of an ox, by which labor hath not been done, and which hath not drawn in the yoke, and they shall bring her down unto a river or a valley, and shall behead the calf there, and wash their hands over the beheaded calf, and shall say, Our hands have not shed blood, and our eyes have not seen it; expiate thy people Israel, O Jehovah, and give not innocent blood in the midst of thy people; and the blood shall be expiated for them (Deut. 21:1–8).

[11] That these laws were given because by the “pierced” is signified the perversion, destruction, and profanation of the truth of the church by falsity and evil is manifest from every particular in the internal sense. It is said “a pierced one lying in the field,” because by a “field” is signified the church (see n. 2971, 3310, 3766). A “she-calf” by which labor has not been done signifies that innocence of the external man which is in ignorance. Unless these things were made known by the internal sense, the enjoining of such an expiatory process would excite universal surprise.

4504. *Because they had defiled their sister.* That this signifies that they had befouled the truth of faith is evident from the signification of “defiling” as being to befoul; and from the signification of a “sister” as being truth (see n. 1495, 2508, 2524, 2556, 3386), here the truth of faith, because by Dinah, who is here the sister, is signified the affection of all things of faith (n. 4427). The reason why Shechem’s defiling of their sister signifies that they befouled the truth of faith is that the affection of all truth, thus the church itself, is represented by her (n. 3963, 3964); and as she was not given by her brothers to Shechem for a woman, but remained with them defiled, therefore the opposite was afterwards represented by her as by her brothers, namely, the affection of all falsities, thus the church corrupted; so that the words “they had defiled their sister” signify that they had befouled the truth of faith.

4505. *Their flocks and their herds.* That this signifies that they destroyed rational and natural good is evident from the signification of “flocks” as being rational good; and from the signification of “herds” as being natural good (see n. 2566).

4506. *And their asses.* That this signifies the truths thence derived, namely, from natural and rational good, is evident from the signification of “asses,” also of the “sons of a she ass,” and also of “mules” as being the truths of the natural and of the rational (see n. 2781).

4507. *And whatever was in the city, and whatever was in the field, they took.* That this signifies all the truth and good of the church is

evident from the signification of a “city” as being doctrine, thus the truth of the church (see n. 402, 2268, 2449, 2712, 2943, 3216, 4492, 4493); and from the signification of a “field” as being the church as to good, thus the good of the church (n. 2971, 3310, 3766, 4440, 4443); so that “whatever was in the city, and whatever was in the field” denotes all the truth and good of the church.

4508. And all their wealth. That this signifies all the matters of knowledge they had acquired is evident from the signification of “wealth” as being matters of knowledge, as is evident from many passages in the Word; for spiritual wealth, thus wealth understood in a spiritual sense, is nothing else. Insofar as spiritual wealth consists in what is known, it consists in matters of knowledge; and in the Lord’s kingdom (and therefore in the church) these constitute the wealth, as of the Lord’s Divine mercy will be confirmed from the Word elsewhere.

4509. And all their babe. That this signifies all the innocence is evident from the signification of a “babe” as being innocence (see n. 430, 2126, 3183).

4510. And their women. That this signifies the charity is evident from the signification of “females,” of “women,” and of “wives” as being affections of truth and affections of good—affections of truth when the consort is mentioned and he is called “husband”; and affections of good when the consort is not mentioned and the expression “man” [*vir*] is used (n. 915, 1468, 2517, 3236). In the present instance “women” denote the affections of good, because they were the women of the men of the city, by whom truths are signified (n. 4478); and the city is everywhere called the city of Shechem, by whom was represented the truth of the church among the ancients (n. 4454). The affection of spiritual good is the same thing as charity, and therefore by “women” is here signified charity.

4511. They took captive and made a prey of. That this signifies that they stripped them and perverted them is evident from the series of things in the internal sense.

4512. *And all that was in the house.* That this signifies everything of the church is evident from the signification of a “house” as being the church as to good (see n. 1795, 3720), thus everything of the church; and because of this signification the “house” is mentioned last.

4513. Verses 30, 31. *And Jacob said to Simeon and to Levi, Ye have troubled me, to make me to stink to the inhabitant of the land, to the Canaanite and the Perizzite; and I am mortals [few] of number, and they will be gathered together upon me, and will smite me, and I shall be destroyed, I and my house. And they said, Shall he make our sister as a harlot?* “And Jacob said” signifies the external ancient church; “to Simeon and to Levi” signifies the representative of spiritual and celestial things; “Ye have troubled me, to make me to stink to the inhabitant of the land” signifies that those who were of the ancient church would abhor them; “to the Canaanite and the Perizzite” signifies who were in good and truth; “and I am mortals [few] of number” signifies that it would be easy; “and they will be gathered together upon me, and will smite me, and I shall be destroyed” signifies that thus the ancient church would perish; “I and my house” signifies as to truth and good; “and they said” signifies reply; “Shall he make our sister as a harlot?” signifies that they had no affection.

4514. *And Jacob said.* That this signifies the external ancient church is evident from the representation of Jacob as being the ancient church (see n. 4439). And as the ancient church like every church is external and internal, by Jacob in the Word is represented the external church, and by Israel the internal.

4515. *To Simeon and to Levi.* That this signifies the representative of spiritual and celestial things is evident from the representation of Simeon, as being faith, but in the opposite sense falsity; and from the representation of Levi, as being love, but in the opposite sense evil (see n. 4497, 4502–4503); here therefore they denote the representative of spiritual and celestial things, for the reason that the things of faith are called spiritual things, and those of love celestial things. It is said that Simeon and Levi signify the

“representative” of these things, because to represent them is not to be them; for representations regard not the person, but the thing (n. 665, 1097); so that it was immaterial what kind of person represented (n. 3670). That the representative of a church could have been instituted among the descendants of Jacob, no matter what the quality, provided they had strictly observed the statutes in the outward form, may be seen above (n. 3147, 4208, 4281, 4292, 4307, 4444). Hence it is that by “Simeon and Levi” is here signified the representative of spiritual and celestial things.

4516. *Ye have troubled me, to make me to stink to the inhabitant of the land.* That this signifies that they who were of the ancient church would abhor them is evident from the signification of “troubling me, to make me to stink” as being to cause them to feel abhorrence; and from the signification of “the inhabitant of the land” as here being those who were of the ancient church, for by the “land” is signified the church (see n. 566, 662, 1066–1067, 1262, 1733, 1850, 2117–2118, 2928, 3355, 4447), thus by the “inhabitant of the land,” those who were of the church, here of the ancient church, because this still remained among some nations in the land of Canaan. The representative of a church was not instituted among the people sprung from Jacob until after this ancient church had altogether perished, which is also signified by the fact that the descendants of Jacob were not admitted into the land of Canaan until the iniquity of the inhabitants of the land had been consummated, as is said in Genesis 15:16; for no new church is set up until the former one has been vastated.

4517. *To the Canaanite and the Perizzite.* That this signifies who are in good and truth is evident from the signification of the “Canaanite” as here being those who were in the good of the church, and of the “Perizzite” as being those who were in the truth of the church. The reason why “the Canaanite and the Perizzite” have this signification is that the ancient church was still among them there, as stated just above (n. 4516). For in the land of Canaan there existed people of the most ancient church (see n. 4447, 4454), and also people of the ancient church, especially from that ancient church called “Hebrew,” for which reason the

inhabitants of the land of Canaan were in general called “Hebrews” (Gen. 40:15), and also had altars, and sacrificed, and therefore after they had become idolaters the destruction of their altars was so frequently enjoined. So long therefore as the church or anything of the church remained among them, the good of the church was signified by the “Canaanite,” and the truth of the church by the “Perizzite.” But when everything of the church with them had been consummated, evil was signified by the “Canaanite,” and falsity by the “Perizzite” (n. 1573–1574).

4518. *And I am mortals [few] of number.* That this signifies that it would be easy is evident from the meaning of the expression “mortals of number” as being a few; but when in accordance with the series in the internal sense quality is understood instead of quantity, what is easy is signified. For when, as we now read, “many are gathered together upon” a few, these are easily destroyed.

4519. *And they will be gathered together upon me, and will smite me, and I shall be destroyed.* That this signifies that thus the ancient church would perish is evident from the signification of “being gathered together,” “being smitten,” and “being destroyed” as being to perish. The reason why the ancient church is meant is that Jacob says this of himself and his house. (That Jacob here is the ancient church, see above, n. 4514.)

4520. *I and my house.* That this signifies as to truth and good is evident from the representation of Jacob, who here is “I” as being the church, specifically the church as to truth, may be inferred from what has been shown in regard to the representation of Jacob (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4234, 4337), namely, that he represents the Lord as to Divine truth natural. Now with regard to representations, the man who in the supreme sense represents the Lord as to the Divine truth of the natural also represents the Lord’s kingdom as to Divine truth therein, and consequently the church as to truth, for these correspond to each other, because all the truth that is in his kingdom and church is the Lord’s. And that the church as to good is signified by “my house” is

evident from the signification of a “house” as being the church as to good (n. 2233–2234, 3720).

4521. *And they said.* That this signifies reply is evident without explication.

4522. *Shall he make our sister as a harlot?* That this signifies that they had no affection is evident from the representation of Dinah, after she was defiled, or had become a harlot, as being the affection of falsities and thus the church corrupted (as shown above, n. 4504), which consequently had no longer any affection of truth, as also is there shown.

CONTINUATION CONCERNING THE CORRESPONDENCE OF THE EYE AND OF LIGHT WITH THE GRAND MAN

4523. Everyone who has any knowledge of air and sound may know that the ear is formed in precise adaptation to the nature of their modifications, thus that in respect to its bodily and material form, the ear corresponds to them; and he who has acquired any knowledge of the ether and light, knows that in respect to its bodily and material form, the eye has been formed so as to correspond to the modifications of these; and that this is so much the case that whatever secret thing has been stored up in the nature of air and of sound is inscribed on the organism of the ear, and whatever secret thing has been stored up in the nature of the ether and of light is inscribed on the organism of the eye.

[2] Consequently he who is skilled in anatomy and also in physics may know by investigation that as regards their bodily and material forms, the organs both of sense and of motion, together with all the viscera, correspond to various things that exist in the nature of the world; and thus that the whole body is an organ composed of the most secret things in the nature of the world, and in accordance with their secret forces of acting and their wonderful modes of

flowing. For this reason man was called by the ancients a little world or microcosm.

[3] He who knows this may also know that whatever exists in the world and its nature does not come forth from itself, but from what is prior to itself; and that this prior cannot come forth from itself, but from something prior to itself; and so on even to the first, from whom the things that follow come forth in order. And as they come forth from this, they also subsist from it; for subsistence is a perpetual coming forth. Hence it follows that all things in nature both in general and in particular, down to its last things, have not only come forth from the first, but also subsist from the first; for unless they were perpetually coming forth, and unless there were a continuous nexus, from the first, and thus with the first, they would fall to pieces and perish in an instant.

4524. Now as all and each of the things in the world and its nature come forth, and come forth perpetually, that is, subsist, from things prior to themselves, it follows that they come forth and subsist from a world above nature, which is called the spiritual world; and as in order that they may subsist or perpetually come forth there must be a continuous nexus with that world, it follows that the purer and more interior things which are in nature, and consequently which are in man, are from that world; and also that the purer and more interior things are such forms as can receive the influx. And as there is only one possible fountain of life, as in nature there is only one fountain of light and heat, it is evident that everything of life is from the Lord, who is the first of life. And because this is so, it follows that all and each of the things which are in the spiritual world correspond to him, and consequently all and each of the things which are in man; for man is a little spiritual world in the least form. Hence also the spiritual man is an image of the Lord.

4525. From all this it is evident that with man especially there is a correspondence of all things with the spiritual world, and that without this correspondence he cannot subsist even for a moment; for without correspondence there would be nothing continuous

from the very being of life, that is, from the Lord; thus there would be what is unconnected; and what is unconnected is dissipated as a nothing. The reason why correspondence with man is more immediate and hence closer is that he has been created to apply to himself the life from the Lord, and thence into the capacity of a possible elevation by the Lord above the natural world in regard to his thoughts and affections, and thereby to think of God and to be affected with the Divine, and thus to be conjoined with him, quite differently from the lower animals. And when the bodily things of this world are put away, those die not who are thus capable of being conjoined with the Divine, because their interiors remain conjoined with him.

4526. As to what further regards the correspondence of the sight of the eye, treated of at the end of the foregoing chapter, be it known that its correspondence is with the things which are of the understanding; for the understanding is the internal sight, and this internal sight is in a light which is above the light of this world. The reason why man is able to acquire intelligence by means of the things which appear before him in the light of this world is that a higher light (that is, the light of heaven) flows into the objects which are of the light of the world, and causes them to appear representatively and correspondently; for the light which is above the light of the world is a light that proceeds from the Lord, who illumines the universal heaven. The very intelligence and wisdom that are from the Lord appear there as light. It is this light which produces man's understanding or internal sight, and when it inflows through the understanding into the objects of this world's light, it causes them to appear representatively and correspondently, thus intellectually. And as the eyesight which is in the natural world corresponds to the sight of the understanding which is in the spiritual world, it corresponds to the truths of faith, because these belong to genuine understanding; for truths produce all man's understanding, inasmuch as all his thought is employed in deciding that a thing is so, or is not so; that is, that it is true, or is not true. (That the sight of the eye corresponds to the truths and goods of faith, may be seen above, n. 4410.)

4527. I have spoken with some a few days after their decease, and who being recently arrived were in a light which to them differed but little from the light of this world, which caused them to doubt whether they had the light from any other source. They were therefore taken up into the entrance of heaven, where there was a light still clearer; and speaking with me from there, they said that they had never seen such a light; and yet this occurred after our sunset. They then wondered that spirits have eyes wherewith to see, and yet during their bodily life they had believed that the life of spirits is mere thought, abstracted from any subject, for they had not been able to think of any subject of thought because they had not seen it. And this being the case, they had imagined that as the spirit is mere thought it must be dissipated, like some breath of air or some fire, together with the body that had contained it, unless it were miraculously held together and kept in existence by the Lord. And they then saw how easily the learned fall into error regarding the life after death, and that above all others they believe nothing but what they see. They wondered therefore, not merely that they can think, but also that they can see, and enjoy all the other senses, and still more that they appear to themselves exactly like men, and see, hear, and converse with one another, and feel their own members by touch, and this more exquisitely than in the life of the body. At this they fell into amazement, that men living in this world know nothing of this, and they pitied the human race for their ignorance of such things consequent on their unbelief in them, and especially did they pity those who have more light than others, namely, those who are within the church and have the Word.

[2] Some of them had believed that after death men would be like ghosts, in which opinion they had confirmed themselves from the specters of which they had heard, but in regard to which they had imagined that such a specter must be some gross principle of life, which first exhales from the body's life, but afterwards sinks back again into the corpse, and is thus extinguished. Some however had believed that they would not rise again until the time of the last judgment when the world would be destroyed, and they would then rise again with the body, which, though fallen into dust, would then be gathered together, and they would thus rise again

with their bones and flesh. And as that last judgment or destruction of the world had been waited for in vain for many centuries, they had fallen into the error that they would never rise again; never thinking of what they had learned from the Word, and from which they had also sometimes spoken, saying that when a man dies his soul is in the hand of God, among the happy or the unhappy according to the life which he had made habitual to himself; nor thinking of what the Lord said about the rich man and Lazarus. But they were instructed that the last judgment of everyone is when he dies; and that he then appears to himself endowed with a body as in the world, and enjoys as here every sense, only more pure and exquisite because bodily things no longer stand in the way, and the things of the light of the world no longer darken those of the light of heaven; thus that they are as it were in a purified body, and that in the other life one could not possibly carry about a body of bones and flesh such as he had in the world, because this would be to be again encompassed with the dust of the earth.

[3] I have spoken on this subject with some on the very day their bodies were being entombed, who saw through my eyes their own corpse, the bier, and the funeral ceremony; and they said that they reject that body, which had served them for uses in the world in which they had been, and that they are now living in a body which serves them for uses in the world in which they are now. They also desired me to tell these things to their relatives who were mourning; but it was given me to reply, that if I should do so they would scoff, because that which they could not see with their own eyes they would believe to be nothing, and would set down as delusive visions. For men cannot be brought to believe that just as they see one another with their eyes, so spirits see one another with theirs; and that a man can only see spirits with the eyes of his own spirit, and that he sees them when the Lord opens his internal sight, as was done to the prophets, who saw spirits and angels, and also many things in heaven; and there is room for doubt whether those now living would have believed these things if they had lived at that time.

4528. The eye, or rather its sight, corresponds especially to those societies in the other life which are in the paradisaal regions, which appear above in front a little to the right, where gardens are vividly presented to view, with trees and flowers of so many genera and species that those on the whole earth are comparatively few; and within every object there is something of intelligence and wisdom that shines forth from it, so that you may say that the people in the gardens are at the same time in paradises of intelligence and wisdom, and it is these which inwardly affect them, and thus gladden not only their sight, but also at the same time their understanding.

[2] These paradisaal regions are in the first heaven, in the very threshold to the interiors of that heaven, and are representatives which come down from a higher heaven, when the angels of that heaven are conversing with one another intellectually about the truths of faith; and this speech of the angels there is effected by means of spiritual and celestial ideas, which with them are verbal forms, and by a continuous series of representations of inexpressible beauty and pleasantness; and it is these beauties and pleasantnesses of their discourse which are represented as paradisaal scenes in the lower heaven.

[3] This heaven is distinguished into many heavens, to which correspond the various things in the chambers of the eye. There is the heaven of paradisaal gardens just described. There is a heaven where there are atmospheres of various colors, and where the whole air flashes as it were with gold, silver, pearls, precious stones, flowers in least forms, and innumerable other things. There is a rainbow heaven, where are the most beautiful rainbows, great and small, variegated with the most splendid colors. All these come forth by means of the light which is from the Lord, and which contains within it intelligence and wisdom, so that in every object there is something of the intelligence of truth and of the wisdom of good, which is thus shown representatively.

[4] They who have had no idea of heaven, nor of the light there, can with difficulty be brought to believe that such things are there,

and therefore those who take this incredulity with them into the other life, and who have been in the truth and good of faith, are conveyed by the angels into these scenes, and when they see them they are astounded. (As regards the paradisaical and rainbow scenes, and the atmospheres, see what has been already said from experience, n. 1619–1626, 2296, 3220; and that there are continual representations in the heavens, n. 1807–1808, 1971, 1980–1981, 2299, 2763, 3213, 3216–3218, 3222, 3350, 3475, 3485.)

4529. A certain person who had been much talked of and celebrated in the learned world for his skill in the science of botany, after death heard in the other life, to his great surprise, that there also flowers and trees are presented to view; and as botany had been the delight of his life he was fired with a desire to see whether such was the case, and was therefore carried up into the paradisaical regions, where he saw most beautiful plantations of trees and most charming flower gardens of immense extent. And as he then came into the ardor of his delight from affection, he was allowed to wander over the field, and not only to see the plants in detail, but also to gather them and bring them close to his eye, and to examine whether the case was really so.

[2] Speaking with me from thence he said that he could never have believed it, and that if such things had been heard of in the world, they would have been regarded as marvels. He said further that he saw an immense abundance of flowers there which are never seen in the world, and of which it would be almost impossible there to form any idea; and that they all glow with an inconceivable brightness, because they are from the light of heaven. That the glow was from a spiritual origin, he was not yet able to perceive, that is, that they glowed because there was in each one of them something of the intelligence and wisdom which are of truth and good. He went on to say that men on earth would never believe this, because few believe there is any heaven and hell, and they who believe only know that in heaven there is joy, and few among them believe that there are such things as eye has not seen, and ear has not heard, and the mind has never conceived; and this although they know from

the Word that amazing things were seen by the prophets, such as many things seen by John, as recorded in the Revelation, and yet these were nothing else than the representatives which are continually coming forth in heaven, and which appeared to John when his internal sight was opened.

[3] But these things are comparatively of little moment. They who are in the very intelligence and wisdom which are the source of these things, are in such a state of happiness that the things which have been related are to them of slight importance. Some spirits also who when in the paradisaal regions said that these surpass every degree of happiness, were therefore carried up into a heaven more to the right, which sparkled with a still greater resplendence, and finally they were carried up into the heaven where there is also a perception of the blessedness of the intelligence and wisdom that exist in such things. And when they were there, they told me that what they had seen before was comparatively worthless. At last they were carried up into a heaven where on account of the bliss of interior affection, they could scarcely subsist, for the bliss penetrated to the very marrows, and these being as it were dissolved away with bliss, they began to fall into a holy swoon.

4530. Colors also are seen in the other life which in splendor and refulgence surpass the luster of the colors of this world to such a degree that scarcely any comparison is possible. These colors are produced by the variegation of the light and shade there; and as it is the intelligence and wisdom that come from the Lord which there appear as light before the eyes of angels and spirits, and at the same time inwardly illumine their understandings, in their essence these colors are variations or so to speak modifications of intelligence and wisdom. The colors there—not only those with which the flowers are adorned, the atmospheres made brilliant, and the rainbows varied, but also those which are distinctly presented in other forms—have been seen by me an almost countless number of times. They have their brightness from the truth which is of intelligence, and their effulgence from the good which is of wisdom, and the colors themselves are produced from the whiteness and the darkness thereof, thus from light and shade, like the tints of

color in this world. It is for this reason that the colors mentioned in the Word, such as those of the precious stones in Aaron's breastplate and upon his garments of holiness, and those of the curtains of the tent where the ark was, and those of the stones of the foundation of the new Jerusalem, described by John in Revelation, besides others mentioned elsewhere, represented such things as are of intelligence and wisdom. But what each of these colors represents shall of the Lord's Divine mercy be told in the explications. In general the colors seen in the other life have splendor and whiteness insofar as they come from the truth of intelligence; and they have refulgence and crimson insofar as they come from the good of wisdom. Those colors which derive their origin from these sources also belong to the provinces of the eyes.

4531. As it is intelligence and wisdom from the Lord which appear in heaven as light, the angels being therefore called angels of light, so it is the folly and insanity which are from self that reign in hell, causing those who are there to have their name from darkness. It is true that in hell there is not darkness, but a dusky luminosity like that from a coal fire, in which they see one another, and without which they would not be able to live. This luminosity comes to them from the light of heaven, which is turned into such a luminosity when it falls into their insanities, that is, into their falsities and yearnings. The Lord is everywhere present with light, even in the hells, otherwise the infernals would have no capacity to think and thereby to speak, but the light is according to the reception. This luminosity is what is called in the Word the "shadow of death," and is compared to "darkness," and is also turned into darkness with them when they approach the light of heaven; and when they are in darkness, they are in folly and stupidity. Hence it is evident that as light corresponds to truth, so darkness corresponds to falsity, and that they who are in falsities are said to be in "blindness."

4532. They who believe that they understand good and truth of themselves, and hence trust in themselves alone, and thus deem themselves wiser than all (although they are in ignorance of what is good and true), and especially those who do not desire to

understand what is good and true, and consequently are in falsities, in the other life are sometimes let into a state of darkness; and when they are in it, they speak idiotically, for they are in stupidity. I have been told that there are many such, and among them those who had believed themselves to be set in the greatest light, and had also appeared so to others.

4533. Among the wonderful things that take place in the other life is also this, that when the angels of heaven look at evil spirits, the latter appear altogether different from what they appear to one another. When evil spirits and genii are by themselves, and in their own fatuous luminosity (which as before said is like that of a coal fire), they appear to themselves to be in a human form, and also according to their fantasies not uncomely. But when the same are looked at by the angels of heaven, that luminosity is instantly dissipated, and they appear with totally different faces, each according to his genius. Some are dusky and black like devils; some have ghastly faces like that of a corpse; some have almost no face at all, and instead of a face there is a mass of hair; some are like grates of teeth; some like skeletons; and what was still more strange, some are like monsters, the deceitful are like serpents, and the most deceitful are like vipers, while others appear differently. But as soon as the angels remove their look from them, they appear in their own previous form, such as they have in their own luminosity. The angels look at the evil whenever they observe them trying to get out of their hells into the world of spirits, intending to do evil to others; and in this way they are detected and are cast back again. The reason why there is such an efficacy in the look of the angels is that there is a correspondence between intellectual sight and that of the eye; and therefore there is a sharp-sightedness in their look, before which the infernal luminosity is dissipated, and evil spirits appear in the form and genius that belong to them.

4534. A continuation concerning the grand man and correspondence will be found at the end of the following chapter.

Genesis 35

THE LAST JUDGMENT

4535. Preliminary to the foregoing chapters, from chapter 26, an explication has been given of what the Lord foretold about his advent, or the consummation of the age; and it has been repeatedly shown that by his advent or the consummation of the age is signified the last time of the church, which is called in the Word the last judgment. They who do not see beyond the literal sense must suppose that the last judgment is the destruction of the world, and this especially from the Revelation, where it is said:

I saw a new heaven and a new earth; for the former heaven and the former earth had passed away, and the sea was no more. And I saw the holy city new Jerusalem coming down from God out of heaven (Rev. 21:1–2).

And also from the prophecies of Isaiah, where are similar words:

Behold I create new heavens and a new earth; therefore the former things shall not be remembered, nor come up upon the heart; but be ye glad and rejoice forever in that which I create, for behold I create Jerusalem an exultation, and her people a gladness (Isa. 65:17–18; 66:22).

[2] They who do not see beyond the literal sense must infer that the universal heaven together with this earth will be annihilated, and that the dead will then for the first time rise again, and dwell in a new heaven and upon a new earth. But that the Word is not to be so understood may be seen from many other passages where the heavens and the earth are mentioned. They who have any faith in an internal sense can plainly see that by “a new heaven and a new earth” is meant a new church, which shall succeed when the former church passes away (see n. 1733, 1850, 3355); and that the “heaven” is its internal and the “earth” its external.

[3] This last time of a former church and first time of a new church are what is called the “consummation of the age” of which the Lord spoke in Matthew 24, and also are his advent, for the Lord then leaves the former church and comes to the new church. That this is the “consummation of the age” may be seen also from other passages in the Word, as in Isaiah:

In that day the remains shall return, the remains of Jacob, unto the mighty God; for although thy people Israel shall be as the sand of the sea, remains of it shall return; a consummation is determined, inundated is righteousness; for a consummation and a determination doth the Lord Jehovih Zebaoth make in the whole earth (Isa. 10:21–23).

Now be ye not scorers, lest your punishments be strengthened; for a consummation and a decision have I heard from—with the Lord Jehovih Zebaoth upon the whole earth (Isa. 28:22).

In Jeremiah:

Thus said Jehovah, The whole earth shall be a waste, yet will I not make a consummation (Jer. 4:27).

In Zephaniah:

I will bring men into distresses, and they shall go like the blind, because they have sinned against Jehovah; and their blood shall be poured out like dust, and their flesh like dung, for Jehovah shall make a consummation, yea, a speedy one, with all them that dwell in the land (Zeph. 1:17–18).

That the “consummation” here mentioned is the last time of the church, and that the “earth” is the church, is manifest from the particulars.

[4] That “earth” or “land” denotes the church, comes from the fact that the land of Canaan was the land where the church had been from the most ancient times, and where afterwards there was the representative of a church among the descendants of Jacob. When this land is said to be “consummated,” it is not the nation in

it that is meant, but it is the holy of worship that exists with the nation where the church is. For the Word is spiritual, and the land itself is not spiritual, nor the nation therein, but that which is of the church. (That the land of Canaan was the land where the church had been from the most ancient times may be seen above, n. 567, 3686, 4447, 4454, 4516, 4517; and that for this reason by “land” in the Word is signified the church, n. 566, 662, 1066, 1067, 1262, 3355, 4447.) From this it is manifest what is meant in Isaiah by “making a consummation in the whole land,” or “earth,” and in Zephaniah by the “speedy consummation of all that dwell in the land.” That the Jewish nation which dwelt in that land was not consummated, but the holy of worship with them, is well known.

[5] That this is the “consummation” appears still more plainly in Daniel:

Seventy weeks are determined upon thy people, and upon thy city of holiness, to consummate the transgression, and to seal up sins, and to expiate iniquity, and to bring in the righteousness of an age, and to seal up vision and prophet, and to anoint the holy of holies; in the midst of the week he shall cause the sacrifice and the oblation to cease; at last upon the bird of abominations shall be desolation; and even to the consummation and the determination shall it drop upon the devastation (Dan. 9:24, 27).

[6] From all this it may now be seen that by the “consummation of the age,” respecting which the disciples said to the Lord, “What shall be the sign of thy coming and of the consummation of the age?” (Matt. 24:3) nothing else is signified than the last time of the church; and also by these words of the Lord, which are the last in the same evangelist: “Jesus said to the disciples, Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days even unto the consummation of the age” (Matt. 28:20). It was said by the Lord that he would be with the disciples even to the consummation of the age, because by the Lord’s twelve disciples the like is signified as by the twelve tribes of Israel, namely, all things of love and faith, consequently all things of the church (see n. 3354, 3488, 3858); which is the same as is meant by the twelve tribes (n. 3858, 3926, 3939, 4060). That it is the consummation of the church when there is no longer any

charity and therefore no faith. That in this church which is called Christian scarcely anything of charity and its derivative faith survives, thus that the consummation of its age is now at hand, will of the Lord's Divine mercy be shown in the following pages.

GENESIS 35

1. And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother.

2. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are in the midst of you, and purify yourselves, and change your garments:

3. And let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked.

4. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

5. And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

6. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him.

7. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother.

8. And Deborah, Rebekah's nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon-bacuth.

9. And God was seen by Jacob again when he came from Paddan-aram, and blessed him.

10. And God said to him, thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and he called his name Israel.

11. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins.

12. *And the land which I gave to Abraham and to Isaac, to thee I will give it, and to thy seed after thee will I give the land.*

13. *And God went up from upon him in the place in which he spake with him.*

14. *And Jacob set up a pillar in the place in which he spake with him, a pillar of stone; and he poured out a drink offering thereon, and poured oil thereon.*

15. *And Jacob called the name of the place where God spake with him, Bethel.*

16. *And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth.*

17. *And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son.*

18. *And it came to pass as her soul was going forth that she was about to die; and she called his name Benoni; and his father called him Benjamin.*

19. *And Rachel died, and was buried in the way to Ephrath, this is Bethlehem.*

20. *And Jacob set up a pillar upon her grave; this is the pillar of Rachel's grave even to this day.*

21. *And Israel journeyed, and spread his tent beyond the tower of Eder.*

22. *And it came to pass, while Israel abode in this land, that Reuben went and lay with Bilhah his father's concubine, and Israel heard. And the sons of Jacob were twelve.*

23. *The sons of Leah, Reuben, Jacob's firstborn, and Simeon and Levi, and Judah, and Issachar, and Zebulun.*

24. *The sons of Rachel, Joseph and Benjamin.*

25. *And the sons of Bilhah Rachel's handmaid, Dan and Naphtali.*

26. *And the sons of Zilpah Leah's handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram.*

27. *And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned.*

28. *And the days of Isaac were a hundred years and eighty years.*

29. *And Isaac expired and died, and was gathered unto his people, old and sated of days; and Esau and Jacob his sons buried him.*

THE CONTENTS

4536. The subject treated of in the internal sense of this chapter is the residue in the Lord's natural, that it was made Divine. The interior things of the natural that were made Divine are here "Israel." The progress toward things still more interior, where is the rational, is described by the birth of Benjamin, and afterwards by the coming of the sons of Jacob to Isaac.

THE INTERNAL SENSE

4537. Verses 1–4. *And God said unto Jacob, Arise, go up to Bethel, and abide there; and make there an altar unto God who appeared unto thee when thou fleddest from before Esau thy brother. And Jacob said unto his household, and to all that were with him, Put away the gods of the stranger which are in the midst of you, and purify yourselves, and change your garments; and let us arise, and go up to Bethel, and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I walked. And they gave unto Jacob all the gods of the stranger which were in their hand, and the earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.* "And God said unto Jacob" signifies the perception of natural good, such as Jacob now was, from the Divine; "arise, go up to Bethel" signifies concerning the Divine natural; "and abide there" signifies life; "and make there an altar unto God who appeared unto thee" signifies what is holy there; "when thou fleddest from before Esau thy brother" signifies when truth was set before good; "and Jacob said unto his household, and to all that were with him" signifies disposition in natural good,

such as there was then; “put away the gods of the stranger which are in the midst of you” signifies that falsities should be rejected; “and purify yourselves and change your garments” signifies holiness to be put on; “and let us arise and go up to Bethel” signifies the Divine natural; “and I will make there an altar to God” signifies the holy in which interior things are terminated; “who answered me in the day of my distress” signifies in the state of the setting of truth before good; “and was with me in the way which I walked” signifies his Divine providence; “and they gave unto Jacob all the gods of the stranger which were in their hand” signifies that it rejected all falsities as much as possible; “and the earrings which were in their ears” signifies things actual; “and Jacob hid them under the oak which was by Shechem” signifies eternal rejection; “the oak by Shechem” denotes the fallacious natural.

4538. *And God said unto Jacob.* That this signifies the perception of natural good, such as Jacob now represents, from the Divine, is evident from the signification in the historicals of the Word of “to say” as being to perceive (n. 1602, 1791, 1815, 1822, 1898, 1919, 2061, 2080, 2238, 2260, 2619, 2862, 3395, 3509), wherefore that “God said” denotes perception from the Divine; and from the representation of Jacob, who here in the supreme sense is the Lord as to natural good. In the preceding pages it has been shown what Jacob represents in the Word; and as he represents various things, the subject shall be briefly explained.

[2] In the supreme sense Jacob represents in general the Lord’s Divine natural. But as the Lord glorified his natural, it was different in the beginning from what it was in the progression, and at the end. Therefore Jacob represented various things, namely, in the beginning the Lord’s natural as to truth, in the progression the Lord’s natural as to the good of truth, and at the end the Lord’s natural as to good. For the Lord’s glorification proceeded from truth to the good of truth, and finally to good, as has already been frequently shown. Now as this is the end, Jacob represents the Lord as to natural good. (See what has already been shown on these points, namely, that in the supreme sense Jacob represents the Lord’s Divine natural, in the beginning as to truth, n. 3305, 3509,

3525, 3546, 3576, 3599; and in the progression, the Lord's Divine natural as to the good of truth, n. 3659, 3669, 3677, 4234, 4273, 4337.) The reason why Jacob now represents the Lord's Divine natural as to good, is that this is the end, as before said.

[3] This was the process when the Lord made his natural Divine, and the process is similar also when the Lord regenerates man; for it pleased the Lord to make his human Divine in the same order as that in which he makes man new. It is for this reason that it has been repeatedly stated that man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490, 4402). When the Lord makes man new he first instructs him in the truths of faith, for without the truths of faith man does not know what the Lord is, what heaven is, and what hell is, nor even that they exist; and still less does he know the innumerable things relating to the Lord, to his kingdom in heaven, and to his kingdom on earth, that is, to the church; neither does he know what and of what nature are the things opposite to these, which relate to hell.

[4] Before he has learned these things, he cannot know what good is, by which is not meant civil good and moral good, for these are learned in the world by means of laws and statutes, and by reflections upon the morals of men, and therefore the nations outside the church also know such things; but by good is meant spiritual good, which good is called in the Word charity; and this good is in general to will and do good to others for no selfish reason, but from the delight of the affection. This good is spiritual good, and to it no man can attain except by means of the truths of faith, which are taught by the Lord by means of the Word and preachings of the Word.

[5] After a man has been instructed in the truths of faith, he is gradually led by the Lord to will the truth, and also from willing to do it. This truth is called the good of truth, for the good of truth is truth in will and act; and it is called the good of truth because the truth which has been of doctrine then becomes of the life. At last, when the man perceives delight in willing good and in doing it from will, it is no longer called the good of truth, but good; for he

is then regenerate, and no more wills and does good from truth, but truth from good; and the truth which he then does is also as it were good, for it derives its essence from its origin, which is good. From all this it is evident why and whence it is that Jacob in the supreme sense represents the Lord's natural as to good. The reason why Jacob here represents this good, is that in the internal sense further progress is now treated of, namely, toward the interior things of the natural, which are "Israel" (n. 4536). No one who is being regenerated by the Lord can be led to these interior things until the truth with him has become good.

4539. *Arise, go up to Bethel.* That this signifies that the perception is concerning the Divine natural, is evident from the signification of "arising" as being elevation (see n. 2401, 2785, 2912, 2927, 3171, 4103), here the elevation of the natural to the Divine; from the signification of "to go up" as being more toward the interiors (of which in what follows); and from the signification of "Bethel" as being the Divine in the natural, or in the ultimate of order (n. 4089). For in the original language "Bethel" means the "house of God" and as the house of God is where the knowledges of good and truth are, by "Bethel" in the proximate sense are signified these knowledges (as shown above, n. 1453). But as the interiors are terminated and closed in the ultimates of order, and are together there, and as it were dwell together in one house; and as the natural in man is the ultimate with him in which his interiors are terminated, therefore by "Bethel" or the "house of God" is properly signified the natural (n. 3729, 4089), and indeed the good therein, for in the internal sense a "house" is good (n. 2233–2234, 3720, 3729); moreover knowledges are in the natural, or in the ultimate of order.

[2] That "to go up" denotes toward the interiors is because interior things are what are called higher things (n. 2148), and therefore when progress toward interior things is treated of in the internal sense, the expression "to go up" is employed, as "to go up" from Egypt to the land of Canaan, and in the land of Canaan itself "to go up" to the interior parts, and from all parts of it to Jerusalem, and in Jerusalem itself to the house of God there. For

example “to go up” from the land of Egypt to the land of Canaan, in Moses:

Pharaoh said to Joseph, Go up and bury thy father; and Joseph went up, and all the servants of Pharaoh went up with him; and there went up with him both chariots and horsemen (Gen. 50:6–7, 9).

And in the book of Judges:

And the angel of Jehovah went up from Gilgal to Bochim, and he said, I made you go up out of Egypt (Judg. 2:1);

for by “Egypt” in the internal sense is signified that memory-knowledge which is to serve for apprehending the things of the Lord’s kingdom; and by the “land of Canaan” is signified the Lord’s kingdom. And as memory-knowledges are lower, or what is the same, are exterior, and the things of the Lord’s kingdom are higher, or what is the same, interior, therefore one is said “to go up from Egypt to the land of Canaan,” and on the other hand “to go down from the land of Canaan to Egypt” (Gen. 42:2, 3; 43:4, 5, 15; and elsewhere).

[3] In the land of Canaan itself “to go up” to its interior parts, in Joshua:

Joshua said, Go up and spy out the land; and the men went up and spied out Ai; and they returned unto Joshua and said unto him, Let not all the people go up; let about two thousand men or about three thousand men go up; so there went up thither of the people about three thousand men (Josh. 7:2–4);

as the “land of Canaan” signifies the Lord’s kingdom, the parts which were more remote from its ultimate boundaries signified things interior, and therefore the expression “to go up” is here used. In like manner from all the surrounding parts to Jerusalem; and in Jerusalem to the house of God (1 Kings 12:27, 28; 2 Kings 20:5, 8; Matt. 20:18; Mark 10:33; Luke 18:31; and in many other places). For Jerusalem was the inmost of the land, because by it was signified the Lord’s spiritual kingdom; and the house of God was the inmost of Jerusalem, because by it was signified the Lord’s

celestial kingdom, and in the supreme sense the Lord himself. Hence men spoke of “going up” to them. From all this it is evident what is signified by “arise, go up to Bethel,” namely, progress toward the interiors, which is the subject treated of in this chapter (n. 4536).

4540. *And abide there.* That this signifies life is evident from the signification of “to abide” or “dwell” as being life (see n. 1293, 3384, 3613, 4451).

4541. *And make there an altar unto God who appeared unto thee.* That this signifies what is holy there is evident from the signification of an “altar” as being the principal representative of the Lord (see n. 921, 2777, 2811, 4489); and therefore “to make an altar to God” signifies what is holy of worship.

4542. *When thou fleddest from before Esau thy brother.* That this signifies when truth was set before good is evident from the representation of Esau as being the Divine good of the Lord’s Divine natural (see n. 3322, 3494, 3504, 3576, 3599). That the signification is when truth was set before good, may be seen from the explications given about Jacob (Gen. 27), when he fled before Esau, for the cause of his flight was that Jacob had taken away the birthright from Esau, by which is signified that truth had set itself before good; for Jacob there represents the truth of the Lord’s natural, and Esau its good. The reason why truth had set itself before good was that when anyone is being regenerated, truth is apparently in the first place; but after he has been regenerated, good is in the first place and truth is in a secondary place (see n. 3324, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3610, 3701, 4243–4244, 4247, 4337). Hence it is, that “when thou fleddest from before Esau thy brother” signifies when truth was set before good.

4543. *And Jacob said unto his household, and to all that were with him.* That this signifies disposition by natural good, such as there was then is evident from the signification of “saying to his household and to all that were with him” as being disposition; and

from the representation of Jacob, as here being natural good (see above, n. 4538). The reason why “saying to his household and to all that were with him” denotes disposition, is that in what now follows the subject treated of in the internal sense is the disposition of truths by good. For when spiritual good (described above, n. 4538) begins to act the first part in the natural mind, it then disposes into order the truths which are there.

4544. *Put away the gods of the stranger which are in the midst of you.* That this signifies that falsities should be rejected is evident from the signification of “to put away” as being to reject; and from the signification of the “gods of the stranger” as being falsities. For by “gods” in the Word are signified truths, and in the opposite sense falsities (n. 4402); and those were called “strangers” who were outside of the church, consequently those who were in falsities and evils (n. 2049, 2115). Therefore the “gods of the stranger” denote falsities.

4545. *And purify yourselves, and change your garments.* That this signifies that holiness was to be put on is evident from the signification of “to be purified” or “cleansed” as being to be sanctified (of which in what follows); and from the signification of “changing the garments” as being to put on, here to put on holy truths; for in the internal sense of the Word by “garments” are signified truths. It is very evident that to change the garments was a representative received in the church, but what it represented no one can know unless he knows what garments signify in the internal sense (see n. 2576). As the subject here treated of is the rejection of falsities and the disposition of truths by good in the natural, mention is made of the fact that they were commanded by Jacob to change their garments.

[2] That to change the garments was a representative that holy truths were to be put on, may be seen also from other passages in the Word, as in Isaiah:

Awake, awake, O Jerusalem, put on thy strength, O Zion, put on the garments of thy adornment, O Jerusalem, the holy city; for there

shall not continue to come into thee any more the uncircumcised and the unclean (Isa. 52:1);

as “Zion” is the celestial church, and “Jerusalem” the spiritual church, and as the celestial church is that which is in good from love to the Lord, and the spiritual church is that which is in truth from faith and charity, therefore “strength” is predicated of Zion, and “garments” of Jerusalem; and it is signified that thereby they were clean.

[3] In Zechariah:

Joshua was clothed with defiled garments, and stood thus before the angel; and [the angel] answered and said unto those that stood before him, saying, Remove the defiled garments from upon him; and unto him he said, See, I have caused thine iniquity to pass from upon thee by putting on thee change of garments (Zech. 3:3–4);

from this passage also it is evident that to remove the garments and to put on a change of garments, represented purification from falsities, for it is said, “I have made thine iniquity to pass from upon thee.” It was also for this reason that men had changes of garments, and they were so called (whereof occasional mention is made in the Word) because representations were thereby exhibited.

[4] As such things were represented by changes of garments, therefore where the new temple is treated of in Ezekiel, by which in the internal sense is signified a new church, it is said:

When the priests enter in, they shall not go out of the holy place to the outer court, but there they shall lay aside their garments wherein they ministered, for they are holiness, and shall put on other garments, and shall approach to those things which pertain to the people (Ezek. 42:14).

When they go forth into the outer court to the people, they shall put off their garments wherein they minister, and shall lay them aside in the chambers of holiness, and they shall put on other garments, and shall sanctify the people with other garments (Ezek. 44:19).

[5] Everyone can see that by the new temple and by the holy city and land, here described by the prophet and in the chapters which precede and follow, is not meant any new temple, nor a new city and a new land, for mention is made of sacrifices and rituals as to be instituted anew which nevertheless were to be abrogated; and mention is also made by name of the tribes of Israel dividing the land into inheritances among themselves, which nevertheless have been dispersed and have never returned. Hence it is evident that by the rituals there mentioned are signified spiritual and celestial things of the church, similar to what are signified by the changes of garments when Aaron ministered, in Moses:

When he maketh a burnt offering he shall put on his clothing, and his linen breeches, the ashes he shall put beside the altar. Afterward he shall put off his garments, and shall put on other garments, and shall bring forth the ashes into a clean place outside the camp, and thus shall he make the burnt offering (Lev. 6:9–11).

[6] That to be cleansed denotes to be sanctified may be seen from the cleansings which were commanded, as that they should wash their flesh and their garments, and that they should be sprinkled with the waters of separation. That no one is sanctified by such things, everyone may know who has any knowledge about the spiritual man; for what has iniquity and sin in common with the garments with which a man is clothed? And yet it is sometimes said that after they had cleansed themselves, they should be holy. From this it is also manifest that the rituals enjoined upon the Israelites were holy simply because they represented holy things; consequently that those who were representative did not thereby become holy as to their persons; but that the holiness abstractedly represented by them affected the spirits who were with them, and thereby the angels in heaven (n. 4307).

[7] For of necessity there must be communication of heaven with man, in order that the human race may subsist, and this by means of the church, for otherwise they would become like beasts, devoid of internal and external bonds; and thus each would rush without restraint to accomplish the destruction of others, and they would annihilate each other. And as at that time this communication was

not possible by means of any church, it was therefore provided by the Lord that it should be miraculously effected by means of representatives. That sanctification was represented by the ritual of washing and cleansing is manifest from many passages in the Word, as when Jehovah came down upon Mount Sinai, he said to Moses:

Sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day (Exod. 19:10–11).

In Ezekiel:

I will sprinkle upon you clean waters, and ye shall be cleansed from all your uncleannesses, and I will cleanse you from all your idols, and I will give you a new heart, and I will put a new spirit in the midst of you (Ezek. 36:25–26);

where it is manifest that “sprinkling clean waters” represented the purification of the heart; thus that “to be cleansed” is to be sanctified.

4546. And let us arise, and go up to Bethel. That this signifies the Divine natural is evident from what was said above (n. 4539), where the same words occur.

4547. And I will make there an altar to God. That this signifies the holy in which interior things are terminated is evident from the signification of “making an altar to God” as being the holy of worship (see n. 4541). It is said that interior things are terminated therein, because he was to make the altar in Bethel, which is here meant by “there” and because by “Bethel” is signified the natural, in which interior things are terminated (see above, n. 4539).

4548. Who answered me in the day of my distress. That this signifies in the state of the setting of truth before good is evident from the signification of “day” as being state (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by the “day of my distress” is signified the state of the setting of truth before good, may be seen from what was said above (see n. 4542); for the “day of distress”

here involves the same as the words there—“when thou fleddest from before Esau thy brother.”

4549. *And was with me in the way which I walked.* That this signifies his Divine providence is evident from the signification of “to be with anyone in the way which he walks” when predicated of the Divine or of the Lord as being his Divine providence; for to provide is properly to be present with anyone, and to protect him from evils.

4550. *And they gave unto Jacob all the gods of the stranger which were in their hand.* That this signifies that it rejected all falsities as much as possible is evident from the signification of the “gods of the stranger” as being falsities (see n. 4544); and from the signification of “which were in their hand” as being as much as possible, for the “hand” signifies power (n. 878, 3387). Hence, “being in the hand” denotes being in their power, or as much as possible. Their “giving them to Jacob” denotes that good rejected them, for by Jacob in this chapter is represented the good of the natural (n. 4538).

4551. *And the earrings which were in their ears.* That this signifies things actual is evident from the signification of “earrings” as being badges representative of obedience, for the reason that the “ears” signify obedience (n. 2542, 3869); and the things of obedience are things actual, for to obey involves doing in act. Things actual are here predicated of the falsities that were to be rejected. A few words shall be said regarding the rejection of falsities, even those which are actual, which is here treated of in the internal sense. Before a man by regeneration from the Lord comes to good, and does truth from good, he has very many falsities mixed with truths; for he is introduced by means of truths of faith respecting which in his first age he had no other ideas than those of infancy and childhood; which ideas, as they arise from the external things of the world and the sensuous things of the body, cannot but be classed among fallacies, and consequently among falsities. These also become actual, for what a man believes, he does. It is these falsities which are here meant. They remain with a man until he is regenerate, that

is, until he acts from good, and then the good that is, the Lord through the good reduces into order the truths so far learned, and when this is done, falsities are separated from the truths and are removed.

[2] Of all this the man is quite ignorant, and yet there is such a removal and rejection of falsities from his earliest childhood even to his last age, and this with every man, but especially with him who is being regenerated. The like takes place even with a man who is not being regenerated, for when he becomes an adult, and his judgment has attained its maturity, he then regards the judgments of his childhood as vain and absurd, and thus as removed far away from him. But the difference between the regenerate man and the unregenerate is that the regenerate regards those things as removed from him which do not agree with the good of faith and charity, but the unregenerate those which do not agree with the delight of the love in which he is. The latter therefore for the most part regards truths as falsities and falsities as truths. As regards earrings, they were of two kinds, those which were fastened above the nose to the forehead, and those which were fastened to the ears. Those which were fastened above the nose to the forehead were badges representative of good, and are called “nose jewels” (see n. 3103); while those which were fastened to the ears were badges representative of obedience, and are “earrings.” But in the original language both are expressed by the same word.

4552. *And Jacob hid them under the oak which was by Shechem.* That this signifies eternal rejection is evident from the signification of “hiding” as being to reject and bury as dead; and from the signification of “under the oak” as being to eternity; for as the oak is a very long-lived tree, when anything was hidden under it, it signified what is perpetual; and it also signified what is entangled, and moreover what is fallacious and false, because the lowest of the natural is relatively entangled and fallacious insofar as it derives its knowledge and its pleasure from the sensuous things of the body, and thus from fallacies. For by the “oak” is specifically signified the lowest of the natural, consequently in a good sense the truths and

goods which are therein, and in the opposite sense the evils and falsities which are therein.

[2] Moreover, when falsities are removed in a regenerate man, they are rejected to the lowest of the natural; and therefore when a man becomes mature in judgment and clear-sighted, and especially when he becomes intelligent and wise, they appear still further removed from his interior sight. For with the regenerate man truths are in the inmost of his natural near good, which is like a little sun there; and the truths which depend on these are distant therefrom according to the degrees of—so to speak—their consanguinity and affinity with good. Fallacious truths are in the more outward circumferences, and falsities are rejected to the outermost ones. The latter remain with man forever, but are in this order when the man suffers himself to be led by the Lord, for this order is heavenly order, inasmuch as heaven itself is in such an order. But when a man does not suffer himself to be led by the Lord, but by evil, these things are then in the opposite order, evil with falsities then being in the middle, truths being rejected to the circumferences, and the veriest Divine truths to the outermost circumferences, which order is infernal, for in such an order is hell, the outermost circumferences being the lowest things of the natural.

[3] That “oaks” denote the falsities which are the lowest things of the natural is because in the ancient church, when there was external worship representative of the Lord’s kingdom, all trees of whatever kind signified something spiritual or celestial; for instance the olive and the oil from it signified the things which are of celestial love; the vine and the wine from it, the things which are of charity and its derivative faith; and so with the other trees, as the cedar, the fig, the poplar, the beech, and the oak, the signification of which has been occasionally shown in the explications. It is for this reason that they are so often mentioned in the Word, and also in general gardens, groves, and forests, and that men had their worship in these under certain trees. But as this worship became idolatrous, and the posterity of Jacob, with whom the representative of a church was instituted, was prone to idolatry, and consequently set up so many idols therein, they were forbidden to

hold worship in gardens and groves, and under the trees therein; nevertheless the trees retained their signification, and therefore not only the more noble, as the olive, the vine, and the cedar, but also the poplar, the beech, and the oak, where mentioned in the Word, are each significative as in the ancient church.

[4] That “oaks” in a good sense signify the truths and goods which are lowest of the natural, and in the opposite sense falsities and evils is evident from the passages in the Word where they are mentioned, when understood in the internal sense, as in Isaiah:

They who forsake Jehovah shall be consumed, for they shall be ashamed of the oaks which ye have desired; and ye shall be as an oak that casteth its leaves, and as a garden that hath no water (Isa. 1:28–30).

The day of Jehovah Zebaoth shall be upon everyone lifted up and low, and upon all the cedars of Lebanon, and upon all the oaks of Bashan (Isa. 2:12–13);

that the day of Jehovah will not be upon the cedars and the oaks, everyone may know, but upon those who are signified by them. Again:

He who formeth a god heweth him down cedars, and taketh the beech and the oak, and strengtheneth for himself in the trees of the forest (Isa. 44:14).

[5] In Ezekiel:

Ye shall acknowledge that I am Jehovah when their pierced ones shall be in the midst of the idols round about their altars, upon every high hill, in all the heads of the mountains, and under every green tree, and under every tangled oak, the place where they have given an odor of rest to all their idols (Ezek. 6:13).

Moreover the ancients had worship upon hills and mountains because hills and mountains signified celestial love; but when the worship was performed by idolaters, as here, they signify the love of self and of the world (n. 795, 796, 1430, 2722, 4210); and they held it under trees, because as before said these were significative

according to their species. “Under the tangled oak” here denotes that the worship was from falsities, which are the lowest things of the natural, for these are in an entangled state (n. 2831). In Hosea:

They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, the poplar, and the hard oak, because the shade thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery (Hos. 4:13);

that “to commit whoredom” is to falsify truths, and “to commit adultery” is to pervert goods, may be seen in n. 2466, 2729, 3399. In Zechariah:

Open thy doors, O Lebanon, and let the fire devour the cedars, because the magnificent ones are laid waste; howl, ye oaks of Bashan, for the forest of Bazar is come down (Zech. 11:1–2).

4553. Verses 5–7. *And they journeyed; and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob. And Jacob came to Luz, which is in the land of Canaan, this is Bethel, he and all the people that were with him. And he built there an altar, and called the place El-Bethel; because there the gods were revealed unto him when he fled from before his brother.* “And they journeyed” signifies what is continuous; “and a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob” signifies that falsities and evils could not come near; “and Jacob came to Luz, which is in the land of Canaan” signifies the natural in its former state; “this is Bethel” signifies the Divine natural; “he and all the people that were with him” signifies with all that was therein; “and he built there an altar” signifies by sanctification; “and he called the place El–Bethel” signifies a holy natural; “because there the gods were revealed unto him” signifies holy truths; “when he fled from before his brother” signifies after truths were set before good.

4554. *And they journeyed.* That this signifies what is continuous is evident from the signification of “journeying” as being what is successive (see n. 4375), thus what is continuous, namely, of progression toward interior things.

4555. *And a terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.* That this signifies that falsities and evils could not come near is evident from the signification of a “terror of God” as being protection (to be explained in what follows); from the signification of the “cities that were round about them” as being falsities and evils, “cities” in the genuine sense being truths of doctrine, and in the opposite sense, falsities of doctrine (see n. 402, 2449, 2943, 3216, 4478, 4492, 4493); the reason why “cities” here signify evils also is that the inhabitants likewise are meant, who in the genuine sense are goods, thus in the opposite sense evils (n. 2268, 2451, 2712); and from the signification of “not pursuing after them” as being not to be able to come near.

[2] That a “terror of God” is protection may be illustrated by what takes place in the other life; for there the hells cannot possibly come near heaven, nor evil spirits any society of heaven, because they are in terror of God. For when evil spirits approach any heavenly society, they suddenly fall into anxieties and torments; and they who have fallen into these a few times dare not approach. Their not daring is what is meant in the internal sense by a “terror of God.” Not that God or the Lord terrifies them, but because they are in falsities and evils, and thus in the opposite to goods and truths; and that the falsities and evils themselves cause them to fall into anguish and torment when they approach goods and truths.

4556. *And Jacob came to Luz, which is in the land of Canaan* signifies the natural in its former state, and “this is Bethel” signifies the Divine natural, as is evident from the signification of “Luz” as being the natural in its former state, or that very natural which was human. That this was made Divine is signified by, “this is Bethel.” (That “Bethel” is the Divine natural may be seen above, n. 4089, 4539.) So also in other places in the Word where “Bethel” is named it is likewise said, “Luz, this is Bethel,” and “Bethel, beforetime Luz,” as in Joshua:

The boundary of the lot of the sons of Benjamin between the sons of Judah and the sons of Joseph went forth to Luz, to the side of Luz southward, this is Bethel (Josh. 18:11, 13).

And in the book of Judges:

The house of Joseph went up to Bethel, and spied out Bethel; and the name of the city beforetime was Luz (Judg. 1:22–23).

4557. *He and all the people that were with him.* That this signifies with all that was therein, namely, that was in the natural is evident from the representation of Jacob, who here is “he” as being the good therein (see n. 4538); and from the signification of “people” as being truths (n. 1259, 1260, 2928, 3295, 3581); thus the “people that were with him” denotes the truths of that good. And as all things in the natural bear relation to good and truth, by these words is here signified with all that was therein.

4558. *And he built there an altar.* That this signifies by sanctification is evident from the signification of an “altar” as being the principal representative of the Lord, and thence the holy of worship (see n. 4541), and when predicated of the Lord, his Divine human, and the Holy which proceeds therefrom (n. 2811). For that which in the church is the principal representative of the Lord is also in the supreme sense the Lord himself as to his Divine human; for that which represents it is, in this sense, the human itself. That the natural was sanctified, is signified by his “building there” (that is, in Bethel) an “altar”; for by “Bethel” is signified the Divine natural (see just above, n. 4556).

4559. *And called the place El-Bethel.* That this signifies a holy natural is evident from the signification of “Bethel” as being the Divine natural (see n. 4089, 4539, 4556); but when it is called “El-Bethel” it is not the Divine, but a holy, natural; for when the Lord made his human Divine, he first made it holy. Between making it Divine and making it holy there is this difference—that what is Divine is Jehovah himself, but what is holy is from Jehovah. The former is the Divine being, but the latter is what comes forth therefrom. When the Lord glorified himself, he made his human also the Divine being, or Jehovah (n. 2156, 2329, 2921, 3023, 3035); but before he did this, he made his human holy. Such was the process of the glorification of the Lord’s human. Hence also Bethel is now called “El-Bethel,” applying what is signified by the

“El” which is added, namely, “because there the gods were revealed to him.” For “El” in the original language means “God”; but here “gods” in the plural, because in the internal sense “gods” denote holy truths (n. 4402). But in what follows it is called “Bethel,” for it is said, “Jacob called the name of the place Bethel” (verse 15); and it is added, “where God spake with him,” where it is in the singular. For “Bethel” in the original language is the “house of God”; but “El-Bethel” is “God the house of God.” Hence it is that “El-Bethel” denotes the holy natural, and “Bethel” the Divine natural.

4560. *Because there the gods were revealed unto him.* That this signifies holy truths is evident from the signification of “gods” as being holy truths (see n. 4402). That these were adjoined to the good represented by Jacob is signified by the “gods there revealed to him.” That the place was called “El-Bethel,” and yet previously (in chap. 28:19) and again later (verse 15 of this chapter) “Bethel,” and likewise that here when it is called “El-Bethel” it is said, “because there the gods were revealed unto him,” in the plural, and afterwards (verse 15) “where God spake with him,” in the singular, is a mystery, and it is evident that this mystery can be known only from the internal sense. Moreover, many other mysteries are hidden herein, but these cannot be disclosed.

4561. *When he fled from before his brother.* That this signifies after truths were set before good is evident from the explication given above (n. 4542), where the same words occur.

4562. Verse 8. *And Deborah, Rebekah’s nurse, died, and she was buried from under Bethel under the oak; and he called the name of it Allon-bacuth.* “And Deborah, Rebekah’s nurse, died” signifies that hereditary evil was expelled; “and she was buried from under Bethel under the oak” signifies rejected forever; “and he called the name of it Allon-bacuth” signifies the quality of the natural in that it was expelled.

4563. *And Deborah, Rebekah’s nurse, died.* That this signifies that hereditary evil was expelled is evident from the signification of

“dying” as being the end, or that a thing ceases to be such (see n. 494, 3253, 3259, 3276), here therefore expelled, because the subject treated of is hereditary evil; and from the representation of Deborah, Rebekah’s nurse as being hereditary evil. In nourishing and suckling an infant a nurse properly signifies the insinuation of innocence by means of what is celestial spiritual, for milk denotes the celestial spiritual (n. 2184), and the infant she suckles denotes innocence (n. 430, 1616, 2126, 2305–2306) But here by “Deborah, Rebekah’s nurse,” is signified that which was received from the mother and nourished from infancy. That this was the hereditary evil from the mother against which the Lord fought may be seen from what has been shown regarding this hereditary (n. 1414, 1444, 1573), and from his expelling it, so that at last he was not the son of Mary (see n. 2159, 2574, 2649, 3036).

[2] It is known that man derives evil from both his parents, and that this evil is called hereditary evil. He is therefore born into it, but still it does not manifest itself until the man becomes an adult and acts from his understanding and the derivative will, and meanwhile it lies hidden, especially during infancy. And as of the Lord’s mercy no one is blamed for what is hereditary, but for what is actual (n. 966, 2308), and what is hereditary cannot become actual until the man acts from his own understanding and his own will, therefore infants are led by the Lord by means of infants and angels from him, and hence they appear in a state of innocence while hereditary evil still lurks in everything they do (n. 2300, 2307, 2308). This hereditary evil yields them nourishment, or is as a nurse, until the time when they judge for themselves (n. 4063); and then if they are being regenerated they are brought by the Lord into a state of new infancy, and at last into heavenly wisdom; thus into genuine infancy, that is, into innocence; for genuine infancy or innocence dwells in wisdom (n. 2305, 3183). The difference is that the innocence of infancy is without, and hereditary evil within; whereas the innocence of wisdom is within, and evil both actual and hereditary is without. From these and other things that have been already stated, it is evident that hereditary evil acts as a nurse from the earliest infancy to the age of new infancy; and hence it is that by a “nurse” is signified hereditary evil, and also that by a

“nurse” is signified the insinuation of innocence by means of the celestial spiritual.

[3] As in the internal sense of this chapter the disposition and arrangement of truths by good in the Lord’s natural is treated of (n. 4536), and the consequent progression to interior things, therefore hereditary evil is also treated of, in that it was expelled. This is the reason why mention is made in this verse of Deborah, Rebekah’s nurse, that she died and was buried under an oak, which is not a thing of sufficient moment to interrupt the series unless it involved such things.

[4] The very mystery that is specifically signified by “Rebekah’s nurse” cannot as yet be disclosed, for before this is done it is necessary to know the nature of the influx of the rational into the natural, namely, that it is from the good of the rational immediately into the good of the natural, and from the good of the rational mediately, through the truth there into the good of natural truth. “Rebekah” is the truth of the rational (n. 3012–3013, 3077); and “Isaac” is the good of the rational (n. 3012, 3194, 3210); “Esau” is the good of the natural by immediate influx from the good of the rational, or “Isaac”; and “Jacob” is the good or good of truth of the natural by mediate influx through the truth of the rational, or “Rebekah.” (In regard to this influx, mediate and immediate, see above, n. 3314, 3573.) This must be known before it is possible to have any specific knowledge of the mystery why by “Rebekah’s nurse” is here signified and described hereditary evil; for it is from this that the nature of this evil can be seen.

4564. *And she was buried from under Bethel under the oak.* That this signifies that it was rejected forever is evident from the signification of “being buried” as being to be rejected, for what is buried is rejected; and from the signification of “under the oak” as being forever (see above, n. 4552). “From under Bethel” signifies outside of the natural, for what is said to be underneath, or below, in the internal sense is without (see n. 2148). “Bethel” is the Divine natural (n. 4089, 4539).

[2] The case herein is this. Evil both hereditary and actual in a man who is being regenerated is not exterminated so as to vanish or become null and void, but is only separated, and by the Lord's disposal is rejected to the circumferences (n. 4551, 4552); and it remains so with the man even to eternity; but he is withheld by the Lord from the evil and is kept in good. When this takes place it appears as if evils were cast away and the man purified from them, or as is said, "justified." All the angels of heaven confess that with them, insofar as it is of themselves, there is nothing but evil and its derivative falsity; but insofar as it is from the Lord, there is good and the derivative truth.

[3] They who have conceived any other opinion on this subject, and have while living in the world confirmed themselves from their doctrine in the idea that they had been justified and were then without sins, thus that they are holy, are remitted into the state of their evils, both from what is actual and from what is hereditary, and are kept in this state until they know by living experience that of themselves they are nothing but evil, and that the good in which they had seemed to themselves to be, was from the Lord, consequently is not theirs, but the Lord's. Such is the case with the angels, and such also is it with the regenerate among men.

[4] But with the Lord it was otherwise. All the hereditary evil from the mother he altogether removed from himself, expelled, and cast out. For he had no evil by inheritance from his Father, because he was conceived of Jehovah, but only from the mother. This is the difference; and this is what is meant by the Lord's being made righteousness, the Holy itself, and the Divine.

4565. *And he called the name of it Allon-bacuth.* That this signifies the quality of the natural in that it was expelled is evident from the signification of "calling a name" as being the quality (see n. 144–145, 1754, 1896, 2009, 2724, 3006, 3421). "Allon-bacuth" in the original language means "the oak of weeping" and the place was so called because the "oak" denotes the lowest of the natural, into which, and at last out of which, hereditary evil was cast. (That the "oak" denotes the lowest of the natural, and also what is

perpetual, see above, n. 4552.) But “weeping” signifies the last farewell, and therefore it was customary to weep for the dead when they were buried, although it was known that only the dead body was rejected by burial, and that they who had been therein were alive in respect to their interiors. Hence it is evident what is the quality of that which is signified by “Allon-bacuth” or the “oak of weeping.”

4566. Verses 9–13. *And God was seen by Jacob again when he came from Paddan-aram, and blessed him. And God said to him, Thy name is Jacob; thy name shall no more be called Jacob, but Israel shall be thy name; and he called his name Israel. And God said to him, I am God Shaddai; be fruitful and multiply; a nation and a company of nations shall be from thee, and kings shall go forth from thy loins; and the land which I gave to Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. And God went up from upon him, in the place in which God spake with him.* “And God was seen by Jacob again when he came from Paddan-aram, and blessed him” signifies interior natural perception; “and God said to him, thy name is Jacob” signifies the quality of the Lord’s external Divine natural; “Thy name shall no more be called Jacob” signifies that it should no longer be external only; “but Israel shall be thy name” signifies the quality of the internal natural, or the quality of its spiritual, which is “Israel”; “and he called his name Israel” signifies the internal natural, or the celestial spiritual of the natural; “and God said to him” signifies perception from the Divine; “I am God Shaddai” signifies the state of temptation past, and now Divine consolation; “be fruitful and multiply” signifies good and thence truth, Divine; “a nation and a company of nations shall be from thee” signifies good and the Divine forms of good; “and kings shall go forth from thy loins” signifies truths from the Divine marriage; “and the land which I gave to Abraham and to Isaac, to thee I will give it” signifies Divine good natural appropriated; “and to thy seed after thee will I give the land” signifies Divine truth natural appropriated; “and God went up from upon him, in the place in which he spake with him” signifies the Divine in this state.

4567. *And God was seen by Jacob again when he came from Paddan-aram, and blessed him.* That this signifies interior natural perception is evident from the signification of “God was seen” as being interior perception. (That “to see” denotes to understand and perceive, see n. 2150, 2807, 3764, 3863, 4403–4421.) Hence “God was seen” when predicated of the Lord, denotes perception from the Divine, which is the same as interior perception. That the natural had this perception is signified by God’s being seen by Jacob, for Jacob represents the Lord’s natural, as has been frequently shown. “Again when he came from Paddan-aram” signifies after he had acquired the knowledges of good and truth which are signified by “Paddan-aram” (see n. 3664, 3680, 4112). “And blessed him” signifies progression to the more interior things of the natural, and the conjunction of good and truth there; for “to bless” is predicated of all the good with which anyone is gifted by the Lord (n. 1420, 1422, 2846, 3017, 3406), especially of the conjunction of good and truth (n. 3504, 3514, 3530, 3565, 3584).

4568. *And God said to him, Thy name is Jacob.* That this signifies the quality of the Lord’s external Divine natural is evident from the signification of “name” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the representation of Jacob as being the Lord’s Divine natural, of which often above. It is called external, because “Israel” is the Lord’s internal Divine natural, of which in what now follows.

4569. *Thy name shall no more be called Jacob.* That this signifies that it should no longer be external only is evident from what has just been said, and from what now follows concerning Israel.

4570. *But Israel shall be thy name.* That this signifies the quality of his internal natural, or the quality of the spiritual of this natural, which is “Israel,” and that “and he called his name Israel” signifies his internal natural, or the celestial spiritual of the natural, is evident from the signification of “name” as being quality (see just above, n. 4568); and from the signification of “Israel” as being the internal of the Lord’s natural. No one can know why Jacob was called Israel unless he knows what the internal natural is, and what

the external natural, and further, what is the celestial spiritual of the natural. These things have indeed been explained above, when Jacob was called Israel by the angel; but as they are of such a nature that very little if anything is known about them, it is necessary to explain again what they are.

[2] There are two things in man that are most distinct from each other, namely, the rational and the natural. The rational constitutes the internal man, and the natural the external; but the natural, like the rational, has also its own external and internal. The external of the natural is from the senses of the body, and from what flows in from the world immediately through these senses. By these man has communication with worldly and bodily things. They who are exclusively in this natural are called sensuous men, for in thought they scarcely go beyond this. But the internal of the natural is constituted of the conclusions drawn analytically and analogically from these things in the external, and yet it draws and deduces its conclusions from the senses. Thus the natural has communication through the senses with worldly and bodily things, and through things analogical and analytical with the rational, and thus with the things of the spiritual world. Such is the natural. There also exists an intermediate which communicates with both the external and the internal, thus by the external with what is in the natural world, and by the internal with what is in the spiritual world. This natural is what Jacob specifically represents, and the internal natural is what Israel represents. The case is the same with the rational, namely, that it is external and internal, and also intermediate; but of the Lord's Divine providence this subject shall be spoken of in connection with Joseph, for Joseph represents the external of the rational.

[3] But what the celestial spiritual is has already been stated, namely, that the celestial is that which is of good, and the spiritual that which is of truth; thus the celestial spiritual is that which is of good from truth. Now as the Lord's church is external and internal, and as by the descendants of Jacob must be represented the internals of the church by means of externals, Jacob could therefore no longer be named Jacob, but Israel (see what has been said of this

above, n. 4286, 4292). Be it known moreover that both the rational and the natural are called celestial and spiritual, celestial when they receive good from the Lord, and spiritual when they receive truth from him; for the good that inflows from the Lord into heaven is called celestial, and the truth is called spiritual. Jacob's being called "Israel" signifies in the supreme sense that the Lord, advancing to interior things, made the natural in himself Divine, both as to its external and as to its internal; for in the supreme sense what is represented has reference to him.

4571. *And God said to him.* That this signifies perception from the Divine is evident from the signification in the historicals of the Word of "to say" as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509). That it was from the Divine is signified by "God said"; for the Divine was in the Lord from conception. This was his being, for he was conceived from Jehovah, and therefore his perception was from the Divine, but it was according to the state of the reception by his human, because he made the human in himself Divine by successive steps. Hence it is evident that as the Divine or God was in him, by the words "God said to him" is signified perception from the Divine.

4572. *I am God Shaddai.* That this signifies the state of temptation past, and now Divine consolation is evident from the signification of "God Shaddai" as being temptation and afterwards consolation. For Jehovah or the Lord was called by the ancients "God Shaddai" with reference to temptations and consolation after them (see n. 1992, 3667); consequently "God Shaddai" signifies a state of temptation that is past, and now Divine consolation. The reason why it is "past" is that temptations were previously represented by Jacob, especially when he wrestled with the angel (Gen. 32:25–32), and when he met Esau (Gen. 33); and the reason why there is now consolation, is that by these temptations there was effected the conjunction of good and truth in the natural. This conjunction itself causes consolation, because conjunction is the end of temptations; for when he arrives at the end, everyone has consolation according to the hard things he suffered in the means.

[2] Be it known in general that all the conjunction of good with truth is effected by means of temptations, the reason of which is that evils and falsities offer resistance and as it were rebel, and strive in every possible way to prevent the conjunction of good with truth and of truth with good. This combat takes place between the spirits who are with the man, namely, between the spirits who are in evils and falsities, and those who are in goods and truths, and is perceived by the man as a temptation within himself. When therefore the spirits who are in evils and falsities are conquered by the spirits who are in goods and truths, and are compelled to depart, the latter have joy through heaven from the Lord, and this joy is perceived by the man as consolation, and as in himself. But the joy and consolation are not on account of victory, but on account of the conjunction of good and truth; for all conjunction of good and truth has joy within itself, because this conjunction is the heavenly marriage within which is the Divine.

4573. *Be fruitful and multiply.* That this signifies good and thence truth Divine is evident from the fact that “fructifying” is predicated of good, and “multiplying” of truth (see n. 43, 55, 913, 983, 2846, 2847).

4574. *A nation and a company of nations shall be from thee.* That this signifies good and the Divine forms of good is evident from the signification of a “nation” as being the good of the church (see n. 1259, 1260, 1362, 1416, 1849); and from the signification of a “company of nations” as being the truths which are from good, or what is the same, the forms of good; and in the supreme sense, in which the Lord is treated of, the Divine truths which are from Divine good, or the Divine forms of good.

[2] I will first state what the forms of good are, and then show that a “company of nations” signifies them. The truths that are from good are said to be the forms of good because they are nothing else than goods formed. He who conceives of truths in any other way, and especially he who separates them from good, does not know what truths are. Truths do indeed appear as if separate from good, thus as a form by themselves, but only to those who are

not in good, or to those who think and speak otherwise than as they will and thence act. For man is so created that his understanding and will may constitute one mind, and they do constitute one mind when the understanding acts as one with the will, that is, when the man thinks and speaks as he wills and thence acts, for in this case the things of his understanding are forms of his will. The things of the understanding are what are called truths, for truths are properly of the understanding, whereas the things of the will are what are called goods, for goods are properly of the will. From this it follows that regarded in itself the understanding is nothing but the will formed.

[3] But as the term “form” savors of human philosophy, the matter shall be illustrated by an example, from which will be seen that truths are the forms of good. In civil and moral life there exist what is honorable [*honestum*] and what is becoming [*decorum*]. What is honorable is to will well to others from the heart in the affairs of civil life, and what is becoming is to testify this in speech and gesture. Thus regarded in itself what is becoming is nothing but the form of what is honorable, for this is its origin, and therefore when what is honorable shows itself by what is becoming (that is, in a becoming manner by speech and gesture), that which is honorable appears in every detail of that which is becoming, insomuch that whatever is uttered in the speech or shown in the gesture appears honorable, and is the form or image through which that which is honorable shines forth. In this way the two things make a one, like an essence and its form, or like what is essential and what is formal. But if anyone separates what is honorable from what is becoming, that is, if anyone wills evil to a companion, and yet speaks well and behaves himself well toward him, there is then no longer anything of what is honorable in the speech and gestures, however much he may study to make a show of the form of what is honorable by what is becoming; for it is really dishonorable, and every discerning person so calls it, because it is either feigned, or fraudulent, or deceitful.

[4] From all this we can see how the case is with truths and goods; for truths in spiritual life are circumstanced as what is

becoming in civil life; and hence it is evident what is the quality of truths when they are the forms of good, and what when separated from good; for when they are not from good they are from some evil, and are its forms, however much they may counterfeit the forms of good. That a “company of nations” denotes the forms of good, may be seen from the signification of “nations” as being goods, of which just above. Hence a “company” or congregation of them denotes a collection of them, which is nothing else than a form; and that this is truth has been shown. And as truths are what are signified, and by a “nation” is signified good, it is therefore said not only that a “nation” shall be from him, but also a “company of nations”; otherwise one expression would have sufficed. Moreover in the Word a “company,” a “congregation,” and a “multitude” are said of truths. (Regarding “multitude” and “being multiplied” see n. 43, 55, 913, 983, 2846–2847.)

4575. *And kings shall go forth from thy loins.* That this signifies truths from the Divine marriage is evident from the signification of “kings” as being truths (see n. 1672, 1728, 2015, 2069, 3009, 3670); and from the signification of “loins” as being the things of conjugal love (n. 3021, 4277, 4280), consequently those of the heavenly marriage, and in the supreme sense of the Divine marriage. Truths from the Divine marriage are those which proceed from the Lord’s Divine human, and are called holy, for the Lord’s Divine human is the Divine marriage itself, and the things which proceed from it are holy, and are called celestial and spiritual, and effect the heavenly marriage, which is truth conjoined with good, and good conjoined with truth. This marriage exists in heaven, and in everyone who is in heaven, and also in everyone who is in the church, provided he is in good and at the same time in truth.

4576. *And the land which I gave unto Abraham and to Isaac, to thee I will give it.* That this signifies the Divine good appropriated is evident from the signification of “land” as being good. For the land of Canaan which is here meant by “the land” denotes in the internal sense the Lord’s kingdom, and hence the church, which is the Lord’s kingdom on earth (see n. 1607, 3481, 3705, 4447, 4517), and as it denotes these, it denotes good, for this is the very

essential thing of the Lord's kingdom and church. But in the supreme sense the "land of Canaan" denotes the Lord's Divine good, for the good which is in the Lord's kingdom in the heavens and on earth is from the Lord. The above is evident also from the representation of Abraham and Isaac as being the Lord's Divine—Abraham the Divine itself, and Isaac the Divine human, specifically the Lord's Divine rational (concerning Abraham see n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207; and Isaac, n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180); and from the signification of "giving the land to thee" as being to appropriate it to the natural; for by Jacob, who here is "thee," is represented the Lord's Divine natural, as has been frequently shown. From all this it is evident that by "the land which I gave to Abraham and to Isaac, to thee will I give it" is signified the Divine good appropriated.

4577. *And to thy seed after thee will I give the land.* That this signifies Divine truth appropriated is evident from the signification of "seed" as being the truth of faith (see n. 1025, 1447, 1610, 1940), and in the supreme sense the Divine truth (n. 3038); and from the signification of "giving the land" as being to appropriate good (of which just above, n. 4576); thus by "giving the land to thy seed" is signified in the supreme sense to appropriate Divine good to Divine truth. But that it is the Divine truth which is appropriated is because before the Lord was glorified he was in respect to his human the Divine truth, and hence the Lord says of himself that he is "the Truth" (John 14:6), and hence also he is called the "seed of the woman" (Gen. 3:15). But after the Lord had been glorified in respect to his human, he became the Divine good; and then from him as the Divine good proceeded and proceeds the Divine truth, which is the "Spirit of truth" that the Lord was to send, as said in John 14:16, 17; 15:26, 27; 16:13–15: see n. 3704. From all this it is evident that by the words "to thy seed after thee" is signified in the supreme sense the Divine truth appropriated to him; and also that the Divine truth proceeds from the Divine good which is himself, and is appropriated to those who are in good and thence in truth.

4578. *And God went up from upon him, in the place in which he spake with him.* That this signifies the Divine in this state is evident from the signification of “God went up from upon him” as being the Divine; for “to go up” involves elevation to interior things, and when predicated of the Lord, who here is “God,” it denotes elevation to the Divine (see n. 4539); and from the signification of the “place in which he spake with him” as being this state. (That “place” denotes state, see n. 2625, 2837, 3356, 3387, 4321.) Hence the “place in which he spake with him” denotes the state in which he was.

4579. Verses 14, 15. *And Jacob set up a pillar in the place in which he spake with him, a pillar of stone; and he poured out a drink offering thereon, and poured oil thereon. And Jacob called the name of the place where God spake with him, Bethel.* “And Jacob set up a pillar in the place in which he spake with him, a pillar of stone” signifies the holy of truth in that Divine state; “and he poured out a drink offering thereon” signifies the Divine good of truth; “and poured oil thereon” signifies the Divine good of love; “and Jacob called the name of the place where God spake with him, Bethel” signifies the Divine natural and its state.

4580. *And Jacob set up a pillar in the place in which he spake with him, a pillar of stone.* That this signifies the holy of truth in that Divine state is evident from the signification of a “pillar” as being the holy of truth (of which in what follows); and from the signification of “in the place in which he spake with him” as being in that state (see just above, n. 4578). Something shall first be said with regard to the origin of the setting up of pillars, and of the pouring a drink offering upon them, and of pouring oil upon them.

[2] The pillars set up in ancient times were either for a sign, or for a witness, or for worship. Those for worship were anointed, and were then holy, and worship was also held there, thus in temples, in groves, in forests under the trees, and in other places. This ritual derived its representation from the fact that in the most ancient times stones were set up on the boundaries between families of nations, lest they should pass over the boundaries to do one another

evil (as for instance in the case of Laban and Jacob, Gen. 31:52). That they should not pass the boundaries to do evil to them was a law of nations. And as the stones were on the boundaries, when the most ancient people (who in everything on the earth saw a corresponding celestial and spiritual thing) saw these stones as boundaries, they thought about the truths which are the ultimates of order. But their descendants, who beheld in objects less of what is spiritual and celestial, and more of what is worldly, began to think of them with sanctity merely from the veneration derived from old time. And at last the descendants of the most ancient people who lived immediately before the flood, and who no longer saw anything spiritual and celestial in earthly and worldly things regarded as objects, began to regard these stones as holy, pouring drink offerings upon them, and anointing them with oil; and they were then called “pillars” and were used for worship.

[3] This remained after the flood in the ancient church, which was representative, but with the difference that the pillars served these people as a means for attaining to internal worship; for the infants and children were instructed by their parents in regard to what they represented, and were thus brought to know holy things, and to be affected with the things which the pillars represented. It is for this reason that the ancients had pillars for worship in their temples, groves, and forests, and upon hills and mountains. But when the internal of worship altogether perished with the ancient church, and they began to hold the externals as holy and Divine, and thus to worship them idolatrously, they then erected pillars for their several gods. And as the posterity of Jacob were most prone to idolatrous things, they were forbidden to erect pillars, and also to have groves, and even to hold any worship upon mountains and hills; but they were to be gathered together to one place, where the ark was, and afterwards where the temple was, thus to Jerusalem; otherwise each family would have had its own externals and idols that they would have worshiped, and consequently a representative of a church could not have been instituted with that nation. (See what was above shown concerning pillars, n. 3727.) All this shows what was the origin of the pillars, and what they signified, and that when they were employed in worship they represented holy truth, and therefore it is here said “a pillar of stone” for a “stone” signifies

truth in the ultimate of order (n. 1298, 3720, 3769, 3771, 3773, 3789, 3798). Be it known moreover that what is holy is especially predicated of Divine truth; for the Divine is in the Lord, and Divine truth proceeds from him (n. 3704, 4577), and is called the Holy.

4581. *And he poured out a drink offering thereon.* That this signifies the Divine good of truth is evident from the signification of a “drink offering” as being the Divine good of truth, of which below; but first I will state what the good of truth is. The good of truth is that which has elsewhere been called the good of faith, and is love toward the neighbor, or charity. There are two universal kinds of good, one of which is called the good of faith and the other the good of love. The good of faith is what is signified by a “drink offering” and the good of love by “oil.” They who are brought by the Lord to good by an internal way are in the good of love, but they who are brought by an external way are in the good of faith. The men of the celestial church, and likewise the angels of the inmost or third heaven, are in the good of love; but the men of the spiritual church, and likewise the angels of the middle or second heaven, are in the good of faith. For this reason the former good is called celestial good, but the latter spiritual good. The difference is the same as that between willing well from good will, and willing well from good understanding. The latter therefore, namely, spiritual good, or the good of faith, or the good of truth, is what is signified by a “drink offering”; but the former, namely, celestial good, or the good of love, is what is understood in the internal sense by “oil.”

[2] That such things were signified by the “oil” and the “drink offering” cannot indeed be seen except from the internal sense, and yet it must be apparent to everyone that holy things were represented, for otherwise what else would be the pouring out of a drink offering and of oil upon a pillar of stone than a ridiculous and idolatrous performance? And so in the making of a king, unless holy things were signified and involved in the putting of a crown on his head, anointing him with oil from a horn upon his forehead and upon his wrists, putting a scepter into his hand besides a sword

and keys, investing him with a crimson robe and then seating him upon a throne of silver; and afterwards in his riding on a horse in royal trappings and being served at table by those of highest rank, not to mention other formalities, unless all these ceremonies represented holy things, and were venerable through their correspondence with the things of heaven and thence of the church, they would be like babies' plays on a larger scale, or like plays on the stage.

[3] Nevertheless all these rituals derived their origin from the most ancient times, when rituals were holy from their representing holy things, and from correspondence with the holy things in heaven and thence in the church. Moreover, at the present day they are regarded as venerable, not because it is known what they represent, or to what they correspond, but by an interpretation as of emblems that are in use. But if it were known what each of these things represents, and to what holy thing it corresponds—the crown, the oil, the horn, the scepter, the sword, the keys, riding upon a white horse, and eating while nobles are serving—men would think of them with much more reverence. But this they do not know, and wonderful to say, do not desire to know, to such a degree have the representatives and significatives which are in such things and everywhere in the Word been at the present day destroyed in the minds of men.

[4] That a “drink offering” signifies the good of truth, or spiritual good, may be seen from the sacrifices in which it was employed. Sacrifices were made from the herd or from the flock, and were representative of the internal worship of the Lord (n. 922–923, 1823, 2180, 2805, 2807, 2830, 3519). To these were added the meat offering and the drink offering. The meat offering, which consisted of fine flour mingled with oil, signified celestial good, or what is the same, the good of love, “oil” signifying love to the Lord, and “fine flour” charity toward the neighbor. But the drink offering, which consisted of wine, signified spiritual good, or what is the same, the good of faith. Both together therefore (namely, the meat offering and the drink offering) signified the same things as the bread and wine in the holy supper.

[5] That these were added to the burnt offerings and sacrifices is evident in Moses:

Thou shalt offer two lambs of the first year day by day continually; the one lamb thou shalt offer in the morning, and the other lamb shalt thou offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and drink offering of the fourth of a hin of wine for the first lamb; and so also for the second lamb (Exod. 29:38–41).

In the day when ye wave the sheaf of the firstfruits of the harvest, ye shall offer a lamb without blemish of the first year, for a burnt offering unto Jehovah, the meat offering whereof shall be two tenths of fine flour mingled with oil, and the drink offering whereof shall be of wine, the fourth of a hin (Lev. 23:12, 13, 18).

On the day when the days of his Naziriteship are fulfilled, he shall offer his gift unto Jehovah (sacrifices), and a basket of unleavened things of fine flour, cakes mingled with oil, with unleavened wafers anointed with oil, with their meat offering and their drink offerings (Num. 6:13–15, 17).

Upon the burnt offering they shall offer a meat offering of a tenth of fine flour mingled with the fourth of a hin of oil; and wine for the drink offering, the fourth of a hin, in one manner for the burnt offering of a ram, and in another manner for that of an ox (Num. 15:3–5, 11).

With the burnt offering of the daily sacrifice thou shalt offer a drink offering, the fourth of a hin for a lamb; in the holy place shalt thou pour out a drink offering of wine unto Jehovah (Num. 28:6, 7).

Moreover concerning the meat offerings and drink offerings in the sacrifices of various kinds, see Num. 28:7–31; 29:1–40.

[6] That the meat offering and the drink offering had this signification may be seen from the fact that love and faith effect everything of worship; and it may be seen above that the bread (which here is of fine flour mingled with oil) and the wine in the holy supper signify love and faith, thus everything of worship (n. 1798, 2165, 2177, 2187, 2343, 2359, 3464, 3735, 3813, 4211, 4217).

[7] But when the people fell away from the genuine representative of the worship of the Lord, and turned away to other gods and poured out drink offerings to them, then by the drink offerings were signified things which are opposite to charity and faith, namely, the evils and falsities of the love of the world, as in Isaiah:

Ye did become heated with gods under every green tree,
thou hast also poured out to them a drink offering, thou hast offered a
meat offering (Isa. 57:5–6);

“to become heated with gods” denotes the lusts of falsity (that “gods” denote falsities, n. 4402, 4544); “under every green tree” denotes from the belief of all falsities (n. 2722, 4552); “to pour out to them a drink offering and offer a meat offering” denotes the worship of them. Again:

Ye that forsake Jehovah, that forget the mountain of my holiness,
that prepare a table for Gad, and fill a drink offering to Meni (Isa.
65:11).

In Jeremiah:

The sons gather wood, and the fathers kindle a fire, and the
women knead dough, to make cakes to the queen of the heavens, and to
pour out a drink offering to other gods (Jer. 7:18).

[8] Again:

Doing we will do every word that is gone forth out of our mouth,
to burn incense to the queen of the heavens, and to pour out drink
offerings to her as we and our fathers have done, and our princes in the
cities of Judah, and in the streets of Jerusalem (Jer. 44:17–19);

“the queen of the heavens” denotes all falsities, for in the genuine sense the “armies of the heavens” are truths, but in the opposite sense falsities, and in like manner the “king and queen”; thus the “queen” denotes all of them, and “to pour drink offerings to her” is to worship.

[9] Again:

The Chaldeans shall burn the city, and the houses upon whose roofs they have offered incense to Baal, and have poured out drink offerings to other gods (Jer. 32:29);

“the Chaldeans” denote those who are in worship in which there is falsity; “to burn the city” denotes to destroy and vastate those who are in doctrinal things of what is false; “to offer incense to Baal upon the roofs of the houses” denotes the worship of what is evil; “to pour out drink offerings to other gods” denotes the worship of what is false.

[10] In Hosea:

They shall not dwell in Jehovah’s land, and Ephraim shall return into Egypt, and they shall eat what is unclean in Assyria; they shall not pour out wine to Jehovah (Hos. 9:3, 4);

“not to dwell in Jehovah’s land” denotes not to be in the good of love; “Ephraim shall return into Egypt” denotes that the intellectual of the church will become mere knowledge and sensuous; “they shall eat what is unclean in Assyria” denotes impure and profane things from reasoning; “they shall not pour out wine to Jehovah” denotes no worship from truth.

[11] In Moses:

It shall be said, Where are their gods, the rock in which they trusted, that did eat the fat of the sacrifices, and drank the wine of their drink offering? Let them arise and help them (Deut. 33:37–38);

“gods” as above, denote falsities; “that did eat the fat of the sacrifices” denotes that they destroyed the good of worship; “that drank the wine of their drink offering” denotes that they destroyed the truth of worship. Drink offerings are also predicated of blood, in David:

They shall multiply their griefs, they have hastened to another, lest I pour out their drink offerings of blood, and lest I take up their names upon my lips (Ps. 16:4);

and by these words are signified the profanations of truth; for in this sense “blood” denotes violence offered to charity (n. 374, 1005), and profanation (n. 1003).

4582. *And poured oil thereon.* That this signifies the Divine good of love is evident from the signification of “oil” as being the Divine good of love (see n. 886, 3728). By “setting up a pillar of stone and pouring out a drink offering and oil upon it” is described in the internal sense the process of advance from truth which is in the ultimate, to interior truth and good, and at last to the good of love. For the “pillar of stone” is truth in the ultimate of order (n. 4580), the “drink offering” is interior truth and good (n. 4581), and the “oil” is the good of love. Such was the Lord’s process of advancement in making his human Divine, and such also is that undergone by man when by regeneration the Lord makes him celestial.

4583. *And Jacob called the name of the place where God spake with him Bethel.* That this signifies the Divine natural and its state is evident from the signification of “calling a name” as being quality (seen. 144, 145, 1754, 2009, 2724, 3006, 3421); and from the signification of “Bethel” as being the Divine natural (n. 4559, 4560). That it is the state of this that is referred to is signified by “the place where God spake with him” (as above, n. 4578).

4584. Verses 16–20. *And they journeyed from Bethel; and there was still a tract of land to come to Ephrath; and Rachel brought forth, and suffered hard things in her bringing forth. And it came to pass in her suffering hard things in her bringing forth that the midwife said unto her, Fear not, for this also is to thee a son. And it came to pass as her soul was going forth, that she was about to die; and she called his name Benoni; and his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, this is Bethlehem. And Jacob set up a pillar upon her grave; this is the pillar of Rachel’s grave even to this day.* “And they journeyed from Bethel, and there was still a tract of

land to come to Ephrath” signifies that now was the spiritual of the celestial (“Joseph” is the celestial of the spiritual); “and Rachel brought forth, and suffered hard things in her bringing forth” signifies the temptations of interior truth; “and it came to pass in her suffering hard things in her bringing forth” signifies after temptations; “that the midwife said unto her, Fear not” signifies perception from the natural; “for this also is to thee a son” signifies spiritual truth; “and it came to pass as her soul was in departing that she was about to die” signifies a state of temptations; “and she called his name Benoni” signifies the quality of this state; “and his father called him Benjamin” signifies the quality of the spiritual of the celestial; “and Rachel died, and was buried in the way to Ephrath” signifies the end of the former affection of interior truth; “this is Bethlehem” signifies in place thereof the resurrection of a new spiritual of the celestial; “and Jacob set up a pillar upon her grave” signifies the holy of the spiritual truth that would rise again there; “this is the pillar of Rachel’s grave even to this day” signifies the state of the holy forever.

4585. *And they journeyed from Bethel, and there was still a tract of land to come to Ephrath.* That this signifies that now was the spiritual of the celestial is evident from the signification of “journeying from Bethel” as being what is continuous of the advancement of the Divine from the Divine natural (that “journeying” denotes what is continuous may be seen above, n. 4554, here in the supreme sense what is continuous of the advancement of the Divine, and that “Bethel” is the Divine natural, n. 4559–4560); from the signification of a “tract of land in coming” as being what is intermediate (of which in what follows); and from the signification of “Ephrath” as being the spiritual of the celestial in a former state (of which below where Bethlehem is treated of, which is the spiritual of the celestial in a new state), hence it is said, “Ephrath, this is Bethlehem” (verse 19).

[2] In these verses the subject treated of is the advancement of the Lord’s Divine toward interior things, for when the Lord made his human Divine he advanced in a like order to that in which he makes man new by regeneration, namely, from what is external to

interior things, thus from the truth which is in the ultimate of order to a good which is interior, and is called spiritual good, and from this to celestial good. But these things cannot fall into the understanding of anyone unless it is known what the external man and the internal man are, and that the former is distinct from the latter, although while man is living in the body they appear as one; also unless it is known that the natural constitutes the external man, and the rational the internal; and further, unless it is known what the spiritual is and what the celestial.

[3] These things have indeed already been occasionally unfolded, nevertheless they who have previously had no idea about them in consequence of having no desire to know the things of eternal life, find it impossible to have any such idea. Such people say, "What is the internal man? Is it possible that it can be distinct from the external? What is the natural, and the rational? Are they not one? Moreover, What is the spiritual, and the celestial? Is not this a new distinction? We have heard of the spiritual, but that the celestial is something else we have not heard." The case however is thus: They who have not previously acquired any idea on these subjects, for the reason that the cares of the world and of the body have possession of all their thought and take away all desire of knowing anything else; or because they deem it sufficient to know their doctrinal tenets as they are commonly known, and that it is of no consequence to have any further thought about the matter, saying, "We see the world, but the other life we do not see, perhaps it exists and perhaps not"—much persons put away all these subjects, for even at the first look they at heart reject them.

[4] Nevertheless as they are such things as are contained in the internal sense of the Word, and these cannot be explained without adequate terms, and we have no terms more adequate for expressing exterior things than the term natural, for interior things than the term rational, for those things which are of truth the term spiritual, and those which are of good the term celestial, it is absolutely necessary to make use of these terms, for without terms adapted to the subject nothing can be described. In order therefore that those who desire to know may receive some idea of what the

spiritual of the celestial is which Benjamin represents and which “Bethlehem” signifies, I will briefly explain it. In the supreme sense the subject that has been treated of is the glorification of the Lord’s natural, and in the relative sense the regeneration of man as to his natural. That Jacob represented the man of the church as to his external, and Israel as to his internal, thus Jacob as to his exterior natural, and Israel as to his interior natural, has been shown above (n. 4286); for the spiritual man is from the natural, and the celestial man is from the rational. It has also been shown that the Lord’s glorification advanced from external things to more interior things, in like manner as the regeneration of man advances, and that for the sake of this representation Jacob was called “Israel.”

[5] But a further advance toward more interior things is now treated of, namely, toward the rational, for as just said, the rational constitutes the internal man. The intermediate between the internal of the natural and the external of the rational is what is meant by the spiritual of the celestial, which is signified by “Ephrath” and “Bethlehem” and is represented by Benjamin. This intermediate derives somewhat from the internal of the natural which is “Israel” and from the external of the rational which is “Joseph”; for that which is intermediate derives something from each extreme, otherwise it could not serve as an intermediate. In order that anyone from being spiritual may become celestial, he must needs advance through this intermediate, for to climb up to higher things without an intermediate is not possible.

[6] And therefore the nature of the advance through this intermediate is here described by Jacob’s coming to Ephrath, and by Rachel’s bringing forth Benjamin there. Hence it is evident that by their journeying from Bethel, and by there being yet a tract of land to come to Ephrath is signified what is continuous of the advancement of the Lord’s Divine from the Divine natural to the spiritual of the celestial which is signified by “Ephrath” and “Bethlehem” and is represented by Benjamin. The spiritual of the celestial is the intermediate that is spoken of, being called “spiritual” from the spiritual man, which viewed in itself is the interior of the natural man, and “celestial” from the celestial man,

which viewed in itself is the rational man. “Joseph” is the exterior rational man, and therefore the celestial of the spiritual from the rational is predicated of him.

4586. And Rachel brought forth, and suffered hard things in her bringing forth. That this signifies the temptations of interior truth is evident from the signification of “bringing forth” as being the coming forth of the spiritual things which are of truth and of the celestial things which are of good, for in the internal sense “to bring forth” denotes the things of the spiritual birth (see n. 1145, 1255, 2584, 3860, 3868, 3905, 3915, 3919, 4070); from the representation of Rachel as being the affection of interior truth (see n. 3758, 3782, 3793, 3819); and from the signification of “suffering hard things” as being to undergo temptations, for when “to suffer hard things” is predicated of truths and goods, or of spiritual things and celestial things, it cannot mean anything else, because no one can attain to these except by means of temptations, for then interior goods and truths fight with the evils and falsities from what is hereditary and what is actual, the man being kept by the Lord from within in goods and truths, and being assaulted by the evils and falsities which burst forth from what is hereditary, and which are present from what is actual, that is, by the spirits and genii who are in these evils and falsities and are with the man. Hence come temptations, whereby not only are evils and falsities, when overcome, cast out and removed, but also goods and truths are confirmed. These are the things which are signified by Rachel’s bringing forth, and by her suffering hard things in her bringing forth.

4587. And it came to pass in her suffering hard things in her bringing forth. That this signifies after temptations is evident from what was said just above (n. 4586), and thus without further explication.

4588. That the midwife said unto her, Fear not. That this signifies perception from the natural is evident from the signification of “saying” in the historicals of the Word as being perception (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395,

3509); and from the signification of a “midwife” as being the natural. The reason why “midwife” here denotes the natural is that when interior temptations are being undergone, that is, when the interior man is undergoing temptations, the natural is then like a midwife; for unless the natural affords aid, it is impossible for any birth of interior truth to take place; for when interior truths are born, it is the natural which receives them into its bosom, because it affords the opportunity for them to work their way out. It is always the case with the things of spiritual birth, that their reception must be wholly in the natural; and this is the reason why when a man is being regenerated, the natural is first prepared to receive; and insofar as this is made receptive, so far interior truths and goods can be brought forth and multiplied. This is also the reason why if during the bodily life the natural man has not been prepared to receive the truths and goods of faith, he cannot receive them in the other life, consequently cannot be saved. This is what is meant by the common saying that as the tree falls, so it lies; or as man dies, such he will be. For man has with him in the other life all his natural memory, or that of his external man (although not there permitted to use it, n. 2469–2494), so that it is there as a foundation plane, into which interior truths and goods fall; and if this plane is not a receptacle of the goods and truths which flow in from within, these interior goods and truths are either extinguished, or perverted, or rejected. From all this it is evident that the natural is like a midwife.

[2] That insofar as the natural is a recipient when the interior man brings forth, it is like a midwife, may be seen also from the internal sense of the things related of the midwives who contrary to the command of Pharaoh saved alive the sons of the Hebrew women, of which we read in Moses:

The king of Egypt said to the midwives of the Hebrew women, and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him, but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt spake to them, but saved the male children alive. And the king of Egypt called the midwives, and said unto them, Why have ye done this word, and have saved the male children alive? And the midwives said unto Pharaoh, Because the Hebrew women are

not as the Egyptian women, for they are lively, and have brought forth ere the midwife come unto them. And God did well to the midwives, and the people were multiplied, and became very numerous. And it came to pass, because the midwives feared God, that he made them houses (Exod. 1:15–21);

by the daughters and sons the Hebrew women brought forth, are represented the goods and truths of a new church; by the midwives, the natural insofar as it is a recipient of goods and truths; by the king of Egypt, memory-knowledge in general (see n. 1164, 1165, 1186), which extinguishes truths when it enters into the things of faith by an inverted way, believing nothing except what the senses and memory-knowledge dictate. That the “midwives” here are receptions of truth in the natural, will of the Lord’s Divine mercy be confirmed when the contents of that chapter come to be unfolded.

4589. For this also is to thee a son. That this signifies spiritual truth may be seen from the signification of a “son” as being truth (see n. 489, 491, 533, 1147, 2623, 3373), here spiritual truth, because the “son” here is Benjamin, by whom is represented the spiritual of the celestial.

4590. And it came to pass as her soul was in departing that she was about to die. That this signifies a state of temptations is evident from the signification of the “soul going forth and dying” as being the utmost of temptation, which exists when the old man is dying and the new man is receiving life. That this is the signification is manifest from what precedes, in that her “suffering hard things in bringing forth” denotes the temptation of interior truth (n. 4586, 4587); and from what follows at verse 19, that “Rachel died.”

4591. And she called his name Benoni. That this signifies the quality of this state is evident from the signification of “calling a name” as being quality, as often shown above. The state here described in the internal sense is a state of temptations, the quality of which is what is signified by “Benoni” for in the original language “Benoni” means “the son of my sorrow” or “mourning.”

(That in ancient times names significative of the state were given to infants may be seen above, n. 1946, 2643, 3422, 4298.)

4592. *And his father called him Benjamin.* That this signifies the quality of the spiritual of the celestial is evident from the representation of Benjamin as being the spiritual of the celestial. What this is was explained above (see n. 4585), namely, that it is the intermediate which exists between the spiritual and the celestial, or between the spiritual man and the celestial man. In the original language “Benjamin” means “the son of the right hand”; and by a “son of the right hand” is signified spiritual truth which is from celestial good and the consequent power, for good has power by means of truth (n. 3563). A “son” is truth (see n. 489, 491, 533, 1147, 2623, 3373), and the “hand” is power (n. 878, 3091, 3563); hence the “right hand” is the highest power. Hence it is evident what is signified by “sitting at the right hand of God,” namely, a state of power by virtue of the truth which is from good (n. 3387), which when predicated of the Lord is omnipotence, and also the Divine truth which proceeds from the Lord’s Divine good (as in Ps. 110:1; Matt. 22:44; 26:63, 64; Mark 14:61, 62; 16:19; Luke 22:69); and whereas it denotes Divine power—that is, omnipotence—it is therefore said, “at the right hand of the power or virtue of God.”

[2] It is manifest from this what in the genuine sense is signified by “Benjamin,” namely, the spiritual truth which is from the celestial good which is “Joseph.” Both together therefore are that intermediate which as before said is between the spiritual man and the celestial man (n. 4585). But this good and this truth are distinct from the celestial which is represented by “Judah” and the spiritual which is represented by “Israel,” of which the former is higher or more interior, and the latter is lower or more external, for as before said they are an intermediate. But no one can have an idea of the good which is represented by Joseph, and of the truth which is represented by Benjamin, except the man who is enlightened by the light of heaven. The angels have a clear idea of them, because all the ideas of their thought are from the light of heaven which is from the Lord, in which they see and perceive illimitable things

which man cannot possibly comprehend, still less utter. As an illustration take the following.

[3] All men whatever are born natural, with the power of becoming either celestial or spiritual; but the Lord alone was born spiritual celestial, and for this reason he was born at Bethlehem, where is the boundary of the land of Benjamin, for by "Bethlehem" is signified the spiritual of the celestial, and by Benjamin is represented the spiritual of the celestial. The reason why the Lord alone was born spiritual celestial is that the Divine was in him. These things cannot possibly be comprehended by anyone who is not in the light of heaven; for he who is in the light of the world, and has his perception therefrom, scarcely knows what truth is and what good is, still less what it is to ascend through degrees to the interior things of truth and good; thus he is in complete ignorance of those innumerable things of truth and good in every degree which are manifest before the angels as in noonday light. Hence it is evident of what nature is the wisdom of angels relatively to that of men.

[4] There are six names which frequently occur in the prophets where the church is treated of, namely, "Judah," "Joseph," "Benjamin," "Ephraim," "Israel," and "Jacob." He who does not know what of the good and truth of the church is meant by each one of these in the internal sense cannot possibly know anything of the Divine arcana of the Word there. Nor can he know what of the church is meant, unless he knows what the celestial is which is "Judah," what the celestial of the spiritual is which is "Joseph," what the spiritual of the celestial is which is "Benjamin," what the intellectual of the church is which is "Ephraim," what the internal spiritual is which is "Israel," and what the external spiritual is which is "Jacob."

[5] As regards Benjamin specifically, as he represents the spiritual of the celestial, and Joseph the celestial of the spiritual, and thus both together the intermediate between the celestial and the spiritual man, and as they are consequently most closely conjoined,

therefore also their conjunction is described in the history of Joseph as follows:

Joseph told his brethren that they must bring their youngest brother, lest they should die (Gen. 42:20).

When they returned with Benjamin, and Joseph saw Benjamin his brother, he said, Is this your youngest brother? And he said, God be gracious unto thee, my son. And Joseph made haste, for his bowels did yearn toward his brother; and he sought where to weep, and he therefore entered into his chamber, and wept there (Gen. 43:29–30).

He multiplied Benjamin's portion fivefold above the portions of them all (Gen. 43:34).

After he had made himself known to his brethren, he fell upon his brother Benjamin's necks and wept; and Benjamin wept upon his necks (Gen. 45:14).

He gave changes of garments to them all, but to Benjamin he gave three hundred pieces of silver, and five changes of garments (Gen. 45:22).

[6] From all this it is evident that Joseph and Benjamin were most closely conjoined, not because they were of one mother, but because by them is represented the spiritual conjunction which exists between the good which is "Joseph" and the truth which is "Benjamin," and because both are intermediate between the celestial and the spiritual man. For this reason Joseph could not be conjoined with his brethren, nor with his father, except by means of Benjamin, for without an intermediate no conjunction is possible, and this was the reason why Joseph did not reveal himself sooner.

[7] Moreover, by "Benjamin" in other parts of the Word, especially the prophetic is signified the spiritual truth which is of the church, as in the prophecy of Moses concerning the sons of Israel:

To Benjamin he said, The beloved of Jehovah, he shall dwell confidently upon him, covering upon him all the day, and he shall dwell between his shoulders (Deut. 33:12);

“the beloved of Jehovah” is spiritual truth which is from celestial good; it is said of this good that it “dwells confidently” with that truth, “covers it the whole day,” and also “dwells between its shoulders,” for in the internal sense the “shoulders” denote all power (n. 1085), and good has all its power by means of truth (n. 3563).

[8] In Jeremiah:

Flee ye sons of Benjamin out of the midst of Jerusalem, and sounding sound with the trumpet, and take up a prophecy upon the house of the vineyard; for evil looks forth from the north, and a great shattering (Jer. 6:1);

“the sons of Benjamin” denote spiritual truth from the celestial; “Jerusalem” denotes the spiritual church; the “house of the vineyard” or “Bethhaccherem,” the same; the “evil out of the north,” man’s sensuous and the derivative memory-knowledge. Again:

It shall come to pass if ye hallow the sabbath day they shall enter in from the cities of Judah, and from the circuits of Jerusalem, and from the land of Benjamin, and from the plain, and from the mountain, and from the south, offering burnt offering and sacrifice, and meat offering, and frankincense, and offering thanksgiving, unto the house of Jehovah (Jer. 17:24, 26).

[9] And again elsewhere:

In the cities of the mountain, in the cities of the plain, in the cities of the south, and in the land of Benjamin, and in the circuits of Jerusalem, and in the cities of Judah, shall the flocks yet pass over beside the hands of him that numbereth them (Jer. 33:13);

here also the “land of Benjamin” denotes the spiritual truth of the church; for all the things of the church, from the first degree to the last, are signified by the “cities of Judah,” the “circuits of

Jerusalem,” the “land of Benjamin,” the “plain,” the “mountain,” and the “south.”

[10] In Hosea:

Sound ye with the horn in Gibeah, with the trumpet in Ramah, shout ye Bethaven, after thee Benjamin, Ephraim shall become solitudes in the day of rebuke (Hos. 5:8, 9);

“Gibeah,” “Ramah,” and “Bethaven” denote the things of that spiritual truth from the celestial which is “Benjamin,” for Gibeah was in Benjamin (Judges 19:14), and Ramah also (Josh. 18:25), and likewise Bethaven (Josh. 18:12); “to sound with the horn and with the trumpet,” and “to shout” denote to announce that the intellectual of the church, which is “Ephraim,” is made desolate.

[11] In Obadiah:

The house of Jacob shall become a fire, and the house of Joseph a flame, the house of Esau for stubble; and they of the south shall inherit the mountain of Esau, and those who are in the plain the Philistines; and they shall inherit the field of Ephraim, and the field of Samaria; and Benjamin, Gilead (Obad. 1:18–19);

that names signify things is very evident here, as in other places, for unless it is known what is signified by the “house of Jacob,” the “house of Joseph,” the “house of Esau,” the “mountain of Esau,” the “Philistines,” the “field of Ephraim,” the “field of Samaria,” “Benjamin,” and “Gilead,” and moreover what by “them of the south,” by a “house,” a “plain,” a “mountain,” and a “field,” nothing here can possibly be comprehended; nor were the things done that are here historically related. But the man who knows what each expression involves will find heavenly arcana therein. Here also “Benjamin” is the spiritual from the celestial.

[12] In like manner these words in Zechariah:

Jehovah shall be king upon the whole earth; in that day there shall be one Jehovah, and his name one; the whole earth shall encompass as a

plain from Gibeah even to Rimmon, and she shall dwell under herself thence from Benjamin's gate even unto the place of the first gate, even unto the gate of the corners, and from the tower of Hananeel even unto the king's wine presses (Zech. 14:9, 10).

So in David:

Give ear, O Shepherd, thou that leadest Joseph like a flock, thou that sittest upon the cherubim; before Ephraim, and Benjamin, and Manasseh, stir up thy power, and come to save us (Ps. 80:1, 2).

So in the prophecy of Deborah and Barak:

Jehovah shall rule for me among the mighty; out of Ephraim whose root is in Amalek, after thee Benjamin in thy peoples, out of Machir shall come down lawgivers, and out of Zebulun they that draw the scepter of the scribe (Judges 5:13, 14).

[13] In John:

I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe of Israel; of the tribe of Zebulun were sealed twelve thousand, of the tribe of Joseph were sealed twelve thousand, of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4, 8);

where by the "tribes of Israel" are signified those who are in goods and truths, and therefore in the Lord's kingdom; for "tribes" and "twelve," or what is the same, "twelve thousand," are all things of love and faith, or all things of good and truth (n. 577, 2089, 2129, 2130, 3272, 3858, 3913, 3926, 3939, 4060). These things are here distributed into four classes, the last of which is the twelve thousand sealed of Zebulun, and of Joseph, and of Benjamin, because by the tribe of Zebulun is signified the heavenly marriage (n. 3960, 3961), in which is heaven, thus in which are all things; "Joseph" here is the celestial of the spiritual, or the good of truth; and "Benjamin" is the truth of this good, or the spiritual of the celestial. This is the conjugal in heaven, and therefore these are named last.

[14] As Benjamin represented the spiritual of the celestial in the church, or the truth of good, which is the intermediate between celestial good and spiritual truth, therefore Jerusalem fell as an inheritance to the sons of Benjamin; for before Zion was built there, "Jerusalem" signified the church in general. (That Jerusalem fell to Benjamin may be seen in Joshua 18:28; and also in Judges 1:21.)

4593. *And Rachel died, and was buried in the way to Ephrath.* That this signifies the end of the former affection of interior truth is evident from the signification of "dying" as being to cease to be such (see n. 494), thus the end; from the representation of Rachel as being the affection of interior truth (n. 3758, 3782, 3793, 3819); from the signification of "to be buried" as being the rejection of a former state, and the resuscitation of a new one (n. 2916, 2917, 3256); and from the signification of "Ephrath" as being the spiritual of the celestial in a former state (n. 4585). From all this it is evident that by Rachel's dying and being buried in the way to Ephrath is signified the end of the former state of the affection of interior truth and the resuscitation of a new state which is "Bethlehem," the explication of which follows.

[2] In the genuine sense by Rachel's dying and being buried in the way to Ephrath is signified that which is hereditary, in that by means of temptations it was expelled forever, and which was the human affection of interior truth, which the Divine affection expelled. It was for this reason that this son was called by his mother "Benoni," or "son of sorrow," but by his father "Benjamin," or "son of the right hand." In the human affection from the mother there is a heredity in which is evil, but in the Divine affection there is nothing but good; for in the human affection there is the glory of self and of the world as an end for the sake of self; but in the Divine affection there is an end for the sake of self that it may be from self to save the human race, according to the Lord's words in John:

I pray for those whom thou hast given me, for all mine are thine, and thine are mine, but I am glorified in them; that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.

The glory which thou gavest me I have given them, that they may be one as we are one; I in them, and thou in me (John 17:9–10, 21–23).

4594. *This is Bethlehem.* That this signifies in place thereof the resurrection of a new spiritual of the celestial is evident from the signification of “Bethlehem” as being the spiritual of the celestial in a new state; for “Ephrath” is the spiritual of the celestial in a former state (n. 4585), and by her being buried there is signified the resurrection of a new state (n. 4593). That Rachel brought forth her second son or Benjamin in Bethlehem, and died in bringing him forth, also that David was born in Bethlehem and was there anointed king, and finally that the Lord was there born, is a mystery which as yet has not been revealed, and could not be revealed to anyone who did not know what is signified by “Ephrath” and by “Bethlehem,” and what was represented by Benjamin, and also by David; and especially who did not know what the spiritual of the celestial is, for this was signified by these places and was represented by these persons.

[2] The reason why the Lord was born there and not elsewhere, is that he alone was born a spiritual celestial man, but all others natural, with the capacity or ability to become either celestial or spiritual by regeneration from the Lord. The reason why the Lord was born a spiritual celestial man was that he might make his human Divine, and this according to order from the lowest degree to the highest, and might thus dispose into order all things in the heavens and in the hells. For the spiritual celestial is intermediate between the natural or external man and the rational or internal man (see above, n. 4585, 4592), thus below it was the natural or external, and above it was the rational or internal.

[3] He who cannot apprehend these things cannot possibly comprehend, by any revelation whatever, why the Lord was born at Bethlehem. For from the most ancient time “Ephrath” signified the spiritual of the celestial, and therefore afterwards “Bethlehem” had the same signification. This then is the reason why the following is said in David:

He swore to Jehovah, he vowed to the mighty one of Jacob, If I shall come into the tent of my house, if I shall go upon the couch of my bed, if I shall give sleep to mine eyes, slumber to mine eyelids, until I find a place for Jehovah, habitations for the mighty one of Jacob; lo we heard of him in Ephrata, we found him in the fields of the forest; we will go into his habitations, we will bow ourselves at his footstool (Ps. 132:2-7);

that these things were said of the Lord is very evident; “we heard of him,” and “we found him,” are expressed in the original language at the end of the words by the letter “h” taken from the name Jehovah.

[4] And in Micah:

Thou Bethlehem Ephrata, it is little that thou be among the thousands of Judah, out of thee shall one come forth unto me who shall be ruler in Israel, whose goings forth are from of old, from the days of eternity (Micah 5:2; Matt. 2:6).

From these prophecies it was known to the Jewish people that the Messiah or Christ would be born at Bethlehem, as is evident in Matthew:

Herod, gathering together all the chief priests and scribes of the people, inquired of them where the Christ (the Messiah) should be born; and they said to him, In Bethlehem of Judea (Matt. 2:4, 5).

And in John:

The Jews said, Doth not the Scripture say that the Christ (Messiah) should come of the seed of David, and from Bethlehem, the city where David was? (John 7:42).

And that he was born there may be seen in Matthew 2:1; Luke 2:4-7. For this reason also, and because he was from David, the Lord is called a “rod out of the stock of Jesse,” and the “root of Jesse” (Isa. 11:1, 10); for Jesse, David’s father, was a Bethlehemite; and David was born at Bethlehem and was anointed king there (1 Sam. 16:1-14; 17:12). Hence Bethlehem was called “the city of

David” (Luke 2:4, 11; John 7:42). By David is especially represented the Lord as to his royalty or the Divine truth (n. 1888).

4595. *And Jacob set up a pillar upon her grave.* That this signifies the holy of the spiritual truth that would rise again there is evident from the signification of a “pillar” as being the holy of truth (see n. 4580), here of spiritual truth from the celestial, because this is the truth treated of; and from the signification of a “grave” as being resurrection (n. 2916–2917, 3256).

4596. *This is the pillar of Rachel’s grave even to this day.* That this signifies the state of the holy forever is evident from the signification of a “pillar” as being the holy of truth; and from the signification of a “grave” as being resurrection (of which just above); and from the signification of “even to this day” as being forever (see n. 2838, 3998).

4597. Verses 21, 22. *And Israel journeyed, and spread his tent beyond the tower of Eder. And it came to pass while Israel abode in this land that Reuben went and lay with Bilhah his father’s concubine, and Israel heard.* “And Israel journeyed” signifies the celestial spiritual of the natural at this time; “and spread his tent beyond the tower of Eder” signifies the interior things thereof; “and it came to pass while Israel abode in this land” signifies when in this state; “that Reuben went and lay with Bilhah his father’s concubine” signifies the profanation of good by faith separate; “and Israel heard” signifies that this faith was rejected.

4598. *And Israel journeyed.* That this means the celestial spiritual of the natural at this time is evident from the signification of “journeying” as being what is successive or continuous (see n. 4375, 4554), here more toward interior things; and from the representation of “Israel” here as being the celestial spiritual of the natural (n. 4286). What the celestial spiritual of the natural is has been explained before, namely, that it is the good of truth, or the good of charity procured by means of the truth of faith. What advancement toward interior things is, is little known in the world. It is not an advancement into memory-knowledges, for this

frequently exists without any advancement toward interior things, and very frequently with a departure from them. Neither is it an advancement into the judgment of manhood, for this also sometimes exists together with a departure from interior things. Nor is it an advancement into knowledges of interior truth, for these knowledges avail nothing unless the man is affected with them. An advancement toward interior things is an advancement toward heaven and the Lord by means of the knowledges of truth implanted in the affection of them, thus by means of affections.

[2] What is the nature of an advancement toward interior things is not apparent to anyone in this world; but in the other life it is plainly apparent, for there it is an advancement from a kind of mist into light, because they who are in exterior things alone are relatively in a mist, and by the angels are seen to be in one; whereas they who are in interior things are in light, and consequently are in wisdom, for the light there is wisdom; and wonderful to say, they who are in a mist cannot see those who are in light as in light, but they who are in light can see those who are in a mist as in a mist. As the subject here treated of is the advancement of the Lord's Divine toward interior things, Jacob is here called "Israel," but at other times he is called "Jacob," as in the preceding verse of this chapter, and in the last verse.

4599. *And spread his tent beyond the tower of Eder.* That this signifies the interior things thereof is evident from the signification of "spreading a tent" as being the advancement of what is holy, here toward interior things (that a "tent" denotes what is holy may be seen above, n. 414, 1102, 2145, 2152, 3312, 4391); from the signification of "beyond the tower" as being into interior things (of which in what follows); and from the signification of "Eder" as being the quality of the state, namely, of the advancement of what is holy toward interior things. From ancient times this tower had this signification, but as it is mentioned nowhere else in the Word, except in Joshua 15:21, this cannot be confirmed from parallel passages, as is the case with other names. The reason why "beyond the tower" denotes toward interior things, is that the things which are interior are expressed by things lofty and high, thus by

mountains, hills, towers, the roofs of houses, and the like. The reason is that to minds which derive their ideas from the natural things of the world through the external senses, interior things appear as higher (n. 2148).

[2] That “towers” signify interior things may be seen also from other passages in the Word, as in Isaiah:

My well beloved had a vineyard in a horn of the son of oil, which he fenced round and cleared of stones, and planted it with a noble vine, and built a tower in the midst of it (Isa. 5:1–2);

the “vineyard” denotes the spiritual church; the “noble vine,” spiritual good; the “tower built in the midst of it,” the interior things of truth. In like manner also in the Lord’s parable in Matthew:

A man a householder planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen. (Matt. 21:33; Mark 12:1).

[3] In Ezekiel:

The sons of Arvad and thine army were upon thy walls round about, and the Gammadim were in thy towers, they hung their shields upon thy walls round about; these have perfected thy beauty (Ezek. 27:11);

treating of Tyre, by which are signified the knowledges of good and truth, or those who are in these knowledges; the “Gammadim in its towers” denote the knowledges of interior truth.

[4] In Micah:

Jehovah shall reign over them in Mount Zion from now and to eternity; and thou tower of the flock, the hill of the daughter of Zion, unto thee shall it come, and the former kingdom shall return, the kingdom of the daughter of Jerusalem (Micah 4:7–8);

where is described the Lord's celestial kingdom; its inmost which is love to the Lord, by "Mount Zion"; its derivative which is mutual love, by the "hill of the daughter of Zion," which love in the spiritual sense is called charity toward the neighbor; its interior truths of good by the "tower of the flock"; that from this comes the spiritual of the celestial kingdom is signified by the "kingdom of the daughter of Jerusalem." In David:

Let Mount Zion be glad, let the daughters of Judah exult because of thy judgments; encompass ye Zion, and gird it around, count the towers thereof (Ps. 48:11, 12);

where the "towers" denote the interior truths which defend what is of love and charity.

[5] In Luke:

Whosoever doth not bear his cross, and come after me, cannot be my disciple; for which of you, desiring to build a tower, sitteth not down first and counteth the cost, whether he have wherewith to complete it? Or what king, going to make war with another king, doth not first sit down and consult whether he be able with ten thousand to meet him that cometh against him with twenty thousand (Luke 14:27-28, 31, 33);

he who does not know the internal sense of the Word must suppose that the Lord here spoke by comparisons, and that by building a tower and making war nothing further is meant, not knowing that all the comparisons in the Word are significative and representative, and that "to build a tower" is to procure for one's self interior truths, and that "to make war" is to combat from these; for the subject here treated of is the temptations undergone by those who are of the church, and who are here called the Lord's "disciples." These temptations are signified by the "cross" which they must carry; and that they by no means conquer from themselves or from what is their own, but from the Lord is signified by "whosoever renounceth not all that he hath, he cannot be my disciple." Thus do all these things cohere; whereas if the things that are related of the tower and the war are understood only

comparatively, without an interior sense, they do not cohere. From this it is manifest what light there is from the internal sense.

[6] The interiors of those who are in the love of self and the world, thus the falsities from which they combat, and by which they confirm their religiosity, are also expressed in the opposite sense by “towers,” as in Isaiah:

The loftiness of men shall be brought low, and Jehovah Zebaoth shall be exalted above everyone proud and high, and upon everyone that is lifted up, and he shall be humbled; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fortified wall (Isa. 2:11–15);

where the interiors and the exteriors of these loves are described by the “cedars,” “oaks,” “mountains,” “hills,” “tower,” and “wall” (interior falsities by the “tower”), thus also interior things by those which are high, with the difference that they who are in evils and falsities believe themselves high and above others, but they who are in goods and truths believe themselves less and below others (Matt. 20:26, 27; Mark 10:44). Nevertheless goods and truths are described by high things, because in heaven they are nearer the highest, that is, the Lord. Moreover “towers” in the word are predicated of truths, but “mountains” of goods.

4600. *And it came to pass, while Israel abode in this land.* That this signifies when in this state, namely, of good from truth is evident from the signification of “to abide” as being to live, for “to abide” signifies the like as “to dwell,” but with the difference that “to abide” is predicated of truth, and “to dwell” of good (that “to dwell” denotes to be and to live, thus state may be seen above, n. 3384); from the signification of “land” as being the church as to good (n. 566, 662, 1066–1067, 1262, 1413, 1607, 1733, 1850, 2117–2118, 2571, 2928, 3355, 4447, 4535), here as to the good of truth, the state of which (in which Israel now was) is what is signified.

4601. *That Reuben went and lay with Bilhah his father's concubine.* That this signifies the profanation of good by means of faith separate, and that *and Israel heard* signifies that this faith was rejected is evident from the representation of Reuben as being faith in doctrine and in understanding, which is the first thing of the church (see n. 3861, 3866), here this faith separate from charity (of which in what follows); and from the signification of "lying with Bilhah his father's concubine" as being the profanation of good, for "to commit adultery" signifies to pervert or adulterate goods (n. 2466, 2729, 3399), but "to lie with a father's concubine" is to profane them; and from the signification of "Israel heard" as being that this faith was rejected. In the proper sense by Israel's hearing is signified that the spiritual church knew this and assented to it; for by "hearing" is signified hearkening to, and by "Israel" the spiritual church; but that the true church does not assent, will appear from what will be said about Reuben. But in the internal sense is signified that this faith was rejected, for it is not said what Jacob felt and thought about this nefarious deed; nevertheless that he utterly abominated and abhorred it, is manifest from his prophecy respecting Reuben:

Reuben, thou art my firstborn, my strength, and the beginning of my might; excellent in honor, and excellent in power. Unstable as water, thou shalt not excel, who wentest up thy father's bed, then profanedst thou it, he went up my couch (Gen. 49:3, 4);

and from Reuben's being on this account deprived of his birthright (1 Chron. 5:1). Hence it is evident that by "Israel heard" is signified that this faith was rejected. (That "birthright" is the faith of the church may be seen above, n. 352, 2435, 3325.)

[2] The profanation of good is effected by faith separate when the truth of the church and its good are acknowledged and believed, and yet the man lives contrary to them. For with those who separate the things of faith from those of charity in the understanding and thence in life, evil is conjoined with truth and falsity with good; and this conjunction itself is what is called profanation. It is otherwise with those, who, although they know what the truth and good of faith are, still do not at heart believe.

(See what has been said and shown before on profanation, n. 301–303, 571, 582, 593, 1001, 1003, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3489, 3898, 4050, 4289; also that the profanation of good by faith separate was represented by Cain’s killing Abel; by Ham’s being cursed by his father; and by the Egyptians being swallowed up by the Red Sea, n. 3325; and here also by Reuben, n. 3325, 3870).

[3] In order that those who are of the spiritual church could be saved, the Lord miraculously separated their intellectual part from their will part, and bestowed upon the intellectual the power of receiving a new will (n. 863, 875, 895, 927–928, 1023, 1043–1044, 2256, 4328, 4493). When therefore the intellectual apprehends and perceives the good which is of faith, and appropriates it to itself, and yet man’s will (that is, his willing evil) still reigns and commands, there is effected the conjunction of truth and evil, and of good and falsity. This conjunction is profanation, and is meant by eating and drinking unworthily in the holy supper, said of those from whom the good which is there signified by the “body,” and the truth which is there signified by the “blood” cannot be separated, because things which have been conjoined in this manner can never be separated to all eternity, and therefore the deepest hell awaits them. But they who know what the truth and good of faith are, and yet do not at heart believe them (as is the case with most people at the present day), cannot profane them, because the intellectual does not receive them and imbue itself with them.

[4] It is the rejection of this separated faith that is here treated of, because in what presently follows truths and goods are treated of in their genuine order, and directly afterwards their conjunction with the rational or intellectual. The sons of Jacob presently named are truths and goods in genuine order, and Isaac is the rational or intellectual. The coming of Jacob and his sons to Isaac, is in the internal sense this conjunction with the intellectual.

4602. Verses 22–26. And the sons of Jacob were twelve. The sons of Leah, Reuben Jacob’s firstborn, and Simeon, and Levi, and Judah, and

Issachar, and Zebulun. The sons of Rachel, Joseph and Benjamin. And the sons of Bilhah Rachel's handmaid, Dan and Naphtali. And the sons of Zilpah, Leah's handmaid, Gad and Asher. These are the sons of Jacob, who were born to him in Paddan-aram. "And the sons of Jacob were twelve" signifies the state of all things now in the Divine natural; "the sons of Leah" signifies external Divine goods and truths in their order; "Reuben Jacob's firstborn" signifies the good of faith; "and Simeon, and Levi, and Judah, and Issachar, and Zebulun" signifies the essential things of these; "the sons of Rachel, Joseph and Benjamin" signifies interior goods and truths; "and the sons of Bilhah Rachel's handmaid, Dan and Naphtali" signifies subsequent things that are of service to interior goods and truths; "and the sons of Zilpah Leah's handmaid, Gad and Asher" signifies those which are of service to exterior goods and truths; "these are the sons of Jacob, who were born to him in Paddan-aram" signifies their origin and their present state.

4603. *And the sons of Jacob were twelve.* That this signifies the state of all things now in the Divine natural is evident from the representation of Jacob as being the Divine natural (of which often above); and from the signification of "twelve" as being all, and when predicated of the sons of Jacob or of the tribes named from them as being all things of truth and good (see n. 2089, 2129, 2130, 3272, 3858, 3913, 3939). As regards the Lord's natural it has been shown how he made it Divine in himself, for this was represented by Jacob. But the subject here treated of is the conjunction of the Divine natural with the Divine rational, which conjunction is represented by Jacob's coming to Isaac, for Isaac represents the Lord's Divine rational. It is for this reason that all Jacob's sons are enumerated anew, for all things of truth and good must be in the natural before this could be fully conjoined with the rational, because the natural serves the rational as a receptacle, and therefore these are enumerated. Be it known, however, that the sons of Jacob are now named in an order different from that in which they were named before; for the sons of Bilhah and Zilpah, namely, Dan, Naphtali, Gad, and Asher, are in the last place, who nevertheless were born before Issachar, Zebulun, Joseph, and Benjamin. The reason of this is that the order of the truths and goods in the natural when this has been made Divine, is here

treated of; for the order in which these are mentioned is in accordance with the state of the subject that is being treated of (n. 3862, 3926, 3939).

4604. *The sons of Leah.* That this signifies external Divine goods and truths in their order is evident from the representation of Leah as being the affection of external truth (see n. 3793, 3819). Hence her “sons” are the goods and truths represented by Reuben, Simeon, Levi, Judah, Issachar, and Zebulun, of which in what follows.

4605. *Reuben Jacob’s firstborn.* That this signifies the good of faith is evident from the signification of the “firstborn” as being faith (see n. 352, 367, 2435, 3325); and from the representation of Jacob as being the good of natural truth (see n. 4538); and from that of Reuben as being the quality of faith. For “Reuben” in the genuine sense signifies the truth of faith (n. 3861, 3866); but after the truth of faith has been made good, he signifies the good of faith. Moreover, regarded in itself faith is charity, and thus regarded in itself the truth of faith is the good of faith, because faith is impossible except from charity, that is, truth is impossible except from good; and therefore when a man has been regenerated, good is in the first place, or is the firstborn (n. 3325, 3494). Hence it is that by “Reuben Jacob’s firstborn” is here signified the good of faith. The like is signified also in Moses:

Let Reuben live and not die, and it shall be that his numbers are mortal (Deut. 33:6);

the reason why in this passage “Reuben” denotes the good of faith is that he is put in the first place, and Judah in the second, thus in a different order in this prophecy of Moses respecting the sons of Israel from that in the prophecy of Jacob (Gen. 49), for as before said (n. 4603), the order in which they are named is determined in accordance with the state of the subject that is being treated of.

[2] In like manner in John:

I heard the number of the sealed, a hundred and forty-four thousand sealed out of every tribe. Of the tribe of Judah were sealed twelve thousand, of the tribe of Reuben were sealed twelve thousand, of the tribe of Gad were sealed twelve thousand (Rev. 7:4, 5);

here Judah is named in the first place, Reuben in the second, and Gad in the third. These three here constitute the first class, and as the Lord's kingdom is the subject treated of, "Judah" signifies celestial good such as is in the inmost or third heaven, "Reuben" spiritual good which is the same as the good of faith such as is in the second or middle heaven, and "Gad" the good of the natural such as is in the first heaven. But it is otherwise in the prophecy of Deborah and Barak:

The princes in Issachar were with Deborah, and as was Issachar so was Barak; into the valley he was sent at his feet, in the classes of Reuben were great decrees of heart; why dwellest thou between two burdens to hear the hissings of the droves? To the classes of Reuben were great searchings of heart (Judg. 5:15–16);

It is impossible to know the meaning of these words unless it is known what Issachar, Deborah, Barak, and Reuben represent; and what the "princes," the "valley," the "classes," the "decrees of heart," the "two burdens," and the "hissings of the droves" signify; but it is evident that "Reuben" here denotes faith.

4606. And Simeon, and Levi, and Judah, and Issachar, and Zebulun. That these signify the essential things of these, that is, of the external Divine goods and truths is evident from the representation of each one; namely, of Simeon as being in the supreme sense Providence, in the internal sense faith in the will, and in the external sense obedience (see n. 3869–3872); of Levi as being in the supreme sense love and mercy, in the internal sense charity or spiritual love, and in the external sense conjunction (n. 3875, 3877); of Judah as being in the supreme sense the Divine of the Lord's love, in the internal sense the Lord's celestial kingdom, and in the exterior sense that doctrine from the Word which is of the celestial church (n. 3881); of Issachar as being in the supreme sense the Divine good of truth and truth of good, in the internal sense celestial conjugal love, and in the external sense mutual love

(n. 3956, 3957); and from the representation of Zebulun as being in the supreme sense the Lord's Divine itself and his Divine human, in the internal sense the heavenly marriage, and in the external sense conjugal love (n. 3960, 3961). These are the essential things which are in the external Divine goods and truths of the Lord, but no one can unfold how each of these is within them unless he is in heavenly light, for therein these things appear like the answers given in the Urim and Thummim by means of flashings out of light and flame, and a consequent perception from the Lord. For in the Urim and Thummim there were twelve precious stones according to the twelve tribes of Israel.

4607. The sons of Rachel, Joseph and Benjamin. That these signify interior goods and truths is evident from the representation of Rachel as being the affection of interior truth (see n. 3758, 3782, 3793, 3819), hence the "sons of Rachel" are interior goods and truths. The essential things of these are represented by Joseph and Benjamin; by Joseph in the supreme sense the Divine spiritual, in the internal sense the spiritual kingdom, and in the external sense its good (see n. 3969); and by Benjamin the Divine spiritual of the celestial (n. 3969, 4592). These essential things are within interior goods and truths.

4608. And the sons of Bilhah, Rachel's handmaid, Dan and Naphtali. That these signify subsequent things that are of service to interior goods and truths is evident from the representation of Bilhah Rachel's handmaid as being the subsequent affection that is of service as a means to the affection of interior truth (see n. 3849). Moreover, a "handmaid" denotes a means that serves for conjunction (n. 3913, 3917, 3931), and her "sons" denote such means. By subsequent goods and truths are meant those goods and truths that do not enter in immediately, but which are derived from such as do, and are adjoined to them as handmaids, and which also mediate and promote. Their essential things are represented by Dan and Naphtali; by Dan in the supreme sense the Lord's righteousness and mercy, in the internal sense the holy of faith, and in the external sense the good of life (n. 3921, 3923); and by Naphtali, in the supreme sense his own power, in the internal sense temptation in which there is victory, and in the external sense

resistance from the natural man (n. 3927, 3928). These are the essential things of the means that are of service to interior goods and truths.

4609. And the sons of Zilpah Leah's handmaid, Gad and Asher. That this signifies those which are of service to exterior goods and truths is evident from the representation of Zilpah Leah's handmaid as being the subsequent affection that is of service as a means to the affection of exterior truth (see n. 3835). A "handmaid" denotes a means that is of service for conjunction (as just above, n. 4608), and her "sons" denote such means, the essential things of which are represented by Gad and Asher; by Gad in the supreme sense omnipotence and omniscience, in the internal sense the good of faith, and in the external sense works (n. 3934); by Asher in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affection (n. 3938, 3939). These are the things which the enumeration of the sons of Jacob at this time involves; but how they cohere together and one follows another, and one is contained within another, cannot be seen in the light of the world unless it is enlightened by the light of heaven. Yet the things which then appear are still such as not to fall into words, for human words are from ideas formed from the things which are in the light of the world. The ideas which are from the light of heaven transcend these to such a degree that they cannot be expressed, but only to some extent thought of by those to whom it has been given to withdraw their mind from things of sense.

4610. These are the sons of Jacob, who were born to him in Paddan-aram. That this signifies their origin and their present state is evident from what has already been said of the sons of Jacob both in general and specifically, namely, that by them are signified all things in the Lord's Divine natural in general (n. 4603), insomuch that all these things taken together are now "Jacob." Their origin is signified by their being born in Paddan-aram, or from the knowledges of truth and good, for these are signified by "Paddan-aram" (n. 3664, 3680). As all of these taken together are now "Jacob," it is therefore said in the original language, "who was born

to him,” in the singular. In what now follows the subject treated of is the conjunction of the Divine natural with the Divine rational. This conjunction is represented by Jacob’s coming to Isaac his father.

4611. Verses 27–29. *And Jacob came unto Isaac his father to Mamre Kiriath-arba, this is Hebron, where Abraham and Isaac sojourned. And the days of Isaac were a hundred years and eighty years. And Isaac expired and died and was gathered unto his peoples, old and sated of days; and Esau and Jacob his sons buried him.* “And Jacob came unto Isaac his father” signifies now the Divine rational with which it was conjoined; “to Mamre Kiriath-arba” signifies its state; “this is Hebron” signifies the state when they were conjoined; “where Abraham and Isaac sojourned” signifies Divine life together; “and the days of Isaac were” signifies the state of the Divine rational at this time; “a hundred years and eighty years” signifies the quality of the state; “and Isaac expired, and died” signifies resuscitation in the Divine natural; “and was gathered unto his peoples” signifies that it was now among the things which are of the Divine natural; “old and sated of days” signifies newness of life; “and Esau and Jacob his sons buried him” signifies that it rose again in the good and the good of truth of the natural.

4612. *And Jacob came unto Isaac his father.* That this signifies now the Divine rational with which it was conjoined is evident from the representation of Jacob as being the Divine natural in the state treated of just above (see n. 4604–4610); and from the representation of Isaac as being the Divine rational (see n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210). Conjunction is signified by his coming to him. In what follows, down to the end of the chapter, the subject treated of is the conjunction of the natural with the rational; and therefore in what immediately precedes, the quality of the natural has been described, in that it contained within it all things of good and truth, and this quality of the natural is signified by the twelve sons of Jacob, for as we have seen, each one of them represents some general of truth and good.

[2] As regards the conjunction of the natural and the rational treated of in the following verses, be it known that the rational receives truths and goods sooner and more easily than the natural (n. 3286, 3288, 3321, 3368, 3498, 3513). For the rational is purer and more perfect than the natural, because it is interior or higher, and viewed in itself it is in the light of heaven, to which it is adapted. This is the reason why the rational receives the things of this light (namely, truths and goods, or what is the same, the things of intelligence and wisdom), sooner and more easily than the natural. But the natural is grosser and more imperfect, because it is exterior or lower, and viewed in itself it is in the light of the world; which light has nothing of intelligence and wisdom within it except insofar as it receives it through the rational from the light of heaven. The influx of which the learned of the present day speak is nothing else.

[3] But with the natural the case is this: From the earliest infancy and childhood the natural receives its quality from the things which flow in from the world through the external senses, and by and from these the man acquires an intellectual. But as he is then in the delights of the love of self and of the world, and consequently in yearnings, both from inheritance and from actual life, the intellectual which he then acquires is filled with such things, and whatever favors his delights he then regards as goods and truths, and the result is that the order of the goods and truths in the natural is inverted, or is opposite to heavenly order. When the man is in this state, the light of heaven does indeed flow in through the rational, for it is from this that he has the ability to think, to reason, to speak, and to act becomingly and as a good citizen in the outward form; but still the things which are of light, and that conduce to his eternal happiness, are not in the natural, because the delights which rule there are repugnant to them, for the delights of the love of self and of the world are in themselves diametrically opposite to the delights of the love of the neighbor, and consequently to those of love to the Lord. The man may indeed know the things of light or of heaven, but he cannot be affected with them, except insofar as they conduce to his winning honors and gaining wealth, and thus except insofar as they favor the delights of the love of self and of the world.

[4] From this it may appear that the order in the natural is wholly inverted, or opposite to heavenly order, and therefore when the light of heaven flows in through the rational into the natural, it must needs be either reflected back, or suffocated, or perverted. Hence then it is that the natural must be regenerated before it can be conjoined with the rational. For when the natural has been regenerated, the things which flow in from the Lord through heaven, thus through the rational into the natural, are received, because they agree. For the natural is nothing else than a receptacle of good and truth from the rational, or through the rational from the Lord. By the natural is meant the external man, which is also called the natural man, and by the rational is meant the internal man. These things have been premised in order that it may be known how the case is with what follows, in which the subject treated of is the conjunction of the natural with the rational.

4613. *To Mamre Kiriath-arba.* That this signifies its state is evident from the signification of “Mamre” as being the quality and quantity of that to which it is adjoined (see n. 2970); and from the signification of “Kiriath-arba” as being the church as to truth (n. 2909), thus truth. Hence by “Mamre Kiriath-arba” is signified the state of the natural as to truth, and by “Hebron” its state as to good, of which below.

4614. *This is Hebron.* That this signifies the state when they were conjoined is evident from the signification of “Hebron” as being the good of the church (see n. 2909), here the Divine good of the Lord’s Divine natural; for those things which in the internal sense signify something of the church, in the supreme sense signify something of the Lord’s Divine, for the reason that all that which makes the church is from the Lord. That “Hebron” signifies the state when they were conjoined (namely, the rational and the natural) is because Isaac was there, by whom is represented the Lord’s Divine rational; and Jacob came thither, by whom is represented his Divine natural, and by his coming thither is signified conjunction (n. 4612). It is said, “Mamre Kiriath-arba, this is Hebron,” because the Divine natural is conjoined with the good of the rational by means of good, for Isaac represents the

Lord's Divine rational as to good (n. 3012, 3194, 3210), whereas Rebekah represents it as to truth (see n. 3012, 3013, 3077), and Rebekah is not here mentioned.

4615. *Where Abraham and Isaac sojourned.* That this signifies Divine life together is evident from the signification of "sojourning" as being life (see n. 1463, 2025); and from the representation of Abraham as being the Lord's Divine itself (n. 1989, 2011, 3245, 3251, 3439, 3703, 4206, 4207); and from the representation of Isaac as being his Divine rational (n. 1893, 2066, 2072, 2083, 2630, 2774, 3012, 3194, 3210, 4180). As the conjunction of the Divine natural with the Divine rational is the subject here treated of, Abraham and Isaac are named, and it is said that they "sojourned" there, in order that Divine life together may be signified, that is, together with the Divine natural, which is "Jacob." And because the Divine itself, the Divine rational, and the Divine natural are one in the Lord, it is therefore said, "where also Abraham and Isaac sojourned" [*peregrinatus*] in the singular, and not [*peregrinati*] in the plural.

4616. *And the days of Isaac were.* That this signifies the state of the Divine rational at this time is evident from the signification of "days" as being states (see n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the representation of Isaac as being the Divine rational (see just above, n. 4615).

4617. *A hundred years and eighty years.* That this signifies the quality of the state may be seen from the fact that all numbers in the Word signify things (see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495); thus a "hundred years and eighty years" signify the quality of the thing, or the quality of the state which is treated of. That a "hundred" denotes a full state may be seen above (n. 2636), and "eighty," temptation (see n. 1963), here, by means of temptations; besides other things which cannot be known. For numbers have their signification from the more simple numbers from which they arise by multiplication, as this number from twelve and fifteen, and also from others still more simple.

4618. *And Isaac expired and died.* That this signifies resuscitation in the Divine natural is evident from the signification of “expiring and dying” as being resuscitation (see n. 3326, 3498, 3505) For when it is related in the Word that anyone “died,” the signification in the internal sense is the last of him and something new in another, thus continuation, as when it is related of the kings of Judah and Israel that they “died,” or of the high priests that they “died,” in the internal sense this denotes the end of the representation by them, and the continuation of it in another, thus resuscitation. Moreover they who are in the other life, and are with man when these things are being read, do not receive any idea of death, because there they do not know anything about dying. Hence instead of this they perceive continuance in another. Moreover, when man dies, he dies only as to his bodily part, which had served him for uses on earth, and continues his life as to his spirit in a world where bodily things are no longer of any use.

[2] The reason why by Isaac’s expiring and dying is signified resuscitation in the Divine natural is that the rational has no life unless the natural corresponds to it (n. 3493, 3620, 3623). It is the same as with the sight of the eye—unless this has objects outside of itself which it sees, it perishes; and it is the same with the other senses. The case is also the same if the objects are altogether contrary, for these induce death; and it is the same as with the vein of a spring whose waters have no outflow, causing the spring to be choked. And it is the same also with the rational—unless there is reception of its light in the natural, its sight perishes, for the knowledges in the natural are the objects of sight to the rational; and if these objects are contrary to the light, that is, to the intelligence of truth and the wisdom of good, the sight of the rational also perishes, for it cannot flow into things contrary to itself. Hence it is that with those who are in evils and falsities the rational is closed, so that no communication with heaven is open through it except only as it were through chinks, in order that there may be the capacity of thinking, of reasoning, and of speaking. Consequently, in order that the natural may be conjoined with the rational, it must be prepared for the reception of it, which is effected by the Lord by means of regeneration; and then, when it is conjoined, the rational lives in the natural; for as before said the

rational sees its objects in the natural, just as does the sight of the eye in the objects of the world.

[3] The rational has indeed a life in itself that is distinct from the life of the natural; but still the rational is in the natural like a man in his house, or like the soul in its body. The case is also the same with the heavens. The inmost or third heaven does indeed live distinct from the heavens which are below it, and yet unless there were a reception in the second or middle heaven, its wisdom would be dissipated. In like manner unless there were reception of the light and intelligence of this heaven in the lowest or first heaven, and of this finally in man's natural, the intelligence of these heavens also would be dissipated, unless it were provided by the Lord that there should be reception elsewhere. Therefore the heavens have been so formed by the Lord that the one serves the other for reception; and finally man as to his natural and sensuous serves for the lowest reception, for herein the Divine is in the ultimate of order, and passes into the world. If therefore the ultimate agrees or corresponds with the things that are prior, the prior things are then together in the ultimate; for the things which are ultimate are receptacles of those which are prior to themselves, and therein all the successives are together. Hence it is evident what is meant by resuscitation in the Divine natural.

4619. *And was gathered unto his peoples.* That this signifies that it was now among the things which are of the Divine natural is evident from the signification of "being gathered unto his peoples" as being, in regard to representatives, that this one is treated of no longer (see n. 3255, 3276); thus here that it is among the things which are of the Divine natural (as follows from what has been said just above, n. 4618). When anyone died the ancients said that "he was gathered to his peoples," and thereby meant in the proximate sense that he was among his own in the other life. For during his bodily life every man is as to his spirit in company with spirits and angels, and also comes among the same after death (n. 1277, 2379). This is what was meant by the "peoples" to whom he is gathered. But in the internal sense of the Word, where the goods and truths of the church or of the Lord's kingdom are treated of, by "being

gathered to one's people" is signified to be among the truths and goods which agree or correspond. All the heavenly societies are in truths and goods, but as the truths and goods there are related as by the relationships and connections of earth, with every shade of difference (n. 685, 917, 3815, 4121), therefore their "peoples" are the truths in which are the concordant societies, or the societies which are in these truths. (That "peoples" denote truths, see n. 1259, 1260, 2928, 3295, 3581.)

4620. *Old and sated of days.* That this signifies newness of life is evident from the signification of "old" as being the putting off of a former state and the putting on of a new one (see n. 2198, 3016, 3254, 3492), here therefore newness of life; and from the signification of "sated of days" as being a full state.

4621. *And Esau and Jacob his sons buried him.* That this signifies that it rose again in the good and good of truth of the natural is evident from the signification of "being buried" as being resurrection (see n. 2916, 2917), and as being a state of representation resuscitated in another (n. 3256); from the representation of Esau as being the Lord's Divine natural as to good (n. 3302, 3576, 4241); and from the representation of Jacob as being the Lord's Divine natural as to the good of truth (n. 4273, 4337, 4538). From all this and from what was said above (n. 4618) it is manifest that by Esau and Jacob his sons burying him is signified that it rose again in the good and good of truth of the natural. That "being buried" is in the internal sense rising again is because when the body has died the soul rises again. Hence when "burial" is mentioned in the Word the angels do not think of the body which is cast off, but of the soul which rises again; for they are in spiritual ideas, thus in the things that belong to life; and therefore all things that belong to death in the natural world signify such things as belong to life in the spiritual world.

CONTINUATION CONCERNING
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE OF ODOR AND
OF THE NOSTRILS THEREWITH

4622. The dwellings of the blessed in the other life are of many kinds, and are constructed with such art as to be as it were embodiments of the very art of architecture, or to come straight from the art itself. (On this subject see what has already been related from experience, n. 1116, 1626–1630.) These dwellings appear not only to the sight, but also to the touch, for all things there are adapted to the sensations of spirits and angels, and hence are such as do not come to bodily sense like that of man, but to that possessed by those who are there. I know that this is incredible to many, but this is because nothing is believed which cannot be seen by the bodily eyes and felt with the hands of flesh. For this reason the man of this day, whose interiors are closed, knows nothing of the things which exist in the spiritual world or in heaven. He does indeed say from the Word and from doctrine that there is a heaven, and that the angels who are there are in joy and in glory, but he knows no more about the matter. How the case is there he would indeed like to know, but when told he still believes nothing, because at heart he denies the existence of such things, and his desire to know about them is prompted solely by his curiosity from doctrine, and not by any delight grounded in faith. They who are not in faith also deny at heart; but they who believe get ideas from various sources about heaven and its joy and glory, each person from such things as are of his own knowledge and intelligence, and the simple from the things of bodily sensation.

[2] Nevertheless most people do not apprehend that spirits and angels enjoy sensations much more exquisite than those of men in this world, namely, sight, hearing, smell, something analogous to

taste, and touch; and especially the delights of the affections. If men would only believe that their interior essence is the spirit, and that the body and its sensations and members are adapted to uses in this world merely, and that the spirit and its sensations and organs are adapted to uses in the other life, then from themselves and almost of their own accord they would come into ideas about the state of their spirit after death; for they would reflect that the spirit must be the man himself who thinks, and who desires, longs for things, and is affected with them; and further that all the power of sensation which appears in the body belongs properly to the spirit, and to the body merely by influx; and they would afterwards confirm themselves in this idea by many considerations, and in this way would at last take more delight in the things of their spirit than in those of their body.

[3] It is also a real fact that it is not man's body which sees, hears, smells, and feels, but his spirit; and therefore when the spirit is divested of the body, it is in its own sensations, the same as when it was in the body, only now far more exquisite; for the things of the body, being comparatively gross, had rendered the sensations obtuse, and this the more because the man had immersed them in earthly and worldly things. This I can aver—that a spirit has much more exquisite sight than a man in the body, and also much more exquisite hearing, and, astonishing to say, the sense of smell, and especially the sense of touch; for spirits see one another, hear one another, and touch one another. Moreover, anyone who believes in the life after death might infer that this is the case from the fact that no life is possible without sensation, and that the quality of the life is according to the quality of the sensation, nay, that the intellectual faculty is nothing but an exquisite sense of interior things, and the higher intellectual of spiritual things; and it is from this that the things of the intellectual and its perceptions are called internal senses.

[4] As regards man's power of sensation immediately after death the case is this: As soon as a man dies and all things of his body grow cold, he is raised up into life, and at the same time into a state of all sensations; insomuch that at first he scarcely knows but that

he is still in the body, for the sensations he then enjoys lead him so to believe. But when he observes that he has more exquisite sensations, and especially when he begins to speak with other spirits, it dawns upon him that he is in the other life, and that the death of his body has been the continuation of the life of his spirit. I have spoken with two of my acquaintances on the day of their burial, and with one who through my eyes saw his coffin and his bier; and as this man enjoyed all the sensation he had in this world, he spoke to me about the burial rites while I was following in his funeral procession, and also about his body, saying that they should throw that away because he himself was alive.

[5] Be it known, however, that they who are in the other life can see nothing whatever in this world through the eyes of any man; but that their being able to do so through mine was because I am in the spirit with them and at the same time in the body with those who are in the world (see also n. 1880). And be it further known that I did not see with my bodily eyes those with whom I have spoken in the other life, but with the eyes of my spirit; and yet I saw them as clearly, and sometimes more clearly, than with the eyes of the body; for of the Lord's Divine mercy the senses of my spirit have been opened.

[6] But I am aware that what I have so far said will not be believed by those who are immersed in bodily, earthly, and worldly things (that is, by those of them who have such things as their end), for such people apprehend no other things than those which are dissipated by death. I am also well aware that those will not believe who have thought much and investigated much about the soul, and who have not at the same time comprehended that the soul of man is his spirit, and that his spirit is the man himself who is living in the body; for such persons could have no other notion about the soul than as of a thinking principle, whether of flame or of ether, that acts solely into the organic forms of the body, and not into those purer forms which are of the spirit in the body; thus that the soul is such a thing as must be dissipated together with the body. And this is especially the case with those who have confirmed

themselves in such things by views that are inflated with a persuasion of their own preeminent wisdom.

4623. But be it known that the life of sense with spirits is twofold, namely, real and not real. The one is distinguished from the other by the fact that everything is real which appears to those who are in heaven, whereas everything is unreal which appears to those who are in hell. For whatever comes from the Divine (that is, from the Lord) is real, because it comes from the very being of things, and from life in itself, but whatever comes from a spirit's own is not real, because it does not come from the being of things, nor from life in itself. They who are in the affection of good and truth are in the Lord's life, thus in real life, for the Lord is present in good and truth through the affection; but they who are in evil and falsity through the affection, are in the life of what is their own, thus in a life not real, for the Lord is not present in evil and falsity. The real is distinguished from the not real in this—that the real is actually such as it appears, and that the not real is actually not such as it appears.

[2] They who are in hell have sensations equally with others, and are not aware but that everything is really or actually just as it appears to their senses; and yet when they are looked at by the angels, the same things appear as phantasms, and disappear, and they themselves do not appear as men, but as monsters. It has also been given me to speak with them on this subject, and some of them said that they believe things to be real because they see and touch them, adding that sense cannot deceive. But it was given me to reply that no matter how real these things may appear to them, they nevertheless are not real, and this because they themselves are in things contrary or opposite to the Divine, namely, in evils and falsities, and moreover are themselves nothing but fantasies insofar as their thoughts are concerned, to the extent that they are in yearnings of evil and persuasions of falsity; and to see anything from fantasies is to see things that are real as not real, and things that are not real as real; and that unless it were given them of the Lord's Divine mercy to have their senses affected in this manner, they would have no sensitive life, consequently no life at all,

because that which is sensitive constitutes the whole of life. To adduce all my experience on these subjects would be to fill many pages.

[3] Therefore when you enter the other life beware of being deceived, for evil spirits know how to conjure up illusions of many kinds before those who come fresh from the world, and if they cannot deceive them, they nevertheless thereby endeavor to persuade them that nothing is real, but that all things are ideal, even those which are in heaven.

4624. But with regard to the correspondence with the grand man of the sense of smell and consequently of the nostrils, those persons belong to this province who are in general perception, so that they may be called "perceptions." To these correspond the sense of smell and its organ. Hence also it is that to smell, to scent, to be quick-scented, and also the nose, are in common speech predicated of those who make a close conjecture, and also of those who perceive; for the interiors of the words of man's speech derive many things from correspondence with the grand man, because in respect to his spirit man is in society with spirits, while in respect to his body he is in society with men.

4625. But the societies of which the whole heaven (that is, the grand man) consists are very numerous, and are more or less universal. The more universal are those to which an entire member, organ, or viscus, corresponds; and the less universal are those to which their parts, or parts of parts, correspond. Every society is an image of the whole, for that which is unanimous is composed of so many images of itself. As the more universal societies are images of the grand man, they have within them particular societies which correspond in a similar manner. I have sometimes spoken with those who in the society into which I was sent belonged to the province of the lungs, of the heart, the face, the tongue, the ear, the eye, and also with those who belonged to the province of the nostrils, from which last it was also given me to know their character, namely, that they are perceptions, for they had a general perception of whatever happened in the society, but not so much in

particular as have those who are in the province of the eye, for the latter discriminate and view those things which are matters of perception. It was further given me to observe that the perceptive power of the former varies in accordance with the general changes of state in the society in which they are.

4626. When any spirit is approaching, even when he is far away and hidden from view, his presence (when the Lord gives permission) is perceived from a certain spiritual sphere; and from this is known the quality of his life, of his affection, and of his faith. Angelic spirits, who are in a more exquisite perception, thereby know innumerable things respecting the state of his life and faith, as I have often witnessed. When it pleases the Lord these spheres are turned into odors, and the very odor is plainly smelt. The reason why these spheres are turned into odors is that odor corresponds to perception, and because perception is as it were spiritual odor, from which also odor descends. (But see what has already been adduced from experience on these subjects; concerning spheres, n. 1048, 1053, 1316, 1504–1519, 1695, 2401, 2489, 4464, concerning perception, n. 483, 495, 503, 521, 536, 1383–1384, 1388, 1391, 1397–1398, 1504, 1640, and concerning the consequent odors, n. 1514, 1517–1519, 1631, 3577.)

4627. Those, however, who relate to the interiors of the nostrils are in a more perfect state of perception than those (just treated of) who relate to their exteriors. Concerning the former I may give the following account. I saw as it were a bath, with long seats or benches, and from it heat exhaled. A woman appeared there who soon vanished into a blackish cloud and I heard little children saying that they did not desire to be there. Soon afterwards I observed some angelic choirs, who were sent to me for the purpose of averting the endeavors of certain evil spirits; and then suddenly above the forehead there appeared little apertures, greater or less, through which a beautiful yellow light was shining; and in this light within the apertures I saw some women in a snowy radiance. There afterwards again appeared little apertures in a different arrangement, through which the women within were looking out;

and again other little apertures through which the light did not so freely pass.

[2] Finally I observed a bright white light, and was told that here were the abodes of those women who constitute the province of the internal nostrils (for they were of the female sex); and that the clear-sightedness of perception of those who are there is represented in the world of spirits by such apertures. For the spiritual things in heaven are represented in the world of spirits by natural things, or rather by such things as are similar to those which are natural. It was afterwards given me to speak with them, and they said that through these representative apertures they can see with exactness what is being done below, and that the apertures appear turned to those societies which they are occupied in observing. And as they were then turned to me, they said that they could observe all the ideas of my thought, and also those of the people around me. They said moreover that they did not merely observe the ideas, but also saw them represented in many ways, as for instance those of the affection of good by correspondent little flames, and those of the affection of truth by variations of light. They added that they saw certain angelic societies with me, and their thoughts represented by objects of many colors, by crimson dyes such as we see on painted curtains, and also by the colors of the rainbow on a darker ground, and they said that they thus perceived those angelic societies to be of the province of the eye.

[3] Afterwards other spirits were seen who were cast down from thence and scattered about hither and thither, of whom they said that they were such as had insinuated themselves among them for the purpose of observing something, and of seeing what was going on below, but with an insidious purpose. This casting down was observed whenever angelic choirs approached and entered into conversation with me. As regards those who were cast down, they said that they relate to the mucus of the nostrils, and that they are dull and stupid, and also devoid of conscience, thus altogether devoid of interior perception. The woman who was seen (as mentioned above) signified such female ensnarers. With these also it was given me to speak, and they expressed their surprise at

anyone's having conscience, being quite ignorant of what conscience is; and when I said that it is an interior perception of what is good and true, and that to act contrary to it causes anxiety, this they did not understand. Such are those who correspond to the mucus which infests the nostrils and is therefore ejected.

[4] There was afterwards shown me the kind of light in which those live who relate to the interiors of the nostrils. It was a light beautifully varied with veins of golden flame and silver light, the affections of good being represented therein by the veins of golden flame, and the affections of truth by the veins of silver light. I was also shown that they have apertures opening at the side, through which they see as it were a sky with stars in the blue, and I was told that in their chambers there is a light so great as to immeasurably surpass the noonday light of this world. I was further told that the heat there is like that of early summer on earth, and also that these angels of the female sex are accompanied by little children of some years who are unwilling to stay when the female ensnarers (or mucuses) arrive. Numberless such representatives appear in the world of spirits; but these were representative of the perceptions in which are those female angels who correspond to the sense of smell in the interiors of the nostrils.

4628. With regard further to the odors into which the spheres of perceptions are turned, they are smelt as plainly as are odors on earth, but do not reach the sense of the man whose interiors are closed; for they flow in by an internal, and not by an external, way. These odors are from a twofold origin—the perception of good and the perception of evil; those from the perception of good are as intensely sweet as though they exhaled from the fragrant flowers of a garden and other fragrant things, and are inexpressibly pleasant and various, and the angels of heaven are in the spheres of such odors; whereas the odors which are from the perception of evil are as intensely repulsive as are the stench and putrid smells from stinking waters, excrements, and carcasses, or the filthy smell from mice and bedbugs. In the spheres of such stench are they who are in hell, and wonderful to say they who are in them do not perceive their offensiveness, nay the stench is delightful to them, and

when they are in them, they are in the sphere of their delights. But when hell is opened, and the exhalation from it reaches good spirits, these are seized with horror and distress, like those in the world who encounter the sphere of such stenches.

4629. To adduce all my experience in connection with the spheres of perceptions being turned into odors would be to fill a volume. See what has been related of them above, n. 1514, 1517–1519, 1631, 3577, to which I may just add that I once perceived the general thought of many spirits concerning the Lord's being born a man, and I observed that it consisted of mere objections; for what spirits think, both in general and in particular, is plainly perceived by others. The odor of that sphere was perceived as like that of stinking water, and of water defiled with filth.

4630. A certain person was present unseen over my head. I knew he was there by the stench, which was like that of rotten teeth, and I afterwards noticed a smell like that from burning horn or bone. Then there came a great crowd of such persons that rose up like a cloud from below not far from the back, and as these also were unseen, I conjectured that they were subtle, and yet evil; but I was told that these were invisible where there is a spiritual sphere, but visible where there is a natural sphere. For those who are so natural as not to think at all about spiritual things, nor to believe in the existence of hell or of heaven, and yet are subtle in their transactions, are such as these, and are called "the invisible natural," being sometimes made manifest to others by their stench, as described above.

4631. Two or three times also a cadaverous odor breathed upon me; and when I inquired from whom it came, I was informed that it came from a hell where are foul robbers and assassins and those who perpetrate crimes with gross deceit. Sometimes also I have noticed an excrementitious odor, and when I inquired whence it came, I was told that it was from a hell where there are adulterers. And when an excrementitious odor was mingled with a cadaverous

one, I was told that it was from a hell where there are adulterers who are also cruel; and so on.

4632. Once when I was thinking about the rule of the soul in the body, and about the influx of the will into the actions, I noticed that those who are in an excrementitious hell that was then a little open, thought of nothing but the control of the soul over the anus, and of the influx of the will into the protrusion of the excrements, which showed in what kind of a sphere of perception and thence of stench they were. A similar thing took place when I was thinking about conjugal love, in that those who are in the hell of adulterers then thought of nothing but filthy practices and infamous acts such as are connected with adultery. And when I thought about sincerity, I noticed that the deceitful thought of nothing but deceitful crimes.

4633. From what has now been said on the subject of perceptions and odors, it is manifest that in the other life everyone's life, and consequently everyone's affection, is in plain view; and therefore anyone who believes that his previous character, and the consequent quality of his life, is unknown there or that he can there hide his disposition as in this world is much mis taken. Moreover, not only are those things seen there which a man has known about himself, but also those which he has not known, namely, such things as by frequent practice he has at last immersed in the delights of life, so as to cause them to disappear from his sight and reflection. The very ends of his thought, of his speech, and of his actions, which from a like cause have become hidden from him, are most plainly perceived in heaven, for heaven is in the sphere and perception of ends.

4634. A continuation concerning correspondence with the grand man will be found at the end of the following chapter, and there concerning the correspondence therewith of the hearing and of the ears.

Genesis 36

THE LAST JUDGMENT

4635. As in prefatory remarks to preceding chapters of Genesis there have been unfolded the Lord's predictions in Matthew 24 concerning the last time of the church, and as the same predictions are continued in Matthew 25, I may unfold these also in respect to the internal sense. These predictions as given in their order in the letter are as follows:

Then shall the kingdom of the heavens be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were prudent, but five were foolish. They that were foolish, when they took their lamps, took no oil with them; but the prudent took oil in their vessels with their lamps. And while the bridegroom tarried, they all slumbered and slept. But at midnight a cry was made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps. But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out. But the prudent answered, saying, Perchance there will not be enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the wedding, and the door was shut. Afterward came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour wherein the son of man cometh (Matt. 25:1–13).

4636. That by this parable the Lord described his own coming is evident from the particulars, and from the end, where he says, "Watch therefore, for ye know not the day nor the hour wherein the son of man cometh," as he also says in the foregoing chapter [Matt. 24], where he is speaking expressly of his coming: "Watch therefore, for ye know not what hour your Lord cometh" (Matt. 24:42). That his "coming" is the consummation of the age, or the last time of the church, has been shown before.

4637. It is very evident that each and all things the Lord spoke in parables are representative and significative of the spiritual and celestial things of his kingdom, and in the highest sense, of the Divine things with him; and therefore the man who does not know this must suppose that the Lord's parables have no more in them than ordinary comparisons. Such must be the case with the parable of the ten virgins unless it is known what is signified in the internal sense by the virgins, and also by ten and five, and by the lamps, the vessels, and the oil, and by them that sell, the wedding, and all the rest; and the same with all the other parables. The things which the Lord spoke in these parables appear in the outward form like ordinary comparisons; but in their inward form they are of such a nature as to fill the universal heaven. For there is an internal sense in every particular, which is of such a nature that its spiritual and celestial diffuses itself through the heavens in every direction like light and flame. This sense is quite uplifted above the sense of the letter, and flows from the several expressions, and from the several words, nay, from every jot. But what this parable involves in the internal sense will appear from what follows.

4638. Then shall the kingdom of the heavens be likened unto ten virgins.

This signifies the last period of the old church and the first of the new. The church is the Lord's kingdom on earth. The "ten virgins" are all who are in the church, namely, both those who are in good and truth, and those who are in evil and falsity. "Ten" in the internal sense denotes remains, and also fullness, thus all; and "virgins" denote those who are in the church, as also elsewhere in the Word.

[2] Who took their lamps;

signifies spiritual things in which is the celestial, or truths in which there is good, or what is the same, faith in which there is charity toward the neighbor, and charity in which there is love to the Lord; for "oil" is the good of love, as shown hereafter. But lamps in which there is no oil denote the same in which there is no good.

[3] And went forth to meet the bridegroom;

signifies their reception.

And five of them were prudent, but five were foolish;

signifies a part of them in truths in which there is good, and a part of them in truths in which is no good. The former are the “prudent,” and the latter the “foolish.” In the internal sense “five” denotes some, here therefore a part of them.

They that were foolish, when they took their lamps, took no oil with them;

signifies not having the good of charity in their truths; for in the internal sense “oil” denotes the good of charity and of love.

But the prudent took oil in their vessels with their lamps;

signifies that they had the good of charity and of love in their truths; their “vessels” are the doctrinal things of faith.

[4] And while the bridegroom tarried, they all slumbered and slept;

signifies delay, and hence doubt. To “slumber” in the internal sense is to grow sluggish from the delay in the things of the church, and to “sleep” is to cherish doubt—the prudent, a doubt in which there is affirmation; the foolish, a doubt in which there is negation.

But at midnight a cry was made;

signifies the time which is the last of the old church and the first of the new. This time is what is called “night” in the Word, when the state of the church is treated of. The “cry” denotes a change.

Behold the bridegroom cometh, go ye out to meet him;

signifies the same as the judgment, namely, acceptance and rejection.

[5] Then all those virgins arose, and trimmed their lamps;

signifies preparation of all; for those who are in truths in which there is no good are equally in the belief of being accepted as are those who are in truths in which there is good, for they suppose that faith alone saves, not knowing that there is no faith where there is no charity.

But the foolish said unto the prudent, Give us of your oil, for our lamps are gone out;

signifies that they desire good to be communicated by others to their empty truths, or to their destitute faith. For in the other life all spiritual and celestial things are mutually communicated, but only through good.

[6] But the prudent answered, saying, Perchance there will not be enough for us and you;

signifies that it cannot be communicated, because the little of truth that they had would be taken away from them. For as to the communication of good in the other life to those who are in truths without good, these as it were take away good from those who have it, and appropriate it to themselves, and do not communicate it to others, but defile it; for which reason no communication of good to them is possible. These spirits will be described from experience at the end of the next chapter [Gen. 37].

[7] But go ye rather to them that sell, and buy for yourselves;

signifies the good of merit. They who boast of this are “they that sell.” Moreover, in the other life they who are in truth in which there is no good, above all others make a merit of all they have done which appeared good in the outward form, although in the inward form it was evil, according to what the Lord says in Matthew:

“Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name have cast out demons, and in thy name done many mighty works? But then will I confess unto them, I know you not; depart from me, ye workers of iniquity” (Matt. 7:22, 23).

And in Luke:

“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 shall answer and 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, I tell you I know you not whence ye are, depart from me all ye workers of iniquity” (Luke 13:26, 27).

Such are those who are here meant by the foolish virgins, and the like is therefore said of them in these words: “they also came, saying, Lord, lord, open to us; but he answered and said, Verily I say unto you, I know you not.”

[8] And while they went away to buy, the bridegroom came.

This signifies their too late application.

And they that were ready went in with him to the wedding;

signifies that they who were in good and thence in truth were received into heaven. Heaven is likened to a wedding from the heavenly marriage, which is the marriage of good and truth; and the Lord is likened to the bridegroom, because they are then conjoined with him; and hence the church is called the bride.

And the door was shut;

signifies that others cannot enter.

[9] Afterward came also the other virgins, saying, Lord, lord, open to us;

signifies that they desire to enter from faith alone without charity, and from works in which there is not the Lord's life, but the life of self.

But he answered and said, Verily I say unto you, I know you not;

signifies rejection. His not knowing them means in the internal sense that they were not in any charity toward the neighbor and thereby in conjunction with the Lord. They who are not in conjunction are said not to be known.

[10] Watch therefore, for ye know not the day nor the hour wherein the son of man cometh;

signifies an assiduous application of life in accordance with the precepts of faith, which is "to watch." The time of acceptance, which is unknown to man, and the state are signified by their not knowing the day nor the hour in which the son of man is to come. Elsewhere also in Matthew he who is in good, that is, he who acts according to the precepts, is called "prudent"; and he who is in knowledges of truth and does them not is called "foolish":

Everyone that heareth my words and doeth them, I will liken him unto a prudent man; and everyone that heareth my words and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26).

GENESIS 36

1. *And these are the births of Esau; he is Edom.*
2. *Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite;*
3. *And Basemath the daughter of Ishmael, the sister of Nebaioth.*
4. *And Adah bare to Esau Eliphaz; and Basemath bare Reuel;*
5. *And Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau that were born unto him in the land of Canaan.*
6. *And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his*

purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother.

7. For their substance was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions.

8. And Esau dwelt in Mount Seir; Esau he is Edom.

9. And these are the births of Esau the father of Edom in Mount Seir:

10. These are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.

11. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek: these are the sons of Adah Esau's wife.

13. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau's wife.

14. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jalam, and Korah.

15. These are the chiefs of the sons of Esau: the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz,

16. Chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah.

17. And these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath Esau's wife.

18. And these are the sons of Oholibamah Esau's wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau's wife.

19. These are the sons of Esau, and these are their chiefs: he himself is Edom.

20. These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah,

21. And Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom.

22. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna.

23. And these are the sons of Shobal; Alvan and Manabath and Ebal, Shepho and Onam.

24. *And these are the sons of Zibeon, both Aiab and Anah; this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father.*

25. *And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah.*

26. *And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran.*

27. *These are the sons of Ezer; Bilhan and Zaavan and Akan.*

28. *These are the sons of Dishan, Uz and Aran.*

29. *These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah,*

30. *Chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir.*

31. *And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel.*

32. *And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.*

33. *And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.*

34. *And Jobab died, and Husham of the land of the Temanites reigned in his stead.*

35. *And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.*

36. *And Hadad died, and Samlah of Mazrekah reigned in his stead.*

37. *And Samlah died, and Shaul of Rehoboth of the river reigned in his stead.*

38. *And Shaul died, and Baal-hanan the son of Achbor reigned in his stead.*

39. *And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.*

40. *And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth;*

41. *Chief Oholibamah, chief Elah, chief Pinon;*

42. *Chief Kenaz, chief Teman, chief Mibzar;*

43. *Chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of Edom.*

THE CONTENTS

4639. In the internal sense the subject here treated of is the Lord's Divine good natural, and the whole order of this good is described by the names. The Lord's Divine good natural is "Esau."

THE INTERNAL SENSE

4640. Verse 1. *And these are the births of Esau; he is Edom.* "And these are the births of Esau" signifies derivations in the Lord's Divine good natural; "he is Edom" signifies the Lord's Divine human in respect to the natural and the corporeal.

4641. *And these are the births of Esau.* That this signifies derivations in the Lord's Divine good natural is evident from the signification of "births" as being derivations of good and truth (see n. 1330, 3263, 3279, 3860, 3868, 4070); and from the representation of Esau as being the Lord's Divine good natural (n. 3302, 3322, 3494, 3504, 3576, 3599). This good is the subject now treated of in this chapter; but as it is of such a nature as not to fall into the understanding of any man, and scarcely of any angel, this good is therefore described by mere names. For the Lord's Divine good natural, which is represented by Esau, is what he had Divine from birth, since he was conceived of Jehovah, and hence from birth he had the Divine being, which he had as his soul, and consequently as the inmost of his life.

[2] This was clothed outwardly by what he took on from the mother; and as this was not good, but in itself evil, he therefore expelled it by his own power, especially by the combat of temptations; and this human, which he made new in himself, he then conjoined with the Divine good which he had from birth. Jacob represented the good which he procured to himself by his own power, and which has been treated of in the preceding chapters. This is the good which he conjoined with the Divine good, and he thus made the human in himself all Divine. The good which Esau represents flowed in by an internal way, and through rational good into natural immediately; but the good which Jacob and Israel represent, flowed in by an external way, and the Divine went to meet it through rational good, but mediately through the truth of the rational into the natural. Isaac represents this rational good, and Rebekah this rational truth. (See what has already been said of these n. 3314, 3573, 4563.)

4642. *He is Edom.* That this signifies the Lord's Divine human in respect to the natural and the corporeal is evident from the representations of Edom as being the Lord's Divine human in respect to natural good, to which are adjoined the doctrinal things of truth (see n. 3302, 3322, 4241), thus in respect to the natural and the corporeal. For doctrinal things are like a body to truth, or in a spiritual sense are the bodily things of natural truth. Hence it is that by Edom is represented the Lord's Divine human in respect to the natural and the corporeal. Doctrine is as it were the embodiment of truth, because doctrine is not in itself truth, but truth is in doctrine as the soul in its body.

[2] In what now follows the Lord's Divine good natural is treated of, but its derivations are described by names for the reason stated above—that the derivations of this good transcend the understanding of everyone, even that of an angel. For the angels are finite, and what is finite does not comprehend what is infinite. Nevertheless when this chapter is read the derivations contained in the names are represented to angels in a general way by the influx of Divine love from the Lord, and the influx by a celestial flame which affects them with Divine good.

[3] He who believes that the Word is not inspired as to its smallest jot, and he who believes that it is inspired in any other way than that each single series represents Divine things, and thence heavenly and spiritual things, and that each single word signifies these, must needs suppose that these names involve nothing more than the genealogies from Esau. But what are genealogies to the Word? And what is there Divine in them? (But that the names in the Word all signify real things may be seen above, n. 1224, 1264, 1876, 1888, 4442, and in every place where their signification is unfolded.)

4643. Verses 2–5. *Esau took his women of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath the daughter of Ishmael, the sister of Nebaioth. And Adah bare to Esau Eliphaz; and Basemath bare Reuel; and Oholibamah bare Jeush, and Jalam, and Korah: these are the sons of Esau which were born unto him in the land of Canaan.* “Esau took his women of the daughters of Canaan” signifies the first conjunction of natural good with the affection of apparent truth; “Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah, the daughter of Zibeon the Hivite” signifies the quality which was from the ancient church; “and Basemath the daughter of Ishmael, the sister of Nebaioth” signifies a second conjunction with the affection of truth from a Divine stock; “and Adah bare to Esau Eliphaz, and Basemath bare Reuel” signifies the first derivations therefrom; “and Oholibamah bare Jeush, and Jalam, and Korah” signifies a second derivation; “these are the sons of Esau which were born unto him in the land of Canaan” signifies from the good of the Lord’s kingdom.

4644. As the subject here treated of is the good which was Divine in the Lord from his birth, and the conjunction of this good with the truth and good which he acquired to himself as a man born, and also the derivations therefrom; and because as before said these things are of such a nature as not to fall into the understanding, not even the angelic, they therefore cannot be explained in detail. Moreover they are mere names, by which this Divine good with its derivations is described; and to unfold the meaning of mere names,

without any historic sense preceding and following to give a confirming light, would be to bring the subject into doubt, because no matter how clearly it may be shown them, there are few who can believe that real things are signified by the names in the Word. For these reasons I will merely transcribe the contents of this chapter, and add somewhat of a general explication by means of such things as may be adapted to the apprehension, and which are only outlines. For the things which are in the Divine never appear to anyone, but the things which are from the Divine appear in a very general manner according to the understanding into which they fall, and yet only as faint outlines. Be it known moreover that no man is born into any good, but everyone into evil: into interior evil from his father, and into exterior evil from his mother; for everyone's heredity is evil. But insofar as regards the Father the Lord alone was born into good, and into the Divine good itself; and it is this Divine good into which the Lord was born that is here treated of. Its derivations are what came forth in the Lord's human when he made it Divine, and by means of which he glorified it. Hence it is that something of a general explication can be added.

4645. Verses 6–8. *And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother, For their substance [conquisitio] was too great for them to dwell together; and the land of their sojournings could not bear them because of their acquisitions. And Esau dwelt in Mount Seir; Esau he is Edom.* “And Esau took his women, and his sons, and his daughters, and all the souls of his house, and his acquisition, and all his beast, and all his purchase, which he had acquired in the land of Canaan, and went into a land from before Jacob his brother” signifies all things of Divine good and the derivative truth which he nevertheless had, with which there was correspondence in heaven, and from which is heaven (withdrawing from Jacob for the sake of the representation); “for their substance was too great” signifies on account of infinity; “for them to dwell together” signifies the representatives; “and the land of their sojournings could not bear them because of their acquisitions” signifies that all things cannot be described; “and Esau

dwelt in Mount Seir” signifies the truth of natural good; “Esau he is Edom” signifies the Lord’s Divine human.

4646. Verses 9–14. *And these are the births of Esau the father of Edom in Mount Seir: these are the names of the sons of Esau; Eliphaz the son of Adah the wife of Esau; Reuel the son of Basemath the wife of Esau. And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. And Timna was concubine to Eliphaz the son of Esau; and she bare to Eliphaz Amalek; these are the sons of Adah Esau’s wife. And these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah: these were the sons of Basemath Esau’s wife. And these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau’s wife; and she bare to Esau Jeush, and Jalam, and Korah.* “And these are the births of Esau the father of Edom” signifies the derivations in Divine good natural (“the father of Edom” is the Divine good from which the others are derived); “in Mount Seir” signifies as to the truths of good; “these are the names of the sons of Esau” signifies the quality of the derivations; “Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau” signifies the states of these derivations from the marriage of good and truth; “and the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz” signifies the first derivation of good; “and Timna was concubine to Eliphaz the son of Esau” signifies things that serve them; “and she bare to Eliphaz Amalek” signifies what is sensuous; “these are the sons of Adah Esau’s wife” signifies a second derivation; “and these are the sons of Reuel; Nahath and Zerah, Shammah and Mizzah; these were the sons of Basemath Esau’s wife” signifies a third derivation; “and these were the sons of Oholibamah the daughter of Anah, the daughter of Zibeon, Esau’s wife; and she bare to Esau Jeush, and Jalam, and Korah” signifies a subsequent derivation.

4647. Verses 15–19. *These are the chiefs of the sons of Esau; the sons of Eliphaz the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah. And these are the sons of Reuel Esau’s son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah; these are the chiefs of Reul in the land*

of Edom; these are the sons of Basemath Esau's wife. And these are the sons of Oholibamah Esau's wife; chief Jeush, chief Jalam, chief Korah: these are the chiefs of Oholibamah the daughter of Anah, Esau's wife. These are the sons of Esau, and these are their chiefs: he himself is Edom. "These are the chiefs of the sons of Esau" signifies the principal truths of good; "the sons of Eliphaz, the firstborn of Esau; chief Teman, chief Omar, chief Zepho, chief Kenaz, chief Korah, chief Gatam, chief Amalek" signifies the first classification, and their quality, and of what quality they are also in the Lord's kingdom; "these are the chiefs of Eliphaz in the land of Edom, these are the sons of Adah" signifies the principal truths of the first class; "and these are the sons of Reuel Esau's son; chief Nahath, chief Zerah, chief Shammah, chief Mizzah" signifies a second class, and their quality, as in heaven; "these are the chiefs of Reuel in the land of Edom" signifies a second classification; "these are the sons of Basemath Esau's wife" signifies from the marriage of good and truth; "and these are the sons of Oholibamah Esau's wife" signifies the principal truths of a third classification; "chief Jeush, chief Jalam, chief Horah" signifies their quality, and hence what is their quality in the Lord's kingdom; "these are the chiefs of Oholibamah the daughter of Anah, Esau's wife" signifies the principal truths arising from the conjunction of good and truth; these twelve chiefs are as the twelve tribes, according to their disposal by good; "these are the sons of Esau, and these are their chiefs" signifies that these are the principal of the truths of good; "he himself is Edom" signifies in the Lord's Divine human.

4648. Verses 20–28. *These are the sons of Seir the Horite, the inhabitants of the land; Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan; these are the chiefs of the Horite, the sons of Seir in the land of Edom. And the sons of Lotan were Hori and Hemam; and the sister of Lotan was Timna. And these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam. And these are the sons of Zibeon, both Aiah and Anah; this is the Anah who found the mules in the wilderness, as he fed the asses for Zibeon his father. And these are the children of Anah; Dishon, and Oholibamah the daughter of Anah. And these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran. These are the sons of Ezer; Bilhan and Zaavan and Akan. These are the sons of Dishan; Uz and Aran.*

[2] “These are the sons of Seir the Horite, the inhabitants of the land” signifies truths therefrom in their order; “Lotan and Shobal and Zibeon and Anah, and Dishon and Ezer and Dishan” signifies their quality; “these are the chiefs of the Horite, the sons of Seir” signifies the chief truths of good from the former; “in the land of Edom” signifies in the Lord’s Divine human; “and the sons of Lotan were Hori and Hemam, and the sister of Lotan was Timna” signifies a second class of truths; “and these are the sons of Shobal; Alvan and Manahath and Ebal, Shepho and Onam” signifies a third class and their quality.

[3] “And these are the sons of Zibeon, both Aiah and Anah” signifies a third class and their quality; “this is the Anah who found the mules in the wilderness” signifies truths from memory-knowledges; “as he fed the asses for Zibeon his father” signifies when he was in memory-knowledges; “and these are the children of Anah; Dishon, and Oholibamah the daughter of Anah” signifies a third class and their quality; “and these are the sons of Dishon; Hemdan and Eshban and Ithran and Cheran” signifies a fourth class and their quality; “these are the sons of Ezer; Bilhan and Zaavan and Akan” signifies a fourth class and their quality; “these are the sons of Dishan; Uz and Aran” signifies a fifth class and their quality.

4649. Verses 29–30. *These are the chiefs of the Horite; chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horite, according to their chiefs in the land of Seir.* “These are the chiefs of the Horite” signifies the chief truths from those which follow; “chief Lotan, chief Shobal, chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan” signifies their quality; “these are the chiefs of the Horite, according to their chiefs in the land of Seir” signifies the chief truths in the successives.

4650. Verses 31–39. *And these are the kings that reigned in the land of Edom, before there reigned a king over the sons of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the*

Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. And Hadad died, and Samlah of Mazrekah reigned in his stead. And Samlah died, and Shaul of Rehoboth of the river reigned in his stead. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. “And these are the kings that reigned in the land of Edom” signifies the principal truths in the Lord’s Divine human; “before there reigned a king over the sons of Israel” signifies when interior spiritual natural truth had not yet risen; “and Bela the son of Beor reigned in Edom” signifies the first truth; “and the name of his city was Dinhabah” signifies doctrine therefrom; “and Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead” signifies what is therefrom as from its essential, and its quality; “and Jobab died, and Husham reigned in his stead” signifies what was therefrom; “of the land of the Temanites” signifies whence it was; “and Husham died, and Hadad the son of Bedad reigned in his stead” signifies what was therefrom; “who smote Midian in the field of Moab” signifies purification from falsity; “and the name of his city was Avith” signifies doctrinal things therefrom; “and Hadad died, and Samlah of Mazrekah reigned in his stead” signifies what was thence derived and its quality; “and Samlah died, and Shaul reigned in his stead” signifies what was therefrom; “of Rehoboth of the river” signifies its quality; “and Shaul died, and Baal-hanan the son of Achbor reigned in his stead” signifies what was therefrom, and its quality; “and Baal-hanan the son of Achbor died, and Hadar reigned in his stead” signifies what was therefrom; “and the name of his city was Pau” signifies doctrine; “and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Me-zahab” signifies its good.

4651. Verses 40–43. *And these are the names of the chiefs of Esau, according to their families, according to their places, in their names; chief Timnah, chief Alvah, chief Jetheth; chief Oholibamah, chief Elah, chief Pinon; chief Kenaz, chief Tenman, chief Mibzar; chief Magdiel, chief Iram. These are the chiefs of Edom, according to their habitations in the land of their possession. Esau himself is the father of*

Edom. “And these are the names of the chiefs of Esau, according to their families, according to their places, in their names” signifies the doctrinal things of good from them, and their rise, state, and quality; “chief Timnah, chief Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon, chief Kenaz, chief Teman, chief Mibzar, chief Magdiel, chief Iram” signifies the quality of their doctrinal things; “these are the chiefs of Edom” signifies the principal doctrinal things; “according to their habitations in the land of their possession” signifies as to truths and goods; “Esau himself is the father of Edom” signifies the Lord’s Divine good natural in the Lord’s Divine human.

CONTINUATION CONCERNING CORRE-
SPONDENCE WITH THE GRAND MAN OR
WITH HEAVEN, HERE CONCERNING THE
CORRESPONDENCE OF THE HEARING
AND OF THE EARS WITH HEAVEN

4652. What is the nature of the correspondence between the soul and the body, or between the things of the spirit which is within man and those of his body which are without him, may be plainly seen from the correspondence, influx, and communication of the thought and perception, which are of the spirit, with the speech and hearing, which are of the body. The thought of a man who is speaking is nothing but the speech of his spirit, and the perception of the speech is nothing but the hearing of his spirit. When man is speaking, his thought does not indeed appear to him as speech, because it conjoins itself with the speech of his body, and is in it; and when man hears, his perception appears merely like hearing in the ear. This is the reason why most persons who have not reflected know no otherwise than that all sense is in the organs of the body, and consequently that when these organs fall to decay by death,

nothing of sense survives, whereas the man (that is, his spirit) then comes into his veriest life of sensation.

[2] That it is the spirit which speaks and hears has been made very manifest to me from conversations with spirits. Their speech communicated to my spirit fell into my interior speech, and thence into the corresponding organs, and there terminated in an endeavor which I have sometimes plainly perceived. Hence their speech was heard by me as sonorously as the speech of a man. Sometimes when spirits spoke with me in the midst of a company of men, some of the spirits supposed that as their speech was heard so sonorously, they would be heard by the other people who were there present; but they were informed that such was not the case, because their speech flowed into my ear by an internal way, and human speech flows in by an external way. This shows how the spirit spoke with the prophets—not as a man with a man, but as a spirit with a man, that is, in him (see Zech. 1:9, 13; 2:2, 7; 4:1, 4–5; 5:10; 6:4; and in other places). But I know that these things cannot be comprehended by those who do not believe that man is a spirit, and that the body merely serves this spirit for uses in this world. Those who have confirmed themselves in this unbelief are unwilling even to hear about any correspondence, and being in denial, if they do hear of it they reject it, and are rather made sad that anything should be taken away from the body.

4653. The spirits who correspond to the hearing, or who constitute the province of the ear, are those who are in simple obedience, that is, those who do not reason whether a thing is so, but believe it to be so because it is said by others to be so: hence they may be called “obediencies.” The reason of their being such is that the hearing is to speech as the passive is to its active, thus as one who hears a speaker and acquiesces. Hence also in common speech, to “give ear to anyone” is to be obedient, and to “hearken to the voice” is to obey; for the interior things of man’s speech have in great part derived their origin from correspondence, for the reason that man’s spirit is among spirits in the other life, and thinks there; although man is altogether ignorant of this, and a corporeal man is not willing to know it.

[2] There are many differences among the spirits who correspond to the ear, that is, to its functions and offices. There are those who bear relation to each of its little organs—some to the external ear, some to the membrane called the drum of the ear, some to the interior membranes which are called windows, some to the hammer, to the stirrup, to the anvil, the cylinders, and the cochlea; and there are those who bear relation to parts still more interior, even to those substantiated parts which are nearer to the spirit, and finally to those which are in the spirit; and last of all they are inmosty conjoined with those who belong to the internal sight, from whom they are distinguished by their not having so much discernment, but giving as it were a passive assent to them.

4654. There were spirits with me who flowed in very strongly into my thought when it was exercised upon such things as were of providence, and especially when I was thinking that the things I awaited and desired were not coming to pass. The angels said that they were spirits who when they lived in the body and prayed for anything and did not obtain it were indignant, and gave way to doubts concerning providence, and yet when out of this state they acted piously as told to do by others, and were thus in simple obedience. It was said that such belong to the province of the external ear or auricle, and they also appeared there when they spoke with me.

4655. I have likewise frequently noticed spirits near my ear, and also as if within it. Their being noticed as within it is because it so appears, the state in the other life being what produces the appearance. All these spirits were simple and obedient.

4656. There was a spirit who spoke with me at my left auricle at its hinder part where are its elevator muscles. He told me that he was sent to inform me that he does not reflect at all upon the things which others are speaking, but merely takes them in with his ears. When he was speaking he as it were belched out his words, and also said that this was his manner of speaking. From this it was given to know that there was nothing interior in his speech, thus little of life; and that this was the reason of the belching. It was said that

those who attend little to the sense of a thing are those who belong to the cartilaginous and bony part of the external ear.

4657. There are spirits who have sometimes spoken with me, but by muttering, and this quite near the left ear, as if they wished to speak in the ear so that no one would hear. But it was given me to tell them that this is not proper in the other life, because it shows them to be whisperers, and to have become imbued with the habit of whispering; and very many of them are of such a character as to observe the vices and faults of others, and tell them privately to their associates, or whisper them in the ear when others are present; and they see and interpret everything wrongly, and set themselves before others; and for this reason they can by no means be admitted into the company of good spirits, who are not such as to hide their thoughts. It was said that in the other life such speaking is heard louder than open speech.

4658. To the interiors of the ear belong those who have the sight of the interior hearing, and who obey the things which its spirit there dictates, and give fit utterance to its dictates. What their character is has also been shown. A kind of penetrating sound was observed from below, near the left side even to the left ear. I noticed that it was spirits who were thus striving to come forth, but of what character they were I could not know. But when they had struggled forth they spoke with me, saying that they had been logicians and metaphysicians, and that they had immersed their thoughts in such things with no other end but that of hearing themselves called learned, and of thus coming to honors and wealth, and they lamented that they were now leading a miserable life because they had imbibed such things without any other use, and thus had not perfected their rational by their means. Their speech was slow, and had a muffled sound.

[2] Meanwhile two were speaking with each other above my head; and when it was asked who they were, it was said that one of them was a man most renowned in the learned world, and it was given me to believe that it was Aristotle. Who the other was, was not told. The former was then let into the state in which he was

when he lived in the world; for everyone can be easily let into the state of his life which he had in the world, because he takes all the state of his life with him. But to my surprise he applied himself to my right ear, and there spoke hoarsely, but still sanely. From the meaning of what he said I observed that he was of a genius quite different from those schoolmen who first rose up, in that the things which he wrote he had hatched out from his own thought, and thereby had brought forth his philosophy; so that the terms which he invented, and which he gave to the subjects of his thought, were forms of expression by which he described interior things; and also that he had been stirred to such things by the delight of affection, and the desire of knowing the things which are of thought, and that he followed obediently what his spirit dictated. For this reason he came to my right ear. It is different with his followers, who are called schoolmen, and who do not advance from thought to terms, but from terms to thoughts, thus in a contrary way. And many of them do not advance to thoughts, but stay in the mere terms, and if they apply these, it is to prove whatever they wish, and to impose on falsities an appearance of truth, in accordance with their desire of persuading. Hence to them philosophy is the means of becoming insane rather than of becoming wise, and hence they have darkness instead of light.

[3] I afterwards spoke with him about analytic science, and it was given me to say that a child speaks more things philosophically, analytically, and logically in half an hour than he would be able to describe in volumes (because all the things of human thought and thence of human speech are analytical, the laws of which are from the spiritual world), and that he who wishes to think artificially from terms is not unlike a dancer who wants to learn to dance from a knowledge of the motor fibers and muscles; but if while he dances his attention were fixed on this knowledge he could scarcely move a foot; and yet without this knowledge he moves all the motor fibers scattered throughout his entire body, and in adaptation to them the lungs, the diaphragm, the sides, the arms, the neck, and all the rest, for describing all of which volumes would not suffice; and the case is similar with those who desire to think from terms. These things he approved, saying that if things are learned in this manner, they proceed in inverted order, and he added, If anyone desires to be a

fool let him proceed so; but rather let him continually think of use, and from within.

[4] He then showed me what idea he had of the supreme deity, namely, that he represented him to himself with a human face and encompassed about the head with a radiant circle; and that he now knows that the Lord is that very man, and that the radiant circle is the Divine going forth from him, which flows not only into heaven, but also into the universe, and disposes and rules these; adding that he who disposes and rules heaven also disposes and rules the universe, because the one cannot be separated from the other. He also said that he had believed in one only God, whose attributes and qualities had been distinguished by as many names as were worshiped as gods by others.

[5] A woman was seen by me who stretched out her hand, wishing to stroke his cheek. When I wondered at this, he said that when he was in the world such a woman was often seen by him, who as it were stroked his cheek, and that her hand was beautiful. The angelic spirits said that such women were sometimes seen by the ancients, and were called by them Pallases; and that she appeared to him from the spirits who, when they lived as men in ancient times, were delighted with ideas and indulged in thoughts, but without philosophy. And because such spirits were with him, and were delighted with him because he thought interiorly, they therefore presented to view such a woman representatively.

[6] Lastly he told what kind of idea he had entertained respecting man's soul or spirit, which he called *pneuma*— namely, that it was an unseen vital something, as of ether. And he said that he had known that his spirit would live after death, because it was his interior essence, which cannot die, because it can think; and further that he could not think distinctly concerning it, but only obscurely, because he had no knowledge respecting it from any other source than from himself, and a very little also from the ancients. Moreover, Aristotle is among sane spirits in the other life, and many of his followers are among the foolish.

4659. It was said above (n. 4652) that man is a spirit, and that his body serves him for uses in the world; and it has been occasionally said elsewhere that the spirit is man's internal, and the body his external. They who do not apprehend how the case is with man's spirit and with his body may suppose from this that thus the spirit dwells within the body and that the body as it were encompasses and invests it. Be it known however that the spirit of man is in the whole and every part of his body, and that it is its purer substance, both in its organs of motion and in those of sense, and everywhere else; and that the body is the material part that is everywhere annexed to it, adapted to the world in which it then is. This is what is meant by man's being a spirit, and by his body serving him for uses in the world; and by the spirit's being his internal, and the body his external. From this also it is evident that after death man is in an active and sensitive life, and also in the human form, in like manner as in the world, but in greater perfection.

4660. A continuation concerning correspondence with the grand man or heaven will be found at the end of the following chapter, and there concerning the correspondence therewith of the taste and of the tongue.

Genesis 37

THE LAST JUDGMENT

4661. Before the preceding chapter the explication was continued of what the Lord foretold concerning the last time of the church, and there was unfolded what he foretold by the parable of the ten virgins (Matt. 25:1–13). After this follows another parable—that of the servants to whom the man going into a far country gave talents, to one five, to another two, and to another one, that they might trade therewith; and of these servants he who received five talents gained by them five more, he who received two also gained by them two, and he who received the one hid it in the earth. As this parable involves almost the same things as the parable of the ten virgins, I may pass on to explain the concluding part of the same chapter, which in the letter is as follows:

4662. When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come ye blessed of my father, possess the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye gathered me; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee, or thirsty, and gave thee to drink? When saw we thee a stranger, and gathered thee, or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me ye cursed into eternal fire, prepared for the devil and his angels; for I was hungry, and ye gave me not to eat; I was thirsty, and ye

gave me not to drink; I was a stranger, and ye gathered me not; naked, and ye clothed me not [sick, and in prison, and ye visited me not]. Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into eternal punishment, but the righteous into life eternal (Matt. 25:31–46).

4663. One who is unacquainted with the internal sense cannot but think that these words were spoken by the Lord of some last day, when all in the whole world will be gathered before him, and will then be judged; and also that the procedure of the judgment will be just as is described in the letter, namely, that he will set those who are to be judged on the right hand and on the left, and will speak to them as in the parable. But one who is acquainted with the internal sense, and who has learned from other passages in the Word that the Lord judges no one to eternal fire, but that everyone judges himself, that is, casts himself into it; and who has also learned that the last judgment of everyone is when he dies, may know in some measure what these words involve in general. And one who from the internal sense and from correspondence knows the interior meaning of the words may know what they specifically mean, namely, that in the other life everyone receives a reward in accordance with his life in the world.

[2] Those who vaunt the salvation of man through faith alone cannot explain these words in any other way than by saying that what the Lord said of works means the fruits of faith, and that he mentioned them merely for the sake of the simple, who are unacquainted with mysteries. But even according to their opinion it would still follow that the fruits of faith are what make man blessed and happy after death. The fruits of faith are nothing else than a life in accordance with the precepts of faith; consequently a life in accordance with these precepts saves, but not faith without life; for after death man carries with him all the states of his life, so that he is such as he has been in the body. For instance: one who in the life of the body has despised others in comparison with himself, in the other life also despises others in comparison with himself; one who

in the life of the body has regarded the neighbor with hatred, also in the other life regards the neighbor with hatred; one who in the life of the body has acted deceitfully toward his companions, in the other life also acts deceitfully toward his companions; and so in other instances. Everyone retains in the other life the nature which he has acquired in the life of the body; and it is known that a man's nature cannot be cast out, and that if it is cast out, nothing of life remains.

[3] It is for this reason that only works of charity are mentioned by the Lord; for he who is in the works of charity, or what is the same, in a life of faith, is capable of receiving faith, if not in the body, yet in the other life; but one who is not in the works of charity, or in a life of faith, is by no means capable of receiving faith, either in the body or in the other life. For evil does not accord with truth, but the one rejects the other; and if those who are in evil speak truths, they speak them from the lips, and not from the heart, and thus evil and truths are still very far apart.

4664. But what is involved in the internal sense in these things which the Lord here says concerning the last judgment, that is, concerning the last judgment of everyone after death, is too much to be unfolded before this chapter, and therefore will of the Lord's Divine mercy be unfolded in order before the chapters which follow.

GENESIS 37

1. And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

2. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of

Billah and with the sons of Zilpah his father's women; and Joseph brought their evil report unto their father.

3. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors.

4. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him.

5. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him.

6. And he said unto them, Hear I pray this dream which I have dreamed;

7. And behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright, and behold your sheaves came round about, and bowed down themselves to my sheaf.

8. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words.

9. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me.

10. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

11. And his brethren envied him, but his father kept the word.

12. And his brethren went to feed the flock of their father in Shechem.

13. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me!

14. And he said to him, Go I pray, see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem.

15. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou?

16. And he said, I seek my brethren, tell me I pray where they are feeding the flock.

17. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18. *And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die.*

19. *And they said a man to his brother, Behold this lord of dreams cometh.*

20. *Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be.*

21. *And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul.*

22. *And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father.*

23. *And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him;*

24. *And they took him, and cast him into the pit; and the pit was empty, there was no water in it.*

25. *And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt.*

26. *And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood?*

27. *Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren harkened unto him.*

28. *And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.*

29. *And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments.*

30. *And he returned unto his brethren, and said, The child is not; and I, whither do I come?*

31. *And they took Joseph's tunic, and killed a he-goat of the goats, and dipped the tunic in the blood;*

32. *And they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son's tunic or not.*

33. *And he knew it, and said, It is my son's tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces.*

34. *And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days.*

35. *And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself, and he said, For I shall go down to the grave to my son, mourning. And his father wept for him.*

36. *And the Midianites sold him into Egypt unto Potiphar, Pharaoh's chamberlain, prince of the guards.*

THE CONTENTS

4665. The subject treated of in this chapter in the internal sense is the truths Divine which are from the Lord's Divine human, that in course of time they have been rejected in the church, and that at last falsities have been received in their stead. Specifically, those are described who are in faith separate from charity, in that they are against the Lord's Divine human.

THE INTERNAL SENSE

4666. Verses 1–3. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan. These are the births of Jacob. Joseph, a son of seventeen years, was feeding the flock with his brethren; and he was a boy with the sons of Bilhah and with the sons of Zilpah his father's women; and Joseph brought their evil report unto their father. And Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a tunic of various colors.*

“And Jacob dwelt in the land of his father's sojournings, in the land of Canaan” signifies that the Lord's Divine natural was accordant under Divine rational good; “these are the births of Jacob” signifies the things which follow; “Joseph” signifies the

Lord's spiritual Divine human; "a son of seventeen years" signifies its state; "was feeding the flock with his brethren" signifies that it was present with those who were in faith and taught; "and he was a boy" signifies at first; "with the sons of Bilhah and with the sons of Zilpah his father's women" signifies that it was rejected by them; "and Joseph brought their evil report unto their father" signifies that from it their quality was apparent; "and Israel loved Joseph more than all his sons" signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural; "because he was the son of his old age" signifies its own life in it; "and he made him a tunic of various colors" signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished.

4667. *And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.* That this signifies that the Lord's Divine natural was accordant under Divine rational good is evident from the signification of "to dwell" as being to live (see n. 1293, 3384, 3613, 4451); from the representation of Jacob as being in the supreme sense the Lord's Divine natural (n. 3305, 3509, 3525, 3546, 3576, 3599, 3775, 4009, 4234, 4286, 4538, 4570); from the representation of Isaac, who here is the "father" as being the Lord's Divine rational as to good (n. 1893, 2066, 2630, 3012, 3194, 3210); and from the signification of the "land of Canaan" as being in the supreme sense the Lord's Divine human (n. 3038, 3705). From all this it follows that Jacob's dwelling in the land of his father's sojournings in the land of Canaan denotes the Lord's Divine natural living together or accordantly under Divine rational good, in the Divine human. The Lord's natural has been treated of above (Gen. 35:22–26), that all things in it were now Divine (see n. 4602–4610); and (in the following verses of the same chapter, Gen. 35:27–29) the conjunction of the Lord's Divine natural with his Divine rational (n. 4611–4619). Here the conclusion follows: that the Divine natural lived an accordant life under Divine rational good.

[2] It is said "under Divine rational good" because the natural lives under this; for the rational is higher or interior, or according

to a customary form of speaking is prior, while the natural is lower or exterior, consequently posterior; thus the latter is subordinate to the former. Nay, when they are accordant, the natural is nothing else than the general of the rational; for whatever the natural has does not then belong to it, but to the rational. The difference is only such as exists between particulars and their general, or between singulars and their form, in which the singulars appear as a one. It is known to the learned that the end is the all in the cause, and that the cause is the all in the effect; thus that the cause is the end in form, and the effect the cause in form; and hence that the effect entirely perishes if you take away the cause, and the cause if you take away the end; and moreover that the cause is under the end, and the effect under the cause. It is similar with the natural and the rational.

4668. These are the births of Jacob. That this signifies the things which follow is evident from the signification of “births” as being the derivations of those things which are of the church, namely, of truth from good, or of faith from love; for no other births are meant in the internal sense of the Word. These are also treated of in what follows, wherefore it is said that the “births of Jacob” denote the things which follow. That such is the signification of “births” is evident also from the fact that no genealogical births are mentioned in what follows; but only Joseph, his dreams, the conspirings of his brothers against him, and at last his being carried away into Egypt. (That “births” denote such derivations, see n. 1145, 1255, 1330, 3263, 3279, 3860, 3868, 4070.)

4669. Joseph. That this signifies the Lord’s Divine spiritual human is evident from the representation of Joseph as being in the supreme sense the Lord as to the Divine spiritual (n. 3969). That the Lord is represented by Joseph is known in the church, for when the heavenly Joseph is spoken of, no one else is thought of; but what of the Lord is represented by Joseph is not so well known, for it is the Divine spiritual which proceeds from his Divine human. The Divine spiritual which proceeds from the Lord’s Divine human is the Divine truth which is from him in heaven and in the church. The spiritual in its essence is nothing else. The Divine spiritual, or Divine truth, is also what is called the Lord’s royalty,

and it is likewise signified by the Christ, or the Messiah (see n. 2015e, 3009, 3670). For this reason Joseph was made as it were a king in Egypt, that he might then represent what is of the Lord's royalty.

4670. *A son of seventeen years.* That this signifies its state is evident from the years of the ages of those mentioned in the Word, in that like other numbers they signify things and states. (That all numbers in the Word signify things and states may be seen above, n. 575, 647, 648, 1988, 2075, 2252, 3252, 4264, 4495; as also years, n. 487, 488, 493, 893.)

[2] It indeed appears as if numbers of years, or years of ages, had no further meaning, because they seem to be more historical than other numbers. But that these also involve things and states is evident from what was unfolded in the fifth chapter of Genesis, and said as to the age of Abraham (Gen. 17:1; 25:7), and that of Isaac (Gen. 35:28); and moreover from the fact that there is no historical statement in the Word which does not involve what is heavenly; into which also it is changed when it passes from the thought of the man who is reading, to the angels with him, and through the angels to heaven, where from every historical of the Word a spiritual sense is produced.

[3] But what is signified by Joseph's age of seventeen years may be seen from the signification of this number in other places, namely, a beginning, but here the beginning of the representation by Joseph. (That this number signifies a beginning and what is new, may be seen above, n. 755, 853.) Moreover in a general and potential way this number involves all that is represented by Joseph; for "seven" signifies holy, and "ten" remains. (That "seven" in the Word adds holiness may be seen above, n. 881; and that "ten" denotes remains, n. 576, 1906, 2284.) That the remains in the Lord by means of which he united the human essence to the Divine were Divine and of himself may be seen above (n. 1906).

4671. *Was feeding the flock with his brethren.* That this signifies that it was present with those who were in faith and taught is

evident from the signification of “feeding the flock” as being to teach, specifically from doctrinal things, those who are in the church. (That a feeder of the flock or “shepherd” denotes one who teaches may be seen above, n. 343, 3772, 3795.) Here is signified that it was present with those who taught, because it is said that “Joseph was feeding with his brethren”; for his brethren in this chapter represent the church which turns away from charity to faith, and at last to faith separate, and so to falsities, as will appear in what follows.

4672. *And he was a boy.* That this signifies at first is evident from the signification of a “boy” when predicated of a new church as being what is at first, or its first state; for the church is as an infant, a boy, a man, and at last an old man, for it passes through its several ages like a man. The church also in general is like a man, and is so called. Moreover, in the church which from its age is called a “boy” and is such as quickly to turn away, the Lord is at first present, both with those who teach and with those who learn; but afterwards he is sent away by them, as is represented by Joseph’s being cast by his brethren into a pit and sold.

[2] Such is every church which begins from faith, but very different is the church which begins from charity. The church which begins from faith has nothing to direct it but the understanding, and the understanding nothing but what is hereditary in man, that is to say, the love of self and of the world. These persuade the understanding to search for things from the Word that will confirm them, and to explain away what is not confirmatory. It is otherwise with the church which begins from charity: good is its director, and in good the Lord; for between the Lord and faith there intervenes the good of charity and of love, and without this intervention there can be no spiritual communication, for there is no influx without an intermediate. If evil is in the place of good, it drives away the Lord, and either rejects or perverts all things that are of him, thus all that are of faith, for faith is from him through good.

4673. *With the sons of Bilhah, and with the sons of Zilpah, his father's women.* That this signifies that it was rejected by them is evident from the signification of “the sons of Bilhah and the sons of Zilpah” as being exterior or lower affections of truth that serve as means (n. 3849, 3931); thus “with the sons of Bilhah and with the sons of Zilpah” signifies that Divine truth, which is “Joseph,” was rejected to lower things, which are relatively things of service. Divine truth is said to be rejected to lower things when faith is placed before charity or becomes primary in the heart, and charity is placed after it and becomes secondary in the heart; for all Divine truth is from Divine good and thence proceeds. If the like is not the case with a man, he is not in the Lord. This Divine truth is the holy itself of the spirit which proceeds from the Lord, and which is called the “paraclete” and the “spirit of truth” (John 14:16, 17).

4674. *And Joseph brought their evil report unto their father.* That this signifies that from it their quality was apparent is evident from the representation of Joseph as being the Divine spiritual or Divine truth which is from the Lord (n. 4286, 4675); from the signification of “father” as being good (n. 3703–3704), here the good of the ancient church which is represented by Jacob, as will be seen toward the end of this chapter; and from the signification of an “evil report” as being the faults and vices of those signified by Joseph’s brethren, who as before said (n. 4671) denote those of the church who turn away from good and truth. This shows what is signified by these words in the proximate internal sense, namely, that the faults and vices signified by Joseph’s brethren were exposed to view or made apparent by Divine truth when they were regarded from the good of the ancient church; or what is the same thing, that from this truth their quality was apparent.

[2] In regard to these things the case is this: The falsities and evils of the church (that is, of those who are in the church) do not appear to those who are therein, for falsities are not seen from falsities, nor evils from evils, because principles of falsity completely befog truths, and a life of evil extinguishes them. Both principles of falsity and a life of evil induce an appearance that falsities are truths and truths falsities, and that good is evil and evil good. That this is

so is evident from manifold experience. But the church, or they who are in the church, appear entirely different in heaven; for in heaven there is Divine truth from the Lord, and Divine truth in heaven is light, and in this light their quality is apparent. For every man as to his soul or spirit is in some society, either angelic or diabolical. His thought is there, but his speech and actions are among men in various interactions with them.

[3] How the case further is in regard to the quality of those who are in the church being made apparent by Divine truth, or in Divine light, may appear from the following considerations. Before evil spirits who are recently from the world cast themselves into hell, they above all others suppose that they will be received into heaven, believing that only reception is needed, and that everyone, of whatever quality, may of grace be admitted into heaven. But they are sometimes told that heaven is denied by the Lord to no one, and that they may be admitted if they are able to stay there. Some of them are even taken up into the first societies, at the entrance to heaven; but when they come thither they begin to be tormented and almost suffocated, so distressed is the life of their thought and will—the life of their thought from principles of falsity, and the life of their will from a life of evil, in the world. And when they look at themselves in the light there, they appear to themselves as devils, some as corpses, and others as monsters, and they therefore cast themselves headlong down from that society, and from its light into some dark infernal mist, where they recover their former respiration, and where from fantasy they appear to themselves as spirits not evil. In this way they learn their quality. From this it is now clear in what manner it should be understood that from it (that is, from Divine truth) their quality was apparent.

4675. *Now Israel loved Joseph more than all his sons.* That this signifies the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural is evident from the representation of Jacob when called “Israel” as being the Divine spiritual of the natural, or the celestial of the spiritual from the natural (n. 4286, 4598); from the representation of Joseph, as being the Divine spiritual of the rational, or the celestial of the

spiritual from the rational (n. 4286, 4592); and from the signification of “loving” as being to be conjoined, for love is spiritual conjunction. Hence it is evident that by Israel’s loving Joseph is signified the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural. Because this conjunction is treated of, Jacob here is not called “Jacob” as in the first and second verses, but “Israel”; and from the changing of the name it may be inferred that some secret thing is contained here in the internal sense. But what is the nature of the conjunction of the Divine spiritual of the rational with the Divine spiritual of the natural cannot as yet be unfolded, because it is not treated of in this chapter, but in the chapters which follow, in which so far as possible this secret will be unfolded. This only is to be said here—that the spiritual is predicated both of the rational and of the natural; for the spiritual is the Divine truth which is from the Lord, and which when it shines in the rational or in the internal man is called the spiritual of the rational; and when it shines thence in the natural or in the external man is called the spiritual of the natural.

4676. *Because he was the son of his old age.* That this signifies its own life in it is evident from the signification of “old age” as being the putting off of a former state and the putting on of a new one, also as being newness of life (see n. 3492, 4620). For “old age” in the internal sense does not signify old age, because the internal man, or man’s spirit, does not know what old age is; but as the body or external man grows old, the internal passes into newness of life, man’s spirit being perfected by age as his bodily powers diminish. This is still more so in the other life, where those who are in heaven are continually brought by the Lord into more perfect life, and at last into the bloom of youth, even those who have died in a good old age. From this it may be seen that by “old age” in the internal sense is signified life. What is meant by its own life being in it has been explained above (n. 4667).

[2] It is said that man’s spirit or internal man does not know what old age is, and yet as before said it is this spirit that thinks in the body, and from it the body has its life. The reason why this thought of the spirit cannot be communicated to the body, and the

man thus know that he lives after death is that so long as his spirit remains in the body he cannot think otherwise than from the principles which his natural man has become imbued with; and when the principle and persuasion is that only the body lives, and that when this dies everything of man dies, the influx of this reality is not received. But still the influx manifests itself by the fact that most persons are solicitous about their burial and eulogies after death, and some about their reputation then, for which reason they erect magnificent monuments for themselves, that their memory may not perish. Into such things is turned the influx from heaven in respect to the permanence of life with those who in other respects have no belief in it. For without this influx they would be totally indifferent to all that concerns their memory after death.

4677. *And he made him a tunic¹ of various colors.* That this signifies the appearances of truth thence, whereby the spiritual of the natural is known and distinguished is evident from the signification of a “tunic” as being the truth of the natural, of which hereafter; and from the signification of “various colors” as being the appearance of truth by which the spiritual of the natural is known and distinguished. That these are signified by “various colors” cannot be known by anyone unless he knows that colors appear in the other life equally as in the world— colors which in beauty and variety far surpass those in this world—and unless he knows what is the source of these colors. The colors seen in the other life are from the variation of the light there, and are so to speak modifications of intelligence and wisdom; for the light which appears there is from the Divine truth that is from the Lord, or is the Divine spiritual from him, or what is the same is Divine intelligence and wisdom, which appears as light before the eyes of angels and spirits. Hence it is evident what is signified by the colors from that light, namely, qualities of truth, thus its appearances, and that they appear from the affections of good and truth. (Concerning the colors in the other life see n. 1042, 1043, 1053, 1624, 3993, 4530.)

[2] That a “tunic” is the truth of the natural was said above (n. 3301), but as it was not there shown, I may now confirm it here from other passages in the Word. As the kings in the Jewish church

represented the Lord as to the Divine spiritual, or Divine truth (n. 2015, 2069, 3009, 3670), therefore their daughters were clothed in tunics of various colors, for by “daughters” were signified affections of good and truth, and therefore churches (see n. 2362, 3963); of whom we read in the second book of Samuel:

There was upon Tamar, David’s daughter, a tunic of various colors, for with such robes were the king’s daughters that were virgins appareled (2 Sam. 13:16).

[3] And because the high priests represented the Lord as to the Divine celestial or Divine good, Aaron was clothed in garments that represented the Divine truth which is from the Divine good of the Lord; for Divine good is in the Lord, but Divine truth proceeds from him, and is what was represented by these garments. So also when the Lord was transfigured before Peter, James, and John, the Divine good appeared as the sun, and the Divine truth was presented as raiment which appeared as the light (Matt. 17:2).

[4] The garments in which Aaron and his sons were clothed are thus described in Moses:

Thou shalt make for Aaron a tunic of fine linen, and a miter of fine linen, and thou shalt make a belt, the work of the embroiderer. And for Aaron’s sons thou shalt make tunics, and thou shalt make for them belts, and headtires shalt thou make for them, for glory and for adornment (Exod. 28:39–40).

Every particular here signified something pertaining to the Divine truth from the Divine good of the Lord, the “tunic of fine linen” specifically signifying the Divine spiritual. So also in another place:

Thou shalt take the garments, and put upon Aaron the tunic, and the robe of the ephod, and the ephod, and the breastplate, and shalt clothe him with the girdle of the ephod; afterwards thou shall cause his sons to approach, and put tunics upon them (Exod. 29:5, 8; 40:14).

What these particulars signify will of the Lord’s Divine mercy be shown when they come to be treated of. (That “garments” in general are truths, see n. 297, 1073, 2576, 4545.)

[5] The prophets also were clothed in tunics, but in tunics of hair; because by the prophets the Lord was represented as to truths of doctrine, and because these are of the natural or external man, the prophets had tunics of hair, for “hair” signifies what is natural (n. 3301).

[6] That a “tunic” signifies Divine truth from the Lord is still more obvious from those passages in the New Testament in which “tunic” is mentioned, as in John:

The soldiers took his garments and made four parts, to every soldier a part, and also the tunic; now the tunic was without seam, woven from the top throughout. They said therefore one to another, Let us not divide it, that the Scripture might be fulfilled which saith, They divided my vestments among them, and upon my tunic did they cast a lot (John 19:23–24);

one who reads these words supposes that they involve no greater mystery than that the vestments were divided among the soldiers, and that a lot was cast upon the tunic, and yet every particular was representative and significative of something Divine, as well that the vestments were divided into four parts, as that the tunic was not divided, but upon it was cast a lot, especially that the tunic was without seam and woven from the top throughout; for by the “tunic” was signified the Lord’s Divine truth, which as being one only and from good, was represented by the tunic being without seam and woven from the top throughout

[7] The like was signified by the “tunic of Aaron” which was woven, or the work of the weaver, as is evident from Moses:

They made the tunics of fine linen, the work of the weaver, for Aaron and for his sons (Exod. 39:27).

There was also represented that the Lord did not suffer Divine truth to be rent into parts, as was done by the Jews with the lower truths of the church.

[8] Because Divine truth which is from Divine good is one only, the twelve disciples when sent to preach the gospel of the kingdom were commanded not to have two tunics; as in Luke:

Jesus sent the twelve disciples to preach the kingdom of God; and he said unto them, Take nothing for the way, neither staves, nor bag, nor bread, nor silver; neither have two tunics apiece (Luke 9:2-3);

and in Mark:

He commanded them that they should take nothing for the way save a staff only, no bag, no bread, no brass in their belt; but be clad with shoes; and put not on two tunics (Mark 6:8-9);

And in Matthew:

Possess neither gold, nor silver, nor brass in your belts, nor bag for the way, nor two tunics, nor shoes, nor staves (Matt. 10:9-10).

[9] All the particulars herein are representative of the celestial and spiritual things of the Lord's kingdom which the disciples were sent to preach. That they were not to take with them gold, silver, brass, bag, nor bread was because these things signified goods and truths which are from the Lord alone— "gold" signifying good (n. 113, 1551, 1552); "silver" truth therefrom (n. 1551, 2954); "brass" natural good (n. 425, 1551); "bread" the good of love or celestial good (n. 276, 680, 2165, 2177, 3478, 3735, 4211, 4217). But the "tunic" and "shoe" signified the truths with which they were clothed, and the "staff" the power of truth from good. (That a "staff" is this power may be seen above, n. 4013, 4015; and that a "shoe" is the lowest natural, n. 1748, here as to truth.) A "tunic" is interior natural truth, and because these things ought not to be double, but single, it was forbidden to have two staves, two pairs of shoes, or two tunics. These arcana are within this command of the Lord, and cannot possibly be known except from the internal sense.

[10] All and each of the things the Lord said were representative of Divine things, consequently of the celestial and spiritual things of his kingdom, and thus were adapted to the apprehension of

men, and at the same time to the understanding of spirits and angels; wherefore those things which the Lord said, filled and continue to fill the whole heaven. From this it is evident of what use and importance it is to know the internal sense of the Word. Moreover, without this sense anyone can confirm from the Word whatever dogma he pleases; and because such is the appearance of the Word to those who are in evil, they therefore deride it, and are ready to believe anything rather than that it is Divine.

4678. Verses 4–11. *And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak for peace unto him. And Joseph dreamed a dream, and he told it to his brethren, and they added yet to hate him. And he said unto them, Hear I pray this dream which I have dreamed; and behold we were binding sheaves in the midst of the field, and lo my sheaf arose, and also stood upright; and behold your sheaves came round about, and bowed down themselves to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they added yet to hate him for his dreams, and for his words. And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed yet a dream, and behold the sun and the moon and eleven stars bowed down themselves to me. And he told it to his father, and to his brethren; and his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him, but his father kept the word.* “And his brethren saw” signifies those things which are of faith, and in the proximate sense the posterity of Jacob; “that their father loved him more than all his brethren” signifies that it was conjoined with the Divine natural, and in the proximate sense with the ancient church, which is the “father”; “and they hated him, and could not speak for peace unto him” signifies contempt and aversion; “and Joseph dreamed a dream” signifies preaching concerning the Divine human; “and he told it to his brethren” signifies in the presence of those who are of faith separate; “and they added yet to hate him” signifies still greater contempt and aversion; “and he said unto them, Hear I pray this dream which I have dreamed” signifies the contents of the preaching; “and behold we were binding sheaves in the midst of the field” signifies that

they were teaching from doctrine; “and lo my sheaf arose, and also stood upright” signifies what is doctrinal concerning the Lord’s Divine human; “and behold your sheaves came round about” signifies those who were in faith; “and bowed down themselves to my sheaf” signifies adoration; “and his brethren said to him” signifies those who are of faith separate; “shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?” signifies were they to be subject as to the things of the understanding and of the will; “and they added yet to hate him for his dreams and for his words” signifies still greater contempt and aversion because of the preaching of the Word; “and he dreamed yet another dream” signifies again a preaching; “and told it to his brethren, and said” signifies in the presence of those who are of faith separate; “behold I have dreamed yet a dream” signifies the contents; “and behold the sun and the moon” signifies natural good and natural truth; “and eleven stars” signifies the knowledges of good and of truth; “bowed down themselves to me” signifies adoration; “and he told it to his father and to his brethren” signifies that it was given to know it; “and his father rebuked him, and said unto him, What is this dream that thou hast dreamed?” signifies indignation; “father” here is the Jewish religion derived from the ancient; “shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” signifies whether the church will adore; “and his brethren envied him” signifies their aversion; “and his father kept the word” signifies that the truth remained in their religiosity.

4679. *And his brethren saw.* That this signifies those things which are of faith, and in the proximate sense the posterity of Jacob is evident from the signification of “seeing” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863); and from the representation of the brethren of Joseph as being those things which are of faith. For Joseph in this chapter represents the Divine spiritual or Divine truth of the Lord; and his brethren represent the church which turns away from charity to faith, and then to faith separate from charity, and finally to falsities (see n. 4665, 4671). Thus by the “brethren” of Joseph are here signified those things which are of faith; and because such was the posterity of Jacob, in the proximate sense that posterity is signified.

4680. *That their father loved him more than all his brethren.* That this signifies that it was conjoined with the Divine natural, and in the proximate sense with the ancient church, which is the “father,” is evident from what was explained above (n. 4675), where similar words occur. That in the proximate sense this signifies that it was conjoined with the ancient church, and that this church is what is meant by “father” is because in this sense, as before said (n. 4679), by Joseph’s “brethren” are signified the posterity of Jacob, and consequently the church which was represented among them. How these things are to be understood has already been repeatedly stated, but shall be repeated again in a few words for the sake of the series in what follows.

[2] The ancient church which was set up by the Lord after the flood was a representative church, and was of such a nature that all and each of its externals of worship represented the celestial and spiritual things of the Lord’s kingdom, and in the supreme sense the Divine things themselves of the Lord; but all and each of its internals of worship bore relation to charity. This church was spread over a large part of the Asiatic world, and through many kingdoms there; and although there were differences among them as to doctrinal things of faith, still the church was one, because all in every part of it made charity the essential of the church. Those who at that time separated faith from charity, and made faith the essential of the church were called “Ham.” But in course of time this church turned away to idolatry, and in Egypt, Babylon, and other places, to magic; for they began to worship external things without the internal; and as they thus receded from charity, heaven also receded from them, and in its place came spirits from hell who led them.

[3] When this church was desolated, a kind of new church began from Heber, which was called the Hebrew church. This church existed in Syria and Mesopotamia, and also among some nations in the land of Canaan; but this new church differed from the ancient, in that it made the essential of external worship to consist in sacrifices. It did indeed acknowledge the internal of worship to be

charity, but not so much from the heart as did the ancient church; but this church also became idolatrous.

[4] At last it pleased the Lord to set up among the posterity of Abraham from Jacob a new kind of church, and to introduce among that nation the externals of worship of the ancient church. But such was the nature of this nation that they could not receive any internal of the church, because their hearts were altogether opposed to charity; and therefore only a representative of a church was instituted among them. This then is the reason why the sons of Jacob, or Joseph's brethren, signify in the proximate sense such a church, and why Jacob their father signifies the ancient church. In many other places in the Word, especially the prophetic, the ancient church is meant by "Jacob"; and sometimes also that ancient church is called "father and mother"—"father" as to its good, and "mother" as to its truth. From this it is now evident that by their father's loving Joseph more than all his brethren is signified that the Divine truth of the Lord was conjoined with the ancient church.

4681. *And they hated him, and could not speak for peace unto him.* That this signifies contempt and aversion—contempt for the Divine truth which is represented by Joseph, and aversion for it—is evident from the signification of "hating" as being to hold in contempt, for "hatred" in the internal sense does not signify hatred such as men have who hate, for the signification of the word grows milder as it rises into heaven, because in heaven they do not know what hatred is, and therefore contempt is what is signified; and from the signification of "not being able to speak for peace unto him" as being to be averse to. For to "speak for peace" means to wish anyone well, inasmuch as by "peace" the ancients understood in the supreme sense the Lord himself, in the internal sense his kingdom and life therein, or salvation, but in the external sense safety or health in the world. The contrary of this is not to be able to speak for peace to anyone, that is, not to wish him well, thus to be averse to, here to Divine truth.

4682. *And Joseph dreamed a dream.* That this signifies preaching concerning it is evident from the signification of “dreaming a dream” as being to preach; and because the dream treats of Joseph, preaching concerning the Lord’s Divine human is signified. That a “dream” here signifies preaching is because in Joseph’s two dreams are contained in a summary all the things which were foreseen and provided in regard to Joseph, or in the internal sense all that were foreseen and provided in regard to Divine truth within such a church as is represented by Joseph’s brethren, or such as begins from faith. Moreover, Divine truths were manifested in ancient times either by speech, by visions, or by dreams, and from these were the preachings; consequently by “prophets” in the Word, to whom Divine truth was manifested by speech, by visions, or by dreams, are signified those who teach truths, and in the abstract sense the truths of doctrine (n. 2534).

[2] The like is therefore signified by “seeing visions” and “dreaming dreams”; as in Joel:

I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the maidservants in those days will I pour out my spirit (Joel 2:28–29);

where “pouring out the spirit upon them” denotes to instruct concerning truths, and “prophesying” denotes to teach and preach them, and the same is signified by “dreaming dreams.” “Old men” are the wise, “young men” the intelligent, “servants” those who know.

[3] In Jeremiah:

Thus saith Jehovah Zebaoth, Attend not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart, and not out of the mouth of Jehovah. I have heard what the prophets have said, that prophesy a lie in my name, saying, I have dreamed, I have dreamed. The prophet that hath a dream, let him tell a dream; but he that hath my word, let him tell my word in truth. Behold I am against them that prophesy dreams of a lie, saith

Jehovah; they tell them, and lead my people astray by their lies (Jer. 23:16, 25, 28, 32);

where again “prophesying” denotes to teach and preach, but from dreams of a lie, from which is their preaching.

[4] In like manner elsewhere (as in Jer. 29:8, 9; Zech. 10:2). In Moses:

If there arise in the midst of thee a prophet, or a dreamer of a dream, who shall give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods which thou hast not known, and let us serve them; thou shalt not obey the words of that prophet, or that dreamer of a dream. And that prophet, or that dreamer of a dream, shall be killed, because he hath spoken revolt against Jehovah your God (Deut. 13:1–3, 5);

both a “prophet” and a “dreamer of a dream” denote one who teaches and preaches, here falsities.

4683. *And he told it to his brethren.* That this signifies in the presence of those who are of faith separate is evident from the representation of Joseph’s brethren as being the church which turns away from charity to faith, or in the abstract sense the things of faith, as above (n. 4665, 4671, 4679); here, those who are of faith separate from charity, because it follows that “they added yet to hate him” by which words are signified still greater contempt and aversion. For as regards this church the fact is that at its beginning charity is preached, but merely as a matter of doctrine, and thus of memory-knowledge, but not from charity itself, thus not from affection, or from the heart. In course of time, as charity and affection are obliterated in the heart, faith is preached; and at last when there is no longer any charity, faith alone, and this is said to be saving without works; then also works are no longer called works of charity, but works of faith, and are called the fruits of faith.

[2] In this way men do indeed conjoin charity and faith, but from doctrine merely, not from life. And because they vest nothing of salvation in a life of faith, or in good, but only in faith (although

they know very well from the Word, and also from their own intelligence, that doctrine is nothing without life, or that faith is nothing without fruits), they vest the saving power of faith in confidence, that in this way they may also get away from fruits; not knowing that all confidence derives its being from the life's purpose, and that genuine confidence is impossible except in good, but that a spurious and false confidence is possible even in evil. And in order that they may still further separate faith from charity, they also insist that the confidence of a single moment will save, even life's last moments, no matter what the previous life has been; although they know that everyone's life remains with him after death, and that everyone will be judged according to the works of his life. From these few words it may be seen what is the quality of faith separate from charity, and consequently what the church is that makes faith, and not a life of faith, the essential. The falsities which flow thence as from their fountainhead will of the Lord's Divine mercy be spoken of in the following pages.

4684. *And they added yet to hate him.* That this signifies still greater contempt and aversion is evident from what was said above (n. 4681), where similar words occur.

4685. *And he said unto them, Hear I pray this dream which I have dreamed.* That this signifies the contents of the preaching is evident from the signification of "dreaming a dream" as being a preaching (n. 4682); here the contents of the preaching, because the description of his dream now follows.

4686. *For behold we were binding sheaves in the midst of the field.* That this signifies that they were teaching from doctrine is evident from the signification of a "sheaf" as being doctrine, and hence of "binding sheaves" as being to teach from doctrine (of which hereafter); and from the signification of a "field" as being the church (n. 2971, 3766, 4440, 4443). The "midst of the field" is what is interior in the church, thus it is those who are in the faith of some charity; for the "midst" in the internal sense is what is interior and what is inmost (n. 1074, 2940, 2973). For there are some in every church who are in the midst of it, or who are inmost,

being those who are in charity, here those who are in the faith of some charity. With these the Lord is present, because the Lord is in charity, and through charity in faith (n. 4672). That these are signified is evident also from what follows—that Joseph’s sheaf arose, and the other sheaves came round about it; for by Joseph’s sheaf is signified doctrine from the Lord’s Divine truth.

[2] That a “sheaf” signifies doctrine is because as just said a field is the church, and the standing corn in a field is the truth in the church; therefore a sheaf in which there is corn signifies doctrine in which there is truth. “Sheaves” have a similar signification in David:

Those who sow in tears will reap with singing; he who indeed goes forth weeping, carrying a cast of seed, will indeed come with singing, carrying his sheaves (Ps. 126:5–6);

said of those who have been in spiritual captivity and are liberated. To “bear the cast of seed” denotes instruction in truths, to “come with singing” denotes the gladness of the affection of truth, and to “bear the sheaves” the doctrinal things of this truth.

4687. *And lo my sheaf arose, and also stood upright.* That this signifies what is doctrinal concerning the Lord’s Divine human is evident from the signification of a “sheaf” as being doctrine (see just above); and from the signification of “arising and standing upright” as being the supreme that should reign, and that they would adore. That this is the Lord’s Divine human is evident from what follows, namely, that the eleven sheaves bowed down themselves to that sheaf, and in the second dream, that the sun and the moon and eleven stars bowed down themselves to Joseph, whereby is signified the supreme that should reign, and that they would adore; wherefore also Jacob says, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” As before said the Divine truth of the Lord is what is represented by Joseph; the supreme of this is the Lord himself, and the supreme among doctrinal things is that his human is Divine.

[2] With this supreme of doctrinal things the case is this: The most ancient church, which was celestial, and which above all others was called man, adored the infinite being, and the derivative infinite coming forth; and because, from the things which could be perceived in their internal man and those which could be felt in their external, and from the visible things in the world, the men of that church could have no perception of the infinite being, but could have some perception of the derivative infinite coming forth, they therefore adored the infinite coming forth in which is the infinite being. The infinite coming forth in which is the infinite being they perceived as a Divine man, because they knew that the infinite coming forth was brought forth through heaven from the infinite being; and as heaven is the grand man, corresponding to each and all things that are in man (as has been shown at the end of the preceding chapters, and will be shown at the end of several to follow), they therefore could have no other idea of perception concerning the infinite coming forth from the infinite being, than as of a Divine man; for whatever from the infinite being passes through heaven as the grand man is attended with an image thereof in each and all things. When that celestial church began to fall away, they foresaw that the infinite coming forth could no longer have influx into the minds of men, and that so the human race would perish; therefore it was revealed to them that one should be born who would make the human in himself Divine, and in this way become the same infinite coming forth as had been before, and would at last become one with the infinite being as also it had been before. From this came their prophecy in Genesis concerning the Lord (Gen. 3:15).

[3] This is described in John in these words:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the father, full of grace and truth (John 1:1-4, 14);

the “Word” is the Divine truth, which in its essence is the infinite coming forth from the infinite being, and is the Lord himself as to his human. This very human it is from which truth Divine now proceeds and flows into heaven, and through heaven into the minds of men; consequently which rules and governs the universe, as it has ruled and governed it from eternity; for it is one and the same with the infinite being, because he conjoined the human with the Divine, which was done by this, that he made the human in himself also Divine. From this it is now evident that the supreme of truth Divine is the Lord’s Divine human, and hence that the supreme among the doctrinal things of the church is that his human is Divine.

4688. And behold your sheaves came round about. That this signifies those who were in faith, namely, in the faith of some charity, is evident from the signification of “coming round about” as here being an approaching to adore, for it follows that “they bowed down themselves to his sheaf” by which is signified adoration; and from the signification of a “sheaf” as being doctrine (of which just above, n. 4686), here all things of doctrine, or all things of faith. That “sheaves” here have such a signification is because in the genuine sense all things of faith are represented by all the sons of Jacob (n. 3858, 3926), thus also by the sheaves, because these in the dream took the place of the sons of Jacob; and also because the scene lay in the midst of the field, and by the midst of the field is signified what is interior, or those who are interior in the church (of which above, n. 4686), thus those who are in the faith of some charity. These therefore are the “sheaves which came round about, and bowed down themselves to the sheaf of Joseph.” That those are not meant who are exterior or more remote from the midst, and who in the proper sense are here the “brethren” of Joseph, is plain from what precedes and what follows—that they hated him more and more, that is, despised him and felt aversion; for “hating” “not speaking for peace” and “envying” which are said of his brethren, signify contempt and aversion.

4689. And bowed down themselves to my sheaf. That this signifies adoration is evident from the signification of “bowing down

themselves” as being the effect of humiliation (see n. 2153), consequently adoration; and from the signification of “Joseph’s sheaf” as here being the doctrine concerning the Lord’s Divine human (n. 4686), thus it signifies the Divine human which those in the interior of the church adored. But those who are exterior, that is, those who are of faith separate, are as far as possible from adoring. Faith separate from charity has this effect because as before said the Lord is present in charity, and in faith only through charity; for charity is the conjoining medium. What is truth without good? And what is the intellect without the will? Thus what is faith without charity? Or what is confidence without its essence?

[2] That they who are in faith separate from charity do not at all adore the Lord’s Divine human was made evident to me from those of this character who come into the other life from the Christian world, with many of whom I have spoken; for in that life the heart speaks, and not the mouth as in the world. The thoughts of everyone are there communicated much more clearly than by any speech in the world; and no one is allowed to speak otherwise than as he thinks and believes. Many of those who in the world have even preached the Lord, there wholly deny him; and when it is inquired from what end or for what reason they preached him, and also in outward holy form adored him, it is found that they did so because it was incumbent upon them on account of the office which they held, and because they thereby gained honors and wealth; and that those who did not preach him, but yet confessed him, did so because they were born in the church, and because they would lose their reputation if they should speak against religion. Not a single person from the Christian world knew that the Lord’s human is Divine; and scarcely anyone knew that he alone rules heaven and the universe, still less that his Divine human is the all in heaven. That this is so, could not be openly revealed, because it was foreseen by the Lord that the Christian church would turn away from charity to faith, consequently would separate itself from him, and so not only reject but also profane the holy which is from his Divine human; for faith separate from charity cannot do otherwise.

[3] That faith is at this day separated from charity is evident; for churches separate from one another according to their dogmas, and whoever believes differently from what their dogma teaches is cast out from their communion, and is also defamed. But one who robs, and without mercy deprives others of their possessions, provided he does not do it openly, who schemes craftily against the neighbor, who brings the works of charity into disrepute, and who commits adultery—he is nevertheless called a Christian, provided he frequents sacred observances and speaks in accordance with doctrine. From this it is evident that at this day it is doctrine, not life, that constitutes the church; and that the fruits which are adjoined to faith are in their doctrine only, and not at all in their minds.

4690. *And his brethren said to him.* That this signifies those who are of faith separate is evident from the representation of Joseph's brethren as being the church which turns away from charity to faith, and at last separates faith from charity (n. 4665, 4671, 4679); but those who are interior in this church are signified by the "sheaves" in the dream (n. 4686, 4688). The reason why Joseph's brethren represent this church is that in the proximate sense they signify the representative of a church, or the religiosity which was instituted among the posterity of Jacob, which posterity did not indeed know anything about faith as it is understood in the Christian church, but only about truth. Truth was to them the same as faith is to Christians, Moreover, in the Hebrew language the same word is used for both. But the Jewish church understood by truth the precepts of the Decalog, and also the laws, judgments, testimonies, and statutes, which were handed down by Moses. They did not know the interiors of truth, nor did they wish to know them.

[2] The Christian church however gives the name of faith to those doctrinal matters which they say are the interior things of the church and must be believed; for by faith the common people understand no other than the faith of creeds, or that which books of creeds teach; but those who think that the doctrinal things of faith or the knowledge of them cannot save anyone, and that few

are in a life of faith, call confidence faith. These however are above the common people, and are more learned than others. From these things it is evident that the subject here treated of in the internal sense is not only the representative of a church which was instituted with the posterity of Jacob, but also the Christian church which succeeded; for the Word of the Lord is universal, and comprehends in general every church. For it was equally foreseen by the Lord both how the case would be with the Christian church, and how it would be with the Jewish church, but proximately with the Jewish, wherefore this sense is called the proximate sense, or the internal historical sense, and the other the internal sense.

4691. *Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us?* That this signifies were they to be subject as to the things of the understanding and of the will is evident from the signification of “reigning” as being to be subject as to the things of the understanding; and from the signification of “having dominion” as being to be subject as to the things of the will. That “to reign over them and to have dominion over them” denotes that they were to be made subject is evident, but the reason why the two expressions are here used is that one refers to the things of the understanding, and the other to the things of the will. It is common in the Word, especially the prophetic, for one thing to be expressed in two ways; and he who does not know the mystery in this, cannot but think it a mere repetition for the sake of emphasis. But this is not so, for in every particular of the Word there is the heavenly marriage, namely, the marriage of truth with good and of good with truth; just as there is a marriage of the understanding and the will in man. One expression has reference to truth, the other to good; thus one has reference to the intellect, for to this belongs truth, and the other to the will, for to this belongs good. Moreover, the expressions in the Word consist of terms that constantly have such a signification. This is the secret which lies concealed in two expressions being used for one thing (see n. 683, 793, 801, 2173, 2516, 2712, 4138). So also here in regard to “reigning over them” and “having dominion over them”—“reigning” refers to truth which is of the understanding, and “having dominion” to good which is of the will. “Kingdom” is also predicated of truth (n. 1672, 2547), and “dominion” of good,

as in Daniel, in which passage also the subject is the Lord's Divine human:

There was given him dominion and glory and a kingdom, that all people, nations, and languages should worship him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not perish (Dan. 7:14);

and in David:

Thy kingdom is a kingdom of all eternities, and thy dominion is into all generation and generation (Ps. 145:13).

4692. *And they added yet to hate him for his dreams, and for his words.* That this signifies still greater contempt and aversion because of the preaching of truth—here concerning the Lord's Divine human—is evident from the signification of “adding” as being more; from the signification of “hating” as being to despise and be averse to (n. 4681); from the signification of a “dream” as being preaching (n. 4682, 4685); and from the signification of “words” as being truths. That “words” denote truths is because every word in heaven is from the Lord; therefore “words” in the internal sense signify truths, and the “Word” in general signifies all Divine truth.

[2] As regards the subject itself, this is the supreme truth of all which the church that has separated faith from charity especially despises, and to which it is averse, namely, that the human of the Lord is Divine. All who were of the ancient church and did not separate charity from faith believed that the God of the universe was a Divine man, and that he was the Divine being; and hence they named him “Jehovah.” They knew this from the most ancient people, and also because he had appeared as a man to some of their brethren. They also knew that all the rituals and externals of their church represented him. But those who were of faith separate could not so believe, because they could not comprehend how the human could be Divine, nor could they comprehend that the Divine love effected this; for whatever they did not comprehend from some idea received through the external senses of the body, they regarded

as nothing. Faith separate from charity is attended with this, for with those who hold it the internal of perception is closed, as there is no intermediate through which there can be influx.

[3] The Jewish church which succeeded did indeed believe that Jehovah was man and also God, because he had appeared as a man to Moses and the prophets, for which reason the Jews called every angel who appeared to them “Jehovah”; nevertheless they had no other idea of him than the gentiles had of their gods, to whom the Jews preferred Jehovah God because he could perform miracles (n. 4299), not knowing that Jehovah was “the Lord” in the Word (n. 2921, 3035), and that it was his Divine human which all their rituals represented. Their only thought of the Messiah or Christ was that he would be the greatest prophet, greater than Moses; and the greatest king, greater than David, who would bring them with stupendous miracles into the land of Canaan. They did not wish to hear anything about his heavenly kingdom, because they apprehended nothing but worldly things, for they were separated from charity.

[4] The Christian church, however, in external worship does indeed adore the Lord’s human as Divine, especially in the holy supper, because he said that the bread therein was his body, and the wine his blood; but in their doctrine they make his human not Divine, for they make a distinction between the Divine nature and the human nature. The reason of this also is that the church has turned away from charity to faith, and at last to faith separate. And because they do not acknowledge the Lord’s human to be Divine, many stumble and at heart deny him (n. 4689). Nevertheless the truth is that the Lord’s Divine human is the Divine coming forth from the Divine being, spoken of above (n. 4687), and that he is the Divine being, for the Divine being and the Divine coming forth are one, as also the Lord plainly teaches in John:

Jesus said to Philip, Have I been so long time with you, and hast thou not known me? He that hath seen me hath seen the father. Believest thou not that I am in the father, and the father in me? Believe me that I am in the father, and the father in me (John 14:9–11);

and also in other places. For the Divine coming forth is the Divine itself proceeding from the Divine being, and in image is a man; because heaven, of which it is the all, represents a grand man, as was said above (n. 4687), and has been shown at the end of the chapters, in the correspondence of all things in man therewith.

[5] The Lord was indeed born as is another man, and had an infirm human from the mother; but this human the Lord entirely cast out, so that he was no longer the son of Mary, and made the human in himself Divine, which is meant by his being glorified; and he also showed to Peter, James, and John, when he was transfigured, that he was a Divine man.

4693. *And he dreamed yet another dream.* That this signifies again a preaching is evident from the signification of a “dream” as being a preaching (of which above, n. 4682).

4694. *And told it to his brethren, and said.* That this signifies in the presence of those who are of faith separate is evident from the representation of Joseph’s brethren as being those who are of faith separate (of which above, n. 4665, 4671, 4679, 4690).

4695. *Behold I have dreamed yet a dream.* That this signifies the contents of the preaching is evident from what was said above (n. 4685).

4696. *And behold the sun and the moon.* That this signifies natural good and natural truth is evident from the signification of the “sun” as being celestial good (n. 1529, 1530, 2120, 2441, 2495, 3636, 3643, 4060); and from the signification of the “moon” as being spiritual good, or truth (n. 1529, 1530, 2495). The “sun” in the supreme sense signifies the Lord, because he appears as a sun to those in heaven who are in celestial love; and the “moon” also in the supreme sense signifies the Lord, because he appears as a moon to those in heaven who are in spiritual love; all the light in heaven is thence. Therefore the light from the sun there is the celestial of love, or good, and the light from the moon there is the spiritual of love, or truth; in the present passage therefore the “sun” is natural

good, and the “moon” natural truth, because they are predicated of Jacob and Leah, as is evident from verse 10, where Jacob says, “Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?” for by Jacob is represented natural good, and by Leah natural truth, as before occasionally shown. The Divine which comes from the Lord is in the supreme sense the Divine in him; but in the relative sense is the Divine from him. The Divine good from him is what is called celestial, and the Divine truth from him is what is called spiritual. When the rational receives these, the good and the truth of the rational are what are signified; but when the natural receives them, the good and truth of the natural are what are signified. Here they are the good and truth of the natural, because they are predicated of Jacob and Leah.

4697. *And eleven stars.* That this signifies the knowledges of good and truth is evident from the signification of “stars” as being the knowledges of good and truth. That “stars” have this signification in the Word is because they are small luminaries which shine at night, when they give forth into our atmosphere gleams of light, just as knowledges give forth gleams of good and truth. That such knowledges are signified by “stars” is evident from many passages in the Word, as in Jeremiah:

Thus said Jehovah who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea that the waves thereof are tumultuous (Jer. 31:35);

where a new church is treated of, and by “giving the sun for a light by day” is signified the good of love and of charity, and by “giving the ordinances of the moon and of the stars for a light by night” is signified truth and knowledges.

[2] So too in David:

Jehovah who made great luminaries, the sun to rule by day, and the moon and stars to rule by night (Ps. 136:7–9);

one who knows nothing of the internal sense of the Word will believe that by the “sun” here is meant the sun of the world, and by

the “moon and stars” the moon and stars of the world; but from this arises no spiritual and heavenly sense, and yet the Word is heavenly in every particular; from which again it is evident that the goods of love and charity, and the truths of faith, together with the knowledges of these, are what is signified.

[3] So also in the first chapter of Genesis, where the new creation of the celestial man is described:

God said, Let there be luminaries in the expanse of the heavens to distinguish between the day and the night; and let them be for signs and for stated times, and for days and for years; and let them be for luminaries in the expanse of the heavens to give light upon the earth; and it was so. And God made two great luminaries; the greater luminary to rule by day, and the lesser luminary to rule by night; and the stars. And God set them in the expanse of the heavens to give light upon the earth, and to rule in the day and in the night, and to distinguish between the light and the darkness (Gen. 1:14–18; see n. 30–38).

[4] In Matthew:

Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken (Matt. 24:29);

that here by the “sun and moon” are signified love and charity, or good and truth, and by the “stars” knowledges, may be seen above (n. 4060); and because the last day or the last state of the church is here treated of, by “the sun being darkened and the moon not giving her light” is signified that then the good of love and of charity will perish; and by “the stars falling from heaven” that the knowledges of good and of truth will also perish.

[5] That these things are signified is evident from the prophetic parts of the Word, in which similar things are said of the last state of the church, as in Isaiah:

Behold the day of Jehovah cometh cruel, to make the earth a waste, and he shall destroy the sinners thereof out of it For 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 (Isa. 13:9–10).

In Joel:

The day of Jehovah is near. The sun and the moon have been blackened, and the stars have withdrawn their shining (Joel 3:14, 16).

In Ezekiel:

When I shall extinguish thee I will cover the heavens, and I will blacken the stars thereof; I will cover the sun with a cloud, and the moon shall not make her light to shine, all the luminaries of light in heaven will I make black over thee, and will set darkness upon thy land (Ezek. 32:7–8).

And in Revelation:

The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner (Rev. 8:12).

[6] Moreover, that “stars” are the knowledges of good and truth is plain from the following passages: in Daniel:

Out of one of the horns of the he-goat came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward adornment. And it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them (Dan. 8:9–10);

and in Revelation:

The great dragon with his tail drew the third part of the stars of heaven, and did cast them to the earth (Rev. 12:4).

That “stars” are not meant in these passages is evident. In Daniel and Revelation is described the state of the church in its last times.

[7] Likewise in David:

Jehovah counteth the number of the stars; he giveth names to all
(Ps. 147:4).

Praise ye Jehovah, sun and moon, praise him all ye stars of light
(Ps. 148:3).

And in Revelation:

A great sign was seen in heaven; a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars (Rev. 12:1).

[8] As “stars” signify the knowledges of good and truth, they signify also the doctrinals of the church, for these are knowledges. The doctrinal respecting faith separate from charity in the last times is thus described by a star in Revelation:

The third angel sounded, and there fell from heaven a great star burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and many men died of the waters, because they were made bitter (Rev. 8:10–11);

the waters made bitter by this star are truths, and the “rivers and fountains of waters” are intelligence thence and wisdom from the Word. (That “waters” are truths may be seen above, n. 2702, 3058, 3424; that “rivers” are intelligence, n. 3051; and that “fountains” are wisdom from the Word, n. 2702, 3424.)

4698. Bowed down themselves to me. That this signifies adoration is evident from the signification of “bowing down themselves” as being adoration, of which above (n. 4689).

4699. And he told it to his father, and to his brethren. That this signifies that it was given to know it may be seen without explication.

4700. *And his father rebuked him, and said unto him, What is this dream that thou hast dreamed?* That this signifies indignation is evident from the signification of “rebuking” as being to be indignant, and this because of the preaching of truth concerning the Lord’s Divine human, which preaching is signified by “dreaming a dream” (n. 4682, 4693, 4695). The father and brethren of Joseph here denote the Jewish religion derived from the ancient. The external of this religion was for the most part like the external of the ancient church. With those who were of the ancient church, however, there was an internal in their externals, but not with those who were of the Jewish religion, because the Jews did not acknowledge any internal, nor do they at this day; and yet there was an internal within. This external with its internal is what is here called “father” and the external without the internal is what is called “brethren”; hence the statement follows that “his brethren envied him, but his father kept the word”; and by the first words are signified the aversion of those who are in an external without the internal, and by the last is signified that truth still remained in their religion.

[2] This is the same as it is in the Christian church, where those who are in the external without the internal eat the bread and drink the wine in the holy supper with no other thought than that this should be done because it has been commanded and is accepted by the church. Some of them believe that the bread and the wine are holy, but not that the holiness in them comes from the fact that “bread” is the holy of love and charity in heaven, and that “wine” is the holy of charity and faith there (n. 3464, 3735).

Whereas those who are in external and at the same time in internal worship do not adore the bread and wine, but the Lord whom these represent, and from whom is the holy of love, of charity, and of faith; and this they do, not from doctrine, but from love, charity, and faith, appropriated to the life.

4701. *Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?* That this signifies will the church adore is evident from the signification of “coming to bow down” as

being to be about to adore (see n. 4689, 4698); and from the signification of “father” (who here is “I”), and “mother” and “brethren” as being the church, here the Jewish church, as just shown.

4702. *And his brethren envied him.* That this signifies their² aversion is evident from the signification of “envying” as also being aversion, like “to hate” and “not to speak to him for peace” as above (n. 4681); for in the original the word “envying” signifies also being jealous and quarreling; and as jealousy and quarreling are the effects of hatred, aversion also is signified by the same word.

4703. *But his father kept the word.* That this signifies that truth remained in their religiosity is evident from the signification here of “father” as being the Jewish religion derived from the ancient (of which above, n. 4700); and from the signification of “keeping” as being to preserve inwardly, thus to remain; and from the signification of “word” as being truth (of which above, n. 4692). What is further meant by truth remaining in their religiosity may be seen above (n. 4700).

4704. Verses 12–17. *And his brethren went to feed the flock of their father in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Behold me! And he said to him, Go I pray see the peace of thy brethren, and the peace of the flock, and bring me word again. And he sent him out of the valley of Hebron, and he came to Shechem. And a man found him, and behold he was wandering in the field; and the man asked him, saying, What seekest thou? And he said, I seek my brethren, tell me I pray where they are feeding the flock. And the man said, They are departed hence, for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.* “And his brethren went to feed the flock” signifies those who teach from faith; “of their father” signifies of the ancient and of the primitive church; “in Shechem” signifies the first rudiments; “and Israel said unto Joseph” signifies perception from the Divine spiritual; “Do not thy brethren feed the flock in Shechem?” signifies that they are teaching; “come, and I will send thee unto

them” signifies that it should teach Divine spiritual goods; “and he said to him, Behold me” signifies affirmation; “and he said to him, Go I pray see the peace of thy brethren” signifies every coming of the Lord, and perception how it was with those who taught; “and the peace of the flock” signifies how it was with those who were learning, or the church; “and bring me word again” signifies knowledge; “and he sent him out of the valley of Hebron” signifies from the natural and sensuous Divine; “and he came to Shechem” signifies the knowledge of general doctrinals; “and a man found him, and behold he was wandering in the field” signifies that they were fallen away from the general truth of the church; “and the man asked him, saying, What seekest thou?” signifies foresight; “and he said, I seek my brethren, tell me I pray where they are feeding the flock” signifies the knowledge of how the case was, and in what state they were; “and the man said, They are departed hence, for I heard them say, Let us go to Dothan” signifies that they betook themselves from generals to special things of doctrine; “and Joseph went after his brethren, and found them in Dothan” signifies that they were in the special things of false principles.

4705. *And his brethren went to feed the flock.* That this signifies those who teach from faith is evident from the signification of Joseph’s “brethren” as being those in the church who are of faith (of whom above, n. 4665, 4671, 4679, 4690); and from the signification of “feeding the flock” as being to teach (n. 343, 3767, 3768, 3772, 3783).

4706. *Of their father.* That this signifies of the ancient and of the primitive church is evident from the signification here of “father” or Jacob as being the ancient church (of which above, n. 4680); that the primitive Christian church is likewise signified; may also be seen above (n. 4690). By the primitive church is meant the Christian church in its beginning. In general four churches distinct from one another are treated of in the Word. There is the church which existed before the flood and was named man; this is called the most ancient church. Next is the one that existed after the flood, which is called the ancient church. Then followed that with the posterity of Jacob, which was not a church, but the

representative of a church; which representative is also called a religiosity. And there is the one that was set up after the Lord's coming, which is called the Christian church. It is this in its beginning that is called the primitive church.

4707. *In Shechem.* That this signifies the first rudiments is evident from the signification of "Shechem" as being truth derived from the ancient Divine stock (n. 4399, 4454), and as being doctrine (n. 4472, 4473), here the first rudiments of doctrine concerning faith; for the predication of a name is according to the subject in its series. The first rudiments are also the generals of doctrinals; the generals being what are received first, and the specific things then following.

4708. *And Israel said unto Joseph.* That this signifies perception from the Divine spiritual is evident from the signification of "saying" in the historicals of the Word as being perception (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Joseph as being the Divine spiritual (n. 4669).

4709. *Do not thy brethren feed the flock in Shechem?* That this signifies that they are teaching is evident from the signification of "feeding the flock" as being to teach (of which just above, n. 4705); and from the signification of "Shechem" as being the first rudiments of doctrine concerning faith (n. 4707).

4710. *Come, and I will send thee unto them.* That this signifies that it should teach Divine spiritual goods is evident from the representation of Joseph as being the Lord's Divine spiritual (n. 4669, 4708). When this is said to be "sent" it denotes to teach Divine spiritual goods; for in the internal sense "to be sent" is to go forth and to proceed (n. 2397), and also at the same time to teach; here therefore it is to teach the Divine spiritual goods which proceed from the Lord's Divine spiritual. Divine spiritual goods are those which are of love and charity; but Divine spiritual truths are those which are of the faith thence. One who teaches the former, teaches also the latter; for the latter are from the former and

concerning them. That in the internal sense “to be sent” is to proceed and to teach is evident from many passages in the Word, as where it is often said of the Lord that he was “sent” by the father, whereby is signified that he proceeded from him, that is, from the Divine good; and also that the Lord “sends” the Comforter, or the Spirit of Truth, whereby is signified that holy truth proceeds from him. The prophets also were “sent” by which is signified that they taught what proceeds from the Lord. Everyone may confirm these things from the Word, where they often occur.

4711. *And he said to him, Behold me!* That this signifies affirmation is evident without explication.

4712. *And he said to him, Go I pray see the peace of thy brethren.* That this signifies every coming of the Lord, and perception how it was with those who taught, is evident from the signification of “saying” as being perception (of which just above, n. 4708); and from the signification of “peace” as being safety (n. 4681), thus how it was with them; and from the representation of brethren, as here being those who teach from faith (n. 4705). From this it is plain that by these words is signified perception how it was with those who taught. That every coming of the Lord is also signified is because by Joseph is represented the Lord as to the Divine spiritual (n. 4669, 4708, 4710); and therefore when it is said that Joseph should go and see the peace of his brethren, the coming of the Lord is signified. By every coming is meant whenever truth from the Word flows into the thought.

4713. *And the peace of the flock.* That this signifies how it was with those who were learning, or the church, is evident from the signification of “peace” as being how it was with them (of which just above, n. 4712); and from the signification of a “flock” as being those who are learning. For a “shepherd” or one who feeds the flock, denotes one who teaches the good of charity and leads to it; and the “flock” denotes one who learns and is led (n. 343); thus also the church.

4714. *And bring me word again.* That this signifies knowledge is evident from the signification of “bringing word again” as being to report how matters were, thus knowledge.

4715. *And he sent him out of the valley of Hebron.* That this signifies from the natural and sensuous Divine is evident from the signification of “to be sent” as being to proceed and to teach (see n. 4710); and from the signification of a “valley” as being those things which are below (n. 1723, 3417); and from the signification of “Hebron” as being the Lord’s church as to good (n. 2909). Thus by these words is signified that it taught the lower things of the church, and this because they did not comprehend higher things. For he who teaches faith and not charity is unable to notice the higher or interior things of the church; because he has nothing to guide him, and to dictate whether this or that is of faith, or is true. But if he teaches charity, he then has good, and this is to him a dictate and guides him; for all truth is from good and treats of good, or what is the same, everything of faith is from charity and treats of charity. Everyone, from mere natural light, can know that everything of doctrine has regard to life.

[2] That by these words is signified from the natural and sensuous Divine is the higher sense; for the lower things of the church are said to be from the Lord’s natural and sensuous Divine; not that in the Lord these things are lower, because in the Lord and in his Divine human all is infinite, inasmuch as he is Jehovah as to each essence (n. 2156, 2329, 2921, 3023), but because it is so in man. For those who are sensuous men apprehend sensuously the things which are in the Lord and from him, and those who are natural apprehend them naturally. It is so said because of the quality of those who receive. But those who are celestial men, and thence truly rational, perceive interior things, and it is said of them that they are taught from the Lord’s rational Divine. This as before said is the higher sense signified by the words.

[3] That a “valley” is the lower things of the church is evident from other passages in the Word, as in Isaiah:

The prophecy of the valley of vision. What hast thou here, that thou art wholly gone up to the housetops? It is a day of tumult, and of treading down, and of perplexity, to the Lord Jehovih Zebaoth, in the valley of vision (Isa. 22:1, 5);

the “valley of vision” denotes fantasies concerning spiritual things from sensuous, thus from lower things. Again:

The choice of thy valleys were full of chariots, and the horsemen placing placed themselves at the gate (Isa. 22:7);

the “choice of the valleys” denotes good and true things in the natural or external man. Again:

The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make level in the solitude a pathway for our God; every valley shall be exalted (Isa. 40:3–4);

a “valley” denotes low things.

[4] In Jeremiah:

How sayest thou, I am not defiled, I have not gone after the Baalim? See thy way in the valley, acknowledge what thou hast done (Jer. 2:23);

where “valley” denotes things of the memory and of the senses, which are lower things by which they perverted truths. Again:

I am against thee O inhabitress of the valley, and rock of the plain, saith Jehovah; who say, Who will come down against us? (Jer. 21:13);

the “inhabitress of the valley and rock of the plain” denote faith in which there is no charity. Again:

The waster shall come upon every city, and no city shall escape; but the valley shall perish, and the plain shall be destroyed (Jer. 48:8);

with a similar meaning. Again:

Thou shalt not glory in the valleys; thy valley hath flowed away, O perverse daughter (Jer. 49:4);

“valley” denotes external things in worship, which are also the lowest.

[5] In Ezekiel:

I will give to Gog a place for burial in Israel, the valley of them that pass through, and there shall they bury Gog and all his multitude; whence they shall call it, The valley of the multitude of Gog (Ezek. 39:11, 15);

“Gog” denotes those who are in external worship without internal (n. 1151), whence his burial place is called “the valley of them that pass through” and “the valley of the multitude of Gog.” In David:

Yea, when I walk through the valley of shadow I will fear no evil (Ps. 23:4);

where the “valley of shadow” denotes lower things, which are relatively in shade.

[6] As valleys were between mountains and hills, and below them, therefore by “valleys” are signified the lower or exterior things of the church, because by hills and mountains are signified its higher or interior things, by “hills” things which are of charity, and by “mountains” those which are of love to the Lord (n. 795, 1430, 2722, 4210); and as by the land of Canaan is signified the Lord’s kingdom and his church, therefore it is called “a land of mountains and valleys, that drinketh water of the rain of heaven” (Deut. 11:11). That Joseph is here said to have been sent out of the valley of Hebron is because the mission was to those who taught concerning faith (see n. 4705); for those who are in faith, and not in charity, are in lower things; because with them faith is only in the memory and thence in the mouth, but not in the heart and thence in the work.

4716. *And he came to Shechem.* That this signifies knowledge of general doctrinals is evident from the signification of “Shechem” as being the first rudiments, or what is the same thing, the generals of doctrinals (n. 4707).

4717. *And a man found him, and behold he was wandering in the field.* That this signifies that they were fallen away from the general truth of the church is evident from the signification of “wandering in the field” as being to fall away from the general truth of the church; for a “field” is the church as to good (n. 2971, 3196, 3766), and a “man of the field” is the good of life from doctrinals (n. 3310). It is said a “man” because by a “man” [*vir*] is signified the truth of the church (n. 3134). Those are said to fall away from the general truth of the church who acknowledge the Lord, but not his human as Divine; and also those who acknowledge faith as essential, but not charity. Each is a general truth of the church, and when a man recedes from it he falls away from general truth; and whoever does this, soon falls away from specific truths (of which in what follows); just as when anyone starts with a false principle and from it deduces consequences, these also become false, because the principle rules in the consequents, and by these the false principle is also strengthened.

4718. *And the man asked him, saying, What seekest thou?* That this signifies foresight, may be seen from the series, for the series involves foresight.

4719. *And he said, I seek my brethren; tell me I pray where they are feeding the flock?* That this signifies knowledge of how the case was, and what state they were in; proximately, according to the words, how it was with those who taught from faith, and to learn their state is evident; for by the “brethren” are signified those who teach from faith (see n. 4712); how it was with them is signified by “seeking them” or “seeing their peace” (n. 4712, 4713); by “where” is signified state, for in the internal sense everything relating to place denotes state (n. 2625, 2837, 3356, 3387, 4321); and by “those who feed” are signified those who teach (n. 343, 3767, 3768, 3772, 3783).

4720. *And the man said, They are departed hence, for I heard them say, Let us go to Dothan.* That this signifies that they betook themselves from generals to special things of doctrine is evident from the signification of “departing” as being to betake themselves; and from the signification of “from Shechem,” which is the place they departed from as being from the generals of doctrine (n. 4707, 4716); and from the signification of “Dothan” as being the special things of doctrine. That “Dothan” is the special things of doctrine cannot so well be confirmed from other passages in the Word, because it is mentioned in the second book of Kings only (2 Kings 6:13), where it is related that the king of Syria sent chariots and horsemen and a great army to Dothan to take Elisha, and that they were smitten with blindness and led by Elisha to Samaria.

[2] As all the historicals of the Word are representative of the celestial and spiritual things of the Lord’s kingdom, so also is this, and by the king of Syria are represented those who are in the knowledges of truth (n. 1232, 1234, 3249, 3664, 3680, 4112); here in the opposite sense those who are in the knowledges of what is not true; by Elisha is represented the Word of the Lord (n. 2762); by Dothan, doctrinals from the Word; by the chariots and horsemen and the great army which the king of Syria sent are signified falsities of doctrine; by the mountain full of horses and chariots of fire round about Elisha, which his young man saw, are signified the good and true things of doctrine from the Word (n. 2762); by the blindness with which those were smitten who were sent thither by the king of Syria are signified the falsities themselves (n. 2383); and by their being led by Elisha to Samaria, where their eyes were opened, is signified instruction by means of the Word. Such things are involved in this history, in which by Dothan, where Elisha was, are signified doctrinal things of good and truth from the Word. Its signification in the present verse is similar, the special things of doctrine being nothing else; but here the special things of false principles are signified, because the subject treated of is the church that begins from faith, which it thus separates from charity from the very beginning. All the doctrinals which are then formed savor of the general principle, thus of faith with out charity; whence come the falsities which are the special things of the false principles.

[3] Every church in its beginning knows only the generals of doctrine, for it is then in its simplicity, and as it were in its childhood; but in the course of time it adds particulars, which in part are confirmations of the generals, and in part additions (which, however, are not contrary to the generals), and also explanations to reconcile plain contradictions and to avoid violence to the dictates of common sense. All these things are nevertheless the special things of false principles; for all things of every doctrine which recognize the general principle as father, have relation to one another as in a kind of fellowship, and are conjoined as if by relationships of blood and of marriage. It is plain from this that when the general principle is false, all things savor of falsity.

4721. *And Joseph went after his brethren, and found them in Dothan.* That this signifies that they were in the special things of false principles is evident from the representation of Joseph as being the Lord as to Divine truth (see n. 4669); from the representation of his brethren as being the church that turns away from charity to faith, and at last to faith separate (n. 4665, 4671, 4679–4680, 4690); and from the signification of “Dothan” as being the special things of false principles (of which just above, n. 4720). From this it is plain that by these words is signified that it found them in the special things of false principles.

[2] That it may be known what is meant by the special things of false principles, let us take for illustration some of the doctrinals of a church which acknowledges faith alone as a principle, as that man is justified by faith alone, that then all sins are wiped away from him, that he may be saved by faith alone even in the last hour of his life, that salvation is merely admission into heaven through grace, that children also are saved by faith, that the gentiles because they have no faith are not saved; besides many others. These and the like are the special things belonging to the principle of faith alone. But if the church would acknowledge as its principle the life of faith, it would acknowledge charity toward the neighbor and love to the Lord, consequently the works of charity and of love, and then all these special things would fall to pieces; and instead of justification

it would acknowledge regeneration, in regard to which the Lord says in John,

“Except a man be born anew, he cannot see the kingdom of God”
(John 3:3);

and it would acknowledge that regeneration is effected by a life of faith, but not by faith separate. Neither would it profess that all sins are then wiped away from man, but that it is of the Lord’s mercy that he is withheld from them, and kept in good and thence in truth; thus that all good is from the Lord, and all evil from himself. Nor would the church profess that man may be saved by faith in the last hour of his life, but by the life of faith which abides with him. Neither would it profess that salvation is mere admission into heaven through grace, for heaven is denied by the Lord to no one; but it would acknowledge that if one’s life is not such that he can be with angels, he flees from heaven of his own will (n. 4674). Nor would it profess that children are saved by faith, but that in the other life they are instructed in the goods of charity and the truths of faith by the Lord, and so are received into heaven (n. 2289–2308). Nor would it profess that because the gentiles have no faith they are not saved; but that their life remains with them as with others, and that those who have lived in mutual charity are instructed in the goods of faith, and are alike received into heaven, as is both wished and believed by those who are in the good of life (n. 2589–2604); and so in many other particulars.

[3] The church which acknowledges faith alone as a principle cannot know what charity is, nor even what the neighbor is, thus not what heaven is; and it will wonder that anyone should ever say that the happiness of the life after death and the joy in heaven is the Divine which flows into willing well and doing well to others, and that the happiness and the blessedness therefrom transcend all perception, and that the reception of this influx can never be given to anyone who has not lived a life of faith, that is, who has not been in the good of charity. That a life of faith saves, the Lord teaches plainly in Matthew 25, verses 31 to the end, and in many other places; and hence also the creed which is called the creed of Athanasius teaches at the end, “Everyone shall render an account of

his works; he who has done well shall enter into life eternal, but he who has done ill into eternal fire.”

4722. Verses 18–22. *And they saw him afar off, and before he came near unto them, they conspired against him to cause him to die. And they said a man to his brother, Behold this lord of dreams cometh. Come now therefore and let us slay him, and cast him into one of the pits, and we will say, An evil wild beast hath devoured him; and we shall see what his dreams will be. And Reuben heard, and rescued him out of their hand, and said, Let us not smite him, the soul. And Reuben said unto them, Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him; that he might rescue him out of their hand, to bring him back to his father.*

“And they saw him afar off” signifies perception of the Lord’s Divine human remotely; “and before he came near unto them, they conspired against him to cause him to die” signifies that they wished to extinguish the Divine spiritual which is from the Lord’s Divine human; “and they said a man to his brother” signifies their mutual thoughts; “behold, this lord of dreams cometh” signifies that those things were empty; “come now therefore and let us slay him” signifies the extinction of the essential of doctrine concerning the Lord’s Divine human; “and cast him into one of the pits” signifies among falsities; “and we will say an evil wild beast hath devoured him” signifies a lie from a life of yearnings; “and we shall see what will become of his dreams” signifies that the preachings concerning it would thus be false and would appear so; “and Reuben heard” signifies confession of the faith of the church in general; “and rescued him out of their hand” signifies liberation; “and said let us not smite him, the soul” signifies that it must not be extinguished, because it is the life of religion; “and Reuben said unto them” signifies exhortation; “shed no blood” signifies that they should not do violence to what is holy; “cast him into this pit that is in the wilderness” signifies that they should conceal it meanwhile among their falsities; “but lay no hand upon him” signifies that they should not do violence to it; “that he might rescue him out of their hand, to bring him back to his father” signifies that it might claim it for the church.

4723. *And they saw him afar off.* That this signifies perception of the Lord's Divine human remotely is evident from the signification of "seeing" as being perception (see n. 2150, 3764); from the signification of "afar off" as being remotely; and from the representation of Joseph, who it was that they saw afar off as being the Lord as to Divine truth (n. 4669). That it is the Lord's Divine human which is here meant by "Joseph" is because this is the supreme of Divine truth. There are two essentials which constitute the church, and hence two principal things of doctrine—one, that the Lord's human is Divine; the other, that love to the Lord and charity toward the neighbor make the church, and not faith separate from love and charity. Because these are the primary things of Divine truth, these also are represented by Joseph; for the same person that represents Divine truth in general, represents also the specific things of Divine truth; but what is specifically represented is evident from the series.

4724. *And before he came near into them, they conspired against him to cause him to die.* That this signifies that they wished to extinguish the Divine spiritual which is from the Lord's Divine human is evident from the signification of "conspiring" as being to will from a depraved mind, since whatever men will from a depraved mind, they conspire to accomplish; and from the signification of "slaying" as being to extinguish; and from the representation of Joseph as being the Divine spiritual or Divine truth, as repeatedly shown above. Because Divine truth proceeds from the Lord's Divine human, it is therefore said, the Divine spiritual which is from the Lord's Divine human.

[2] The case herein is this: All the Divine truth in the whole heaven proceeds from no other source than the Lord's Divine human. That which is from the Divine itself cannot flow in immediately with any angel, because it is infinite; but only mediately through the Lord's Divine human, as is also meant by these words of the Lord, "No man hath seen God at any time; the only begotten son, who is in the bosom of the father, he hath set him forth" (John 1:18). For this reason also the Lord as to the Divine human is called mediator.

[3] This also was from eternity, for the Divine being, without flowing through heaven and becoming thence the Divine coming forth, could not be communicated to any angel, still less to any spirit, and less still to any man. That the Lord as to the Divine itself is the Divine being, and as to the Divine human is the Divine coming forth, may be seen above (n. 4687). Neither could the Lord's human itself have received any influx from the Divine being, unless in him the human had been made Divine; for that which receives the Divine being must also be Divine. From these few things it may be seen that Divine truth does not proceed immediately from the Divine itself, but from the Lord's Divine human.

[4] This also do they extinguish in themselves who battle for faith alone and do not live a life of faith; for they believe that the Lord's human is purely human, not unlike the human of another man; and hence many of them deny the Divine of the Lord, however they may profess him with the lips. But those who live a life of faith, on bended knees and with humble hearts adore the Lord as God the savior, and do not then at all think from doctrine of the distinction between the Divine and the human nature; and they do the same in the holy supper. Hence it is plain that with them the Lord's Divine human is in their hearts.

4725. *And they said a man to his brother.* That this signifies their mutual thoughts is evident from the signification of "saying" as being to perceive and to think (n. 3395); and from the signification of "a man to his brother" as being mutually. It was a customary form of speech with the ancients to say "a man to his brother" when what is mutual was signified; for the reason that a "man" signified truth (n. 3134, 3459), and a "brother" good (n. 4121), between which there intervenes a most intimate mutual relation; for the conjunction of truth with good and of good with truth takes place mutually and reciprocally (n. 2731).

4726. *Behold this lord of dreams cometh.* That this signifies that those things were empty is evident from the signification of "dreams" as being preachings (n. 4682), here preachings of Divine

truth, because it is said of Joseph. But because Divine truth as to its essentials is rejected by those who are in faith alone (as was shown in regard to the Lord's Divine human and charity), therefore by "dreams" are here signified empty things; for to such persons falsities appear as truths, and truths as falsities, or if not as falsities, yet as empty things; and the "lord of dreams" is the preacher of these. That Divine truths appear to such persons as empty is evident from many things—as for example, it is a Divine truth that the Word is holy and Divinely inspired as to every jot, and that its holiness and Divine inspiration are in consequence of everything in it being representative and significative of heavenly and spiritual things of the Lord's kingdom. But when the Word is open to the internal sense, and it is taught what its particulars represent and signify, then such as are in faith alone reject these things as empty, saying that they are of no use; although these heavenly and spiritual things are what would affect the internal man with greater delight than worldly things affect the external man; and so in many other instances.

4727. Come now therefore and let us slay him. That this signifies the extinction of the essential of doctrine concerning the Lord's Divine human is evident from the signification of "slaying" as being to extinguish; and from the representation of Joseph, whom they wished to kill as being the Divine truth of the Lord, and specifically the doctrine concerning his Divine human, which has been shown above to be an essential of doctrine (n. 4723). That the church in acknowledging faith alone has extinguished this essential truth is known; for which of them believes the Lord's human to be Divine? Do they not turn away at the very proposition? When yet in the ancient churches it was believed that the Lord who was to come into the world was a Divine man, and also when seen by them he was called Jehovah, as is plain from many passages in the Word, but for the present only this from Isaiah will be adduced:

The voice of one crying the wilderness, Prepare ye the Way of
Jehovah, make level in the solitude a pathway for our God (Isa. 40:3).

That these words were spoken of the Lord, and that by John the Baptist the way was prepared and a pathway made level for him is

very evident from the evangelists (Matt. 3:3; Mark 1:3; Luke 3:4; John 1:23); and further from the Lord's own words, that he was one with the father, and that the father was in him, and he in the father; also that to him was given all power in heaven and on earth, and that judgment belonged to him. One who knows even a little about power in heaven and on earth, and about judgment, can know that they would be nothing unless he were Divine as to the human also.

[2] Those who are in faith alone cannot know what makes man new or sanctifies him, still less what made the Lord's human Divine; for they know nothing of love and charity, and it is love to the Lord and charity toward the neighbor that make man new and sanctify him, while the Divine love itself made the Lord Divine. For love is the very being of man, and hence is his living; and it forms man according to an image of itself, just as the soul of man, which is his interior essence, as it were creates or fashions the body into an image of itself; and indeed in such a way that by means of the body it acts and has sensation just as it wills and thinks. Thus the body is as the effect, and the soul as the cause in which is the end; consequently the soul is the all in the body, as the cause of the end is the all in the effect. The human of him whose soul was Jehovah himself (as was the case with the Lord, for he was conceived of Jehovah) could not when glorified be other than Divine. From this it is plain how greatly those err who make the Lord's human, after it was glorified, to be like the human of a man, when yet it is Divine. From his Divine human proceeds all the wisdom, all the intelligence, and also all the light, in heaven. Whatever proceeds from him is holy; and the holy that is not from the Divine is not holy.

4728. *And cast him into one of the pits.* That this signifies among falsities is evident from the signification of "pits" as being falsities. That "pits" are falsities is because men who have been in principles of falsity are after death kept awhile under the lower earth, until falsities have been removed from them, and as it were rejected to the sides. These places are called "pits" and those who go into them are such as must be in vastation (n. 1106–1113, 2699, 2701, 2704). It is for this reason that by "pits" in the abstract sense are

signified falsities. The lower earth is next under the feet and the region round about for a short distance. Here are most persons after death, before they are taken up into heaven. This earth is also frequently mentioned in the Word. Beneath it are the places of vastation, which are called “pits” and below them and round about for a considerable extent are hells.

[2] From this it is in some measure plain what is meant by “hell,” what by the “lower earth,” and what by a “pit” when mentioned in the Word, as in Isaiah:

Thou hast been brought down to hell, to the sides of the pit. Thou hast been cast forth out of thy grave like an abominable shoot, the raiment of those that are slain, thrust through with the sword, that go down to the stones of the pit (Isa. 14:15, 19);

speaking of the king of Babylon, by whom is represented the profanation of truth; for a “king” is truth (n. 1672, 2015, 2069, 3009, 4581), and “Babylon” profanation (n. 1182, 1326). “Hell” is where the damned are, and their damnation is compared to an abominable shoot, and to the raiment of those that are slain and thrust through with the sword, that go down to the stones of the pit. The “raiment of those that are slain” is truth profaned; “those thrust through with the sword” are they in whom truth has been extinguished; the “pit” is falsity which must be vastated; “stones” are the borders, whence also they are called the “sides,” for round about the pits are hells. (That “raiment” is truth, see above, n. 2576; that the “raiment of those that are slain” is truth profaned, for the “blood” by which it is stained is what is profane, n. 1003; and that “those thrust through with a sword” are they in whom truth has been extinguished, n. 4503). From this it is also plain that without the internal sense it could not possibly be known what is here meant.

[3] So too in Ezekiel:

When I shall bring thee down with them that descend into the pit, to the people of an age, and shall make thee to dwell in the earth of the lower regions, in desolations from an age, that thou dwell not with them

that go down into the pit; then will I set adornment in the land of the living (Ezek. 26:20);

“they that descend into the pit” denote those who are sent into vastation; “not to dwell with them that go down into the pit” means to be delivered from falsities.

[4] Again:

That none of all the trees of the waters exalt themselves for their stature, neither send their branch among the tangled boughs, nor stand over them for their height, all that drink water; they shall all be delivered unto death, to the lower earth in the midst of the sons of men, to them that go down into the pit. I will make the nations to shake at the sound of his ruin, when I make him go down into hell with them that go down into the pit; and all the trees of Eden, the choice and chief of Lebanon, all that drink waters, shall be comforted in the lower earth (Ezek. 31:14, 16);

this is said of Egypt, by which is signified the knowledge that of itself enters into the mysteries of faith, that is, those who so enter (n. 1164, 1165, 1186). From what has been said above it is clear what is signified by “hell,” by the “pit,” and by the “lower earth” which are here mentioned by the prophet; nor does it appear except from the internal sense what is signified by the “trees of the waters,” the “trees of Eden,” the “branch sent among the tangled boughs,” the “choice and chief of Lebanon,” and “all that drink waters.”

[5] Again:

Son of man, wail for the multitude of Egypt, and cause her to go down, even her, and the daughters of the august nations, unto the earth of the lower regions, with them that go down into the pit. Asshur is there, whose graves are set in the sides of the pit, all slain by the sword (Ezek. 32:18, 22–23);

the signification of which may be seen from what has been explained above. In David:

O Jehovah, thou hast brought up my soul from hell; thou hast kept me alive, from among them that go down into the pit (Ps. 30:3).

I am accounted with them that go down into the pit; I am accounted as a man that hath no strength. Thou hast set me in a pit of the lower regions, in darkness, in the depths (Ps. 88:4, 6).

In Jonah:

I went down to the cuttings off of the mountains; the bars of the earth were upon me forever; yet hast thou brought up my life from the pit (Jonah 2:6);

where the subject treated of is the Lord's temptations, and deliverance from them. The "cuttings off of the mountains" are where the most damned are, the dark clouds which appear about them being the "mountains."

[6] That a "pit" is the vastation of falsity, and in the abstract sense falsity is still more evident in Isaiah:

They shall be gathered with a gathering as the bound to the pit, and shall be shut up in the prison; yet after a multitude of days shall they be visited (Isa. 24:22).

Where is the anger of him that causeth straitness? He that leadeth forth shall hasten to open; and he shall not die at the pit, neither shall bread fail (Isa. 51:13–14).

In Ezekiel:

Behold I bring strangers upon thee, the violent of the nations, who shall draw their swords upon the beauty of thy wisdom, and they shall profane thy brightness. They shall bring thee down into the pit, and thou shalt die the deaths of them that are pierced in the heart of the seas (Ezek. 28:7–8);

speaking of the prince of Tyre, by whom are signified those who are in principles of falsity.

[7] In Zechariah:

Exult greatly, O daughter of Zion; sound, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, wretched, and

riding upon an ass, and upon a colt the foal of she-asses. By the blood of thy covenant I will send forth thy bound out of the pit wherein is no water (Zech. 9:9, 11);

where the “pit wherein is no water” denotes falsity in which there is nothing true; as also in what follows it is said that they cast Joseph into the pit, and the pit was empty, there was no water in it (Gen. 37:24). In David:

Unto thee O Jehovah will I cry, my rock be not thou silent unto me, lest if thou be silent unto me I seem like them that go down into the pit (Ps. 28:1).

Jehovah brought me up also out of a pit of vastation, out of the miry clay; and he set my feet upon a rock (Ps. 40:2).

Let not the billow of waters overwhelm me, neither let the deep swallow me up, and let not the pit shut her mouth upon me (Ps. 69:15).

[8] Again:

He sent his word, and healed them, and rescued them from their pits (Ps. 107:20);

“from their pits” denoting from falsities. Again:

Make haste, answer me, O Jehovah; my spirit is consumed, hide not thy faces from me, lest I become like them that go down into the pit (Ps. 143:7).

As a “pit” signifies falsity, and the “blind” signify those who are in falsities (n. 2383), the Lord therefore says,

Let them alone; they are blind leaders of the blind, for if the blind lead the blind, both shall fall into a pit (Matt. 15:14; Luke 6:39).

Something similar to what was represented by Joseph was also represented by Jeremiah the prophet, concerning which he says:

They took Jeremiah, and cast him into the pit that was in the court of the guard; and they let down Jeremiah with cords, into the pit where was no water (Jer. 38:6);

that is, they rejected Divine truths among falsities in which was nothing of truth.

4729. *And we will say, An evil wild beast hath devoured him.* That this signifies a lie from a life of yearnings is evident from the signification of a “wild beast” as being affection and yearning (n. 45, 46); for a “wild beast” in the genuine sense denotes what is living (n. 774, 841, 908); hence by an “evil wild beast” is here signified a life of yearnings; that it is a lie is plain. This has reference to what goes before—that their rejecting that Divine truth among falsities was a lie from a life of yearnings. For there are three sources of falsity—one the doctrine of the church, another the fallacy of the senses, and the third a life of yearnings. That which is from the doctrine of the church takes hold of man’s intellectual part only; for he is persuaded from infancy that it is so, and confirmatory things afterwards strengthen it. But that which is from the fallacy of the senses does not so much affect the intellectual part; for those who are in falsity from the fallacy of the senses have but little insight from the understanding, because they think from lower and sensuous things. But the falsity which is from a life of yearnings springs from the will itself, or what is the same, from the heart; for what man wills from the heart, he desires. This falsity is the worst of all, because it inheres, and is not eradicated except by new life from the Lord.

[2] There are, as is known, two interior faculties in man—the understanding and the will. What the understanding absorbs and becomes imbued with does not for this reason pass into the will; but what the will absorbs does pass into the understanding. For whatever a man wills, he thinks; and therefore when he wills evil from yearning, he thinks it and confirms it. The confirmations of evil by the thought are what are called falsities from a life of yearnings. These falsities appear to him as truths; and when he has confirmed them in himself, truths appear to him as falsities; for he has then shut out the influx of light through heaven from the Lord.

But if he has not confirmed these falsities in himself, then the truths with which his understanding had previously been imbued, resist and do not permit them to be confirmed.

4730. *And we shall see what his dreams will be.* That this signifies that the preachings concerning it would thus be false and would appear so is evident from the signification of “dreams” as being preachings (n. 4682); and as in their eyes these appeared as falsities (n. 4726, 4729), therefore by “dreams” here are signified preachings concerning Divine truth, especially that the Lord’s human is Divine, which preachings in their opinion were false. That they also appeared to them as falsities is signified by their saying, “We shall see what his dreams will be.” That the preachings concerning the Lord’s Divine human appeared and still appear as falsities to those who are in faith alone, may be seen from what was said just above (n. 4729e); for what is confirmed from a life of yearnings has no other appearance.

[2] That falsities are confirmed from a life of yearnings is also from this cause, that they do not know what heaven is, nor hell, neither what love toward the neighbor is, nor the love of self and the world. If they knew these things, and even if they were but willing to know them, they would think very differently. Who at this day knows otherwise than that love toward the neighbor is to give what one has to the poor, and to assist every man with one’s wealth, and to benefit him in every way, without distinction as to whether he is good or evil? And because by these means one would be stripped of his wealth, and would himself become poor and wretched, he therefore rejects the doctrine of charity, and embraces that of faith; and then he confirms himself against charity by many things, as by thinking that he was born in sins and hence can do no good of himself, and that if he does the works of charity or piety, he cannot but place merit in them. And when he thinks thus on the one hand, and from a life of yearnings on the other, he betakes himself to the side of those who say that faith alone saves. And when he is there, he confirms himself still more, until he believes that the works of charity are not necessary to salvation; and when these are excluded, he falls into this new notion—that because such

is the nature of man, a means of salvation has been provided by the Lord, which is called faith; and at last into this, that he may be saved if even at the very hour of death he says with confidence or trust that God has mercy upon him through looking to the son as having suffered for him, making nothing of what the Lord has said in John (1:12, 13), and many other places. It is for this reason that faith alone has been acknowledged in the churches as the essential; but that it has not been everywhere acknowledged in this manner is because the parsons cannot gain anything by preaching faith alone, but only by the preaching of works.

[3] But had these men known what charity toward the neighbor is, they would never have fallen into this falsity of doctrine. The fundamental of charity is to act rightly and justly in everything which belongs to one's duty or employment—as for example, if one who is a judge punishes an evil doer according to the laws, and does so from zeal, he is then in charity toward the neighbor; for he desires his amendment, thus his good, and also wills well to society and his country, that it receive no further injury from the evildoer; thus he can love him if he amends, as a father the son whom he chastises; and thus he loves societies and his country, which are to him the neighbor in general. It is similar in all other instances. But of the Lord's Divine mercy this will be shown more fully elsewhere.

4731. *And Reuben heard.* That this signifies the confession of the faith of the church in general is evident from the representation of Reuben as being faith in the understanding or doctrine, which is the first thing of regeneration—the complex the truth of doctrine by which the good of life can be attained (n. 3861, 3866); and here therefore the confession of the faith of the church in general. That Reuben here interposes is because the church which begins from faith would cease to be a church unless this Divine truth remained in it—that the Lord's human is Divine, for this is the supreme or inmost truth of the church. For this reason Reuben wished to rescue Joseph, by whom this truth is here represented, out of the hand of his brethren, to restore him to his father—by which is signified that it wished to claim this truth for the church. Moreover, when Reuben returned to the pit and saw that Joseph was not there, he rent his clothes and said to his brethren, “The

child is not, and I, whither do I come?" (verses 29, 30) by which is signified that there was no longer any faith in the Lord, and thus no church.

[2] This supreme or inmost truth, that the Lord's human is Divine, is denied by those in the church who are in faith alone; and yet because they know from the Word that in the Lord there is the Divine, and do not apprehend how the human can be Divine, they therefore attribute both to the Lord, making a distinction between his Divine nature and his human nature. Those however who are in a life of faith, or in charity, adore the Lord as their God and savior; and when in adoration, they think of the Lord's Divine without separating it from the human, and thus at heart acknowledge all in the Lord to be Divine. But when they think from doctrine, because they likewise cannot comprehend how the human can be Divine, they speak according to their doctrine.

4732. *And rescued him out of their hand.* That this signifies liberation is evident without explication.

4733. *And said, Let us not smite him, the soul.* That this signifies that it must not be extinguished, because it is the life of religion, is evident from the signification of "smiting" as being to extinguish; and from the signification of "soul" as being life (n. 1000, 1005, 1436, 1742), here the life of religion. That acknowledgment and adoration of the Lord's Divine human is the life of religion is plain from what was said just above (n. 4731); and also from the fact that men are of such a nature as to desire to worship that of which they can have some perception and thought, and sensuous men even that which they can perceive by some sense, nor are they willing to worship unless the Divine is therein. This is common to the human race. For this reason gentiles worship idols in which they believe there is the Divine, and others worship men after their death whom they believe to be either gods or saints. For nothing can be called forth in man unless there is something to affect his senses.

[2] Those who say that they acknowledge a Supreme Being, of whom they have no idea of perception, for the most part

acknowledge no God, but nature instead, because they comprehend this. Very many of the learned among Christians are such, and this also because they do not believe the human of the Lord to be Divine. Lest therefore men who have removed themselves so far from the Divine, and have become so far corporeal, should worship wood and stones; and lest they should worship some man after his death, and thus under him some devil, and not God himself, because they could not in any way perceive him, and thus everything of the church should perish, and with the church the human race, the Divine itself willed to assume the human and to make it Divine. Let the learned take heed therefore, lest they think of the Lord's human and do not at the same time believe it to be Divine, for in so doing they make for themselves a stumbling block, and at last believe nothing.

4734. *And Reuben said unto them.* This signifies exhortation, in the proximate sense confession of the faith of the church in general (which is "Reuben," n. 4731) exhorting or dictating that they should not do violence, as in what follows.

4735. *Shed no blood.* That this signifies that they should not do violence to what is holy is evident from the signification of "blood" as being what is holy—of which in what follows; hence "to shed blood" is to do violence to what is holy. All the holy in heaven proceeds from the Lord's Divine human, and therefore all the holy in the church; wherefore that violence might not be done to it, the holy supper was instituted by the Lord, in which it is expressly said that the bread is his flesh, and the wine his blood, thus that it is his Divine human from which the holy then comes. With the ancients, flesh and blood signified the human own, because the human consists of flesh and blood; thus the Lord said to Simon, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my father who is in the heavens" (Matt. 16:17). The flesh and the blood, therefore, signified by the bread and the wine in the holy supper, denote the Lord's human own. The Lord's own itself, which he acquired to himself by his own power, is Divine. His own from conception was what he had from Jehovah his father, and was Jehovah himself. Hence the own which he acquired to himself in

the human was Divine. This Divine own in the human is what is called his flesh and blood; “flesh” is his Divine good (n. 3813), and “blood” is the Divine truth of Divine good.

[2] The Lord’s human, after it was glorified or made Divine, cannot be thought of as human, but as the Divine love in human form; and this so much the more than the angels, who, when they appear (as seen by me), appear as forms of love and charity under the human shape, and this from the Lord; for the Lord from Divine love made his human Divine; just as man through heavenly love becomes an angel after death, so that he appears, as just said, as a form of love and charity under the human shape. It is plain from this that by the Lord’s Divine human, in the celestial sense is signified the Divine love itself, which is love toward the whole human race, in that it wills to save them and to make them blessed and happy to eternity, and to make its Divine their own so far as they can receive it. This love and the reciprocal love of man to the Lord, and also love toward the neighbor, are what are signified and represented in the holy supper—the Divine celestial love by the flesh or bread, and the Divine spiritual love by the blood or wine.

[3] From these things it is now evident what is meant in John by eating the Lord’s flesh and drinking his blood:

I am the living bread which came down from heaven. If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh. Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. This is the bread which came down from heaven (John 6:51–58).

As “flesh and blood” signify as before said the Divine celestial and the Divine spiritual which are from the Lord’s Divine human, or what is the same, the Divine good and the Divine truth of his love, by “eating and drinking” is signified making them one’s own; and this is effected by a life of love and charity, which is also a life of faith. (That “eating” is making good one’s own, and “drinking”

making truth one's own, may be seen above, n. 2187, 3069, 3168, 3513, 3596, 3734, 3832, 4017, 4018.)

[4] As "blood" in the celestial sense signifies the Divine spiritual or the Divine truth proceeding from the Lord's Divine human, it therefore signifies the holy proceeding; for the Divine truth proceeding from the Lord's Divine human is the holy itself.

[5] Holiness is nothing else, nor from any other source. That "blood" signifies this holy is evident from many passages in the Word, of which we may adduce the following:

Son of man, thus saith the Lord Jehovih, Say to every bird of the heaven, to every wild beast of the field, Assemble yourselves and come; gather yourselves from every side upon my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, [of bullocks,] all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I will sacrifice for you. And ye shall be sated at my table with horse and chariot, with the strong, and with every man of war. And I will set my glory among the nations (Ezek. 39:17–21).

The subject here treated of is the calling together of all to the Lord's kingdom, and specifically the setting up again of the church among the gentiles; and by their "eating flesh and drinking blood" is signified making Divine good and Divine truth their own, thus the holy which proceeds from the Lord's Divine human. Who cannot see that by "flesh" is not meant flesh, nor by "blood" blood, where it is said that they should eat the flesh of the mighty and drink the blood of the princes of the earth, and that they should be sated with horse and chariot, with the strong, and with every man of war?

[6] So likewise in Revelation:

I saw an angel standing in the sun and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come and gather yourselves unto the supper of the great God; that ye may eat the flesh of

kings, and the flesh of captains, and the flesh of the strong, and the flesh of horses, and of them that sit thereon, and the flesh of all men, both free and bond, both small and great (Rev. 19:17–18);

who would ever understand these words unless he knew what is signified in the internal sense by “flesh,” and what by “kings,” “captains,” “the strong” “horses,” “those that sit thereon,” and “free and bond?”

[7] Further in Zechariah:

He shall speak peace to the nations; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also, through the blood of thy covenant I will send forth thy bound out of the pit (Zech. 9:10, 11);

where the Lord is spoken of; the “blood of thy covenant” is the Divine truth proceeding from his Divine human, and is the holy itself which, after he was glorified, went forth from him. This holy is also what is called the Holy Spirit, as is evident in John:

Jesus said, If any man thirst, let him come unto me, and drink. Whosoever believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the spirit, which they that believe on him should receive; for the Holy Spirit was not yet, because Jesus was not yet glorified (John 7:37–39).

That the holy proceeding from the Lord is the “spirit” may be seen in John 6:63.

[8] Moreover, that “blood” is the holy proceeding from the Lord’s Divine human, in David:

Bring back their soul from deceit and violence; and precious shall their blood be in his eyes (Ps. 72:14);

“precious blood” denotes the holy which they would receive. In Revelation:

These are they who come out of great affliction, and they washed their robes, and made them white in the blood of the Lamb (Rev. 7:14).

They overcame the dragon by the blood of the lamb, and by the Word of their testimony; and they loved not their soul even unto death (Rev. 12:11).

[9] The church at this day does not know otherwise than that the “blood of the lamb” here signifies the Lord’s passion, because it is believed that they are saved solely by the Lord having suffered, and that it was for this that he was sent into the world; but let this view of it be for the simple, who cannot comprehend interior arcana. The Lord’s passion was the last of his temptation, by which he fully glorified his human (Luke 24:26; John 12:23, 27, 28; 13:31, 32; 17:1, 4, 5); but the “blood of the lamb” is the same as the Divine truth, or the holy proceeding from the Lord’s Divine human; thus the same as the “blood of the covenant” spoken of just above, and of which it is also written in Moses:

[10] Moses took the book of the covenant, and read in the ears of the people; and they said, All that Jehovah hath spoken will we do, and hear. Then Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you upon all these words (Exod. 24:7–8);

the “book of the covenant” was the Divine truth which they then had, which was confirmed by the blood testifying that it was from his Divine human.

[11] In the rituals of the Jewish church blood had no other signification than the holy proceeding from the Lord’s Divine human, wherefore when they were sanctified, it was done by blood—as when Aaron and his sons were sanctified, blood was sprinkled upon the horns of the altar, the remainder at the bottom of the altar, also upon the tip of the right ear, the thumb of the right hand, and the great toe of the right foot, and upon his garments (Exod. 29:12, 16, 20; Lev. 8:15, 19, 23, 30). And when Aaron entered within the veil to the mercy seat, blood was also to be sprinkled with the finger upon the mercy seat eastward seven times (Lev. 16:12–15). So also in the rest of the sanctifications, and

also in the expiations and cleansings (in regard to which see the following passages, Exod. 12:7, 13, 22; 30:10; Lev. 1:5, 11, 15; 3:2, 8, 13; 4:6, 7, 17, 18, 25, 30, 34; 5:9; 6:27, 28; 14:14–19, 25–30; 16:12–15, 18, 19; Deut. 12:27).

[12] As by “blood” in the genuine sense is signified the holy, so in the opposite sense by “blood” and “bloods” are signified those things which offer violence to it, because by shedding innocent blood is signified doing violence to what is holy. For this reason wicked things of life and profane things of worship were called “blood.” That “blood” and “bloods” have such a signification is evident from the following passages. In Isaiah:

When the Lord shall have washed the excrement of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of expurgation (Isa. 4:4).

The waters of Dimon are full of blood (Isa. 15:9).

Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity (Isa. 59:3, 7).

In Jeremiah:

Also in thy skirts is found the blood of the souls of the innocent poor (Jer. 2:34).

[13] Again:

It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of Jerusalem. They have wandered blind in the streets, they are polluted with blood; those which they cannot [pollute] they touch with their garments (Lam. 4:13–14).

In Ezekiel:

I have passed by thee, and saw thee trodden down in thy bloods, and I said unto thee, Live in thy bloods, and I said unto thee, Live in thy bloods. I washed thee with waters, and washed away thy bloods from upon thee, and I anointed thee with oil (Ezek. 16:6, 9).

Thou son of man, Wilt thou debate with a city of bloods? Make known to her all her abominations. Thou art become guilty through thy blood that thou hast shed, and art defiled through thine idols which thou hast made. Behold the princes of Israel, everyone according to his arm, have been in thee and have shed blood; men of slander have been in thee to shed blood; and in thee they have eaten at the mountains (Ezek. 22:2–4, 6, 9).

In Moses:

If anyone shall sacrifice elsewhere than upon the altar at the tent, it shall be blood; and as if he had shed blood (Lev. 17:1–9).

[14] Falsified and profaned truth is signified by the following passages concerning blood. In Joel:

I will set wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day come (Joel 2:30–31).

In Revelation:

The sun became black as sackcloth of hair, and the whole moon became as blood (Rev. 6:12).

The second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood (Rev. 8:8).

The second angel poured out his vial into the sea; and it became blood as of a dead man, and every living soul died in the sea. And the third angel poured out his vial into the rivers, and into the fountains of waters, and there became blood (Rev. 16:3–4).

[15] Similar is what is said in Exodus (7:15–22), about the rivers, ponds, and pools of water in Egypt being turned into blood; for by

“Egypt” is signified the memory-knowledge which from itself enters into heavenly mysteries, and hence perverts, denies, and profanes Divine truths (n. 1164, 1165, 1186). All the miracles in Egypt, being Divine, involved such things. The “rivers which were turned into blood” are the truths of intelligence and wisdom (n. 108, 109, 3051); “waters” have a similar signification (n. 680, 2702, 3058), and also “fountains” (n. 2702, 3096, 3424); “seas” are truths in the complex which are a matter of memory-knowledge (n. 28); the “moon” of which it is also said that it should be “turned into blood” is Divine truth (n. 1529–1531, 2495, 4060). It is evident from this, that by the moon, the sea, fountains, waters, and rivers, being turned into blood is signified truth falsified and profaned.

4736. *Cast him into this pit that is in the wilderness.* That this signifies that they should conceal it meanwhile among their falsities, that is, that they should regard it as false, but still retain it because it was of importance to the church is evident from the signification of a “pit” as being falsities (see n. 4728); and from the signification of a “wilderness” as being where there is no truth. For the word “wilderness” has a wide signification, it means where the land is uninhabited, and thus not cultivated; and when predicated of the church, it denotes where there is no good, and consequently no truth (n. 2708, 3900). Thus by a “pit in the wilderness” are here meant falsities in which there is no truth, because no good. It is said in which there is no truth because no good; for when anyone believes that faith saves without works, truth may indeed exist, but still it is not truth in him, because it does not look to good, nor is it from good. This truth is not alive, because it has in it a principle of falsity, consequently with anyone who has such truth, the truth is but falsity from the principle which rules in it. The principle is like the soul, from which the rest have their life. On the other hand there are falsities which are accepted as truths, when there is good in them, especially if it is the good of innocence, as with the gentiles and also with many within the church.

4737. *But lay no hand upon him.* That this signifies that they should not do violence to it is evident without explication.

4738. *That he might rescue him out of their hand, to bring him back to his father.* That this signifies that it might claim it for the church is evident from the signification of “rescuing out of their hand” as being to set free—as above (n. 4732) and from the signification of “bringing back to his father” as being to claim for the church; for by Jacob, who is here the “father” is represented the Jewish religion derived from the ancient church, as above (n. 4700, 4701). It was the Divine truth concerning the Lord’s Divine human that it would claim for the church, for by Joseph, as before said, this truth is specifically signified.

[2] As further regards this truth, be it known that the ancient church acknowledged it, and also the primitive Christian church; but after the papal sway had grown even to domination over all human souls, and had exalted itself—as is said of the king of Babylon in Isaiah, “Thou saidst in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of heaven, and I will sit in the mount of congregation, I will ascend above the heights of the cloud, I will become like the most high” (Isa. 14:13–14)—then the Divine was taken away from the Lord’s human, that is, a distinction was then made between his Divine and his human.

[3] How this was decreed in a certain council has also been revealed to me. There appeared to me certain spirits in front to the left on the plane of the sole of the foot, at some distance from me, who were talking together, but about what I did not hear. I was then told that they were some of those who composed the council in which the decree was made regarding the Lord’s two natures, the Divine and the human. Presently it was granted me to converse with them. They said that those who had the greatest influence in the council, and who were superior to the rest in rank and authority, came together in a dark room and there concluded that both a Divine and a human nature should be attributed to the Lord; chiefly for the reason that otherwise the papal sway could not be maintained. For if they had acknowledged the Lord to be one with the father, as he himself says, no one could have been acknowledged as his vicar on earth; for schisms were arising at that time by which the papal power might have fallen and been

dissipated unless they had made this distinction; and for the strengthening of this invention they sought out confirmations from the Word, and persuaded the rest.

[4] The spirits added that by this means they were able to rule in heaven and on earth, because they had it from the Word that to the Lord was given all power in heaven and on earth, which power could not have been attributed to any vicar if his human also were acknowledged to be Divine; for they knew that no one was allowed to make himself equal to God, and that the Divine had this power of itself, but not the human, unless it had been given it, as it was afterwards to Peter. They continued, that the schismatics of that day were men of acute discernment, whom in this way they were able to quiet, and by this means the papal power was also confirmed. From all this it is evident that this distinction was invented merely for the sake of dominion; and that for this reason they were not willing to know that the power given to the Lord's human in heaven and on earth shows that it also is Divine. That Peter, to whom the Lord gave the keys of heaven, does not mean Peter, but the faith of charity, which, because it is from the Lord alone, is the power of the Lord alone, can be seen in the preface to the twenty-second chapter of Genesis.

4739. Verses 23–30. *And it came to pass when Joseph was come unto his brethren, that they stripped Joseph of his tunic, the tunic of various colors that was on him, and they took him, and cast him into the pit; and the pit was empty, there was no water in it. And they sat down to eat bread, and they lifted up their eyes and saw, and behold a company of Ishmaelites came from Gilead, with their camels bearing spices and balsam and stacte, going to carry them down to Egypt. And Judah said unto his brethren, What gain is it if we slay our brother, and cover up his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our flesh. And his brethren hearkened unto him. And there passed by men, Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt. And Reuben returned unto the pit, and behold Joseph was not in the pit, and he rent his garments. And he*

returned unto his brethren, and said, The child is not; and I, whither do I come?

“And it came to pass when Joseph was come unto his brethren” signifies when it was preached about; “that they stripped Joseph of his tunic” signifies that they dispelled and annihilated the appearances of truth; “the tunic of various colors that was on him” signifies the quality of the appearances as to truths from good; “and they took him and cast him into the pit” signifies among falsities; “and the pit was empty, there was no water in it” signifies that there was then nothing true; “and they sat down to eat bread” signifies appropriation of evil from falsity; “and they lifted up their eyes and saw” signifies further thought; “and behold a company of Ishmaelites came from Gilead” signifies those who are in simple good, such as the gentiles are in; “with their camels bearing spices and balsam and stacte” signifies interior natural truths; “going to carry them down to Egypt” signifies instruction from memory-knowledges; “and Judah said unto his brethren” signifies the depraved in the church who are against whatever is good; “What gain is it if we slay our brother and cover up his blood?” signifies that there would be nothing of profit or of eminence, if this should be wholly extinguished; “come and let us sell him to the Ishmaelites” signifies that they acknowledge it who are in simple good; “and let not our hand be upon him” signifies that they may be without blame; “for he is our brother, our flesh” signifies because what is from them is accepted; “and his brethren hearkened unto him” signifies compliance; “and there passed by men, Midianites, merchantmen” signifies those who are in the truth of this good; “and they drew and lifted up Joseph out of the pit” signifies aid from them that it might not be among falsities; “and sold Joseph to the Ishmaelites” signifies reception by those who are in simple good, and alienation on the part of those who are in faith separate; “for twenty pieces of silver” signifies estimation; “and they brought Joseph into Egypt” signifies consultation from memory-knowledges; “and Reuben returned unto the pit” signifies the faith of the church in general; “and behold Joseph was not in the pit” signifies that there was no longer any faith; “and he rent his garments” signifies mourning; “and he returned unto his brethren” signifies those who teach; “and said, The child is not” signifies that

there was no faith in it; “and I, whither do I come?” signifies where now is the church?

4740. *And it came to pass when Joseph was come unto his brethren.* That this signifies when it was preached about is evident from the representation of Joseph as being truth Divine, especially concerning the Lord’s Divine human. When this is said to “come unto them” it means that it is preached to them; for his brethren represent the church which is in faith separate, to whom this is preached.

4741. *That they stripped Joseph of his tunic.* That this signifies that they dispelled and annihilated the appearances of truth is evident from the signification of “stripping” when predicated of Divine truth, which here is “Joseph” as being to dispel and also to annihilate; and from the signification of the “tunic” because it was of various colors as being appearances of truth (n. 4677). The dispelling and annihilating of the appearances of truth takes place after truth itself has been rejected; for truth itself shines forth of itself in the mind, and however it may be extinguished, still appears, especially in those who are in good. This is also clearly seen by those who have annihilated truth in themselves, wherefore also they endeavor to dispel and to annihilate these appearances.

[2] Take as an example for the sake of illustration—who does not see that to will well and do well is the veriest Christian life? And if anyone is told that this is charity, he cannot but affirm it; and those who affirm it will even say that they know what this is, because this is of the life. But as regards thinking this or that to be true, even from confidence (as they are willing to do who are in faith separate), they will say that they do not know what it is, for they have no other perception of it than as of smoke which vanishes. As faith alone and the confidence from it appear of this character to everyone who thinks seriously about it, especially to the good, therefore such persons labor to dispel and annihilate even these appearances, by thus paring off whatever touches them more nearly, and whatever is round about this Divine truth. This is signified by stripping Joseph of the tunic that was on him.

[3] The same persons also believe that those are wiser than all others, who having once accepted a dogma, whatever it may be, can confirm it by various things, and by various reasonings make it appear like truth. But nothing could be less the part of a wise man; it is what everyone can do who possesses any ingenuity, and the evil more skillfully than the upright. For to do this is not the part of a rational man, inasmuch as a rational man can see, as from above, whether that which is confirmed is true or false; and because he sees this, he regards confirmations of falsity as of no account, and they appear to him as simply ludicrous and empty, no matter how much anyone else believes them to have been taken from the school of wisdom itself. In a word, nothing is less the part of a wise man, nay, nothing is less rational, than to be able to confirm falsities; for it is the part of a wise man and it is rational, first to see that a thing is true, and then to confirm it. In fact to see what is true is to see from the light of heaven, which is from the Lord; but to see what is false as true is to see from a fatuous light, which is from hell.

4742. *The tunic of various colors that was on him.* That this signifies the quality of the appearances as to truths from good is evident from the signification of a “tunic of various colors” as being the appearances of truth by which the spiritual of the natural is known and distinguished (n. 4677), here therefore the quality of the appearances; for which reason also a tunic is twice mentioned—“they stripped Joseph of his tunic, the tunic of various colors.” That the quality of appearances is according to the truths from good may be seen from the appearances of truth when presented to view in the light of heaven, that is, in the other life, where there is no other light than that which comes through heaven from the Lord, and which comes forth from his Divine truth; for this before the eyes of angels appears as light (n. 2776, 3190, 3195, 3222, 3339, 3340, 3636, 3643, 3993, 4302, 4413, 4415). This light is varied with everyone according to the reception. All the thought of the angels is effected through the variegation of this light, as also is the thought of man, although he is not aware of it; because with man this light falls into material images or ideas, which, being in his natural or external man, are from the light of the world. Thus the light of heaven is obscured in him to such a degree that he scarcely knows that his intellectual

light and sight are from it. But in the other life, when the sight of the eye is no longer in the light of the world, but in the light of heaven, it becomes manifest that his thought is from this source.

[2] When this light passes from heaven into the world of spirits, it is there presented under the appearance of various colors, which in beauty, variety, and loveliness immeasurably surpass the colors which are from the light of the world. (See what was said above in regard to colors, from experience, n. 1053, 1624, 3993, 4530, 4677.) As the colors in the other life are from this source, they are in their origin nothing else than appearances of truth from good. For truth does not shine from itself, because there is nothing flaming in it alone; but it shines from good, for good is like a flame which gives forth light. Such therefore as the good is, such does the truth from it appear; and such as the truth is, in such a manner does it shine from good. From this it is evident what is signified in the internal sense by the tunic of various colors, namely, the quality of appearances as to truths from good; for by Joseph, to whom the tunic belonged, is represented Divine truth, as before shown.

4743. *And they took him, and cast him into the pit.* That this signifies among falsities is evident from what has been said above (n. 4728, 4736), where similar words occur.

4744. *And the pit was empty, there was no water in it.* That this signifies that there was then nothing true is evident from the signification of a “pit” as being falsities (see n. 4728); from the signification of “being empty,” as being where there is nothing true because nothing good (of which hereafter); and from the signification of “water” as being truth (n. 680, 739, 2702, 3058, 3424). That “being empty” denotes where there is nothing true because nothing good is evident from other passages in the Word, as in Jeremiah:

Their great ones have sent their little ones for waters; they came unto the pits, and found no waters; they returned with their vessels empty; they were affected with shame and ignominy, and covered their head (Jer. 14:3);

where “empty vessels” denote truths in which there is no truth from good. Again:

Nebuchadnezzar the king of Babylon hath devoured me, he hath troubled me, he hath made me an empty vessel, he hath swallowed me up (Jer. 51:34);

where an “empty vessel” denotes where there is no truth; and “Babylon” those who vastate, that is, deprive others of truths (n. 1327e). Again:

I beheld the earth, and lo it was void and empty; and the heavens, and they had no light (Jer. 4:23).

In Isaiah:

The cormorant and the bittern shall possess it; and the owl and the raven shall dwell therein; and they shall stretch over it the line of a void, and the plummet of emptiness (Isa. 34:11).

[2] Again:

The city of emptiness shall be broken; every house shall be shut up, that no one may come in. There is a cry in the streets upon the one, the joy of the land shall be exiled, what is left in the city shall be a waste (Isa. 24:10–12);

here “emptiness” is expressed by another word in the original tongue, which, however, involves a similar meaning. That “emptiness” is where there is no truth because no good is evident in the internal sense from the particulars mentioned, as from the signification of a “city,” of a “house,” of a “cry,” of “wine,” and of “streets.”

In Ezekiel:

The Lord Jehovah hath said, Woe to the city of bloods! I will also make the hearth great, setting the pot empty upon the coals that it may be hot, and the brass thereof may be heated, and that the uncleanness

thereof may melt therein, the scum thereof be consumed (Ezek. 24:9, 11);

it is evident here what “being empty” signifies; an “empty pot” is that in which there is uncleanness and scum, that is, evil and falsity.

[3] So in Matthew:

When the unclean spirit is gone 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, he findeth it empty, swept, and prepared for him. Then goeth he, and joineth to himself seven other spirits more wicked than himself, and they enter in and dwell there (Matt. 12:43–45);

the “unclean spirit” denotes uncleanness of life in man, and also the unclean spirits with him, for unclean spirits dwell in the uncleanness of man’s life; “dry places,” or where there is no water, denote where there are no truths; the “empty house” denotes the interiors of man again filled with uncleanness, that is, with falsities from evil.

In Luke:

God hath filled the hungry with good things, and the rich he hath sent empty away (Luke 1:63);

“the rich” denote those who know many things; for “riches” in the spiritual sense are memory-knowledges, doctrinal things, and the knowledges of good and truth. They are called the “empty rich” who know these things, and do not do them; for truths to them are not truths, because without good (see n. 4736).

4745. *And they sat down to eat bread.* That this signifies the appropriation of evil from falsity is evident from the signification of “eating” as being appropriation (n. 3168, 3513, 3596, 3832); and from the signification of “bread” as being the good of love (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735), and also in general all food (see n. 2165). Here however “bread” signifies the contrary, namely, evil; for it is known that they who

eat the bread in the holy supper unworthily, do not appropriate good to themselves, but evil; whence it is evident that in the contrary sense by “eating bread” is signified the appropriation of evil. It was a custom among the ancients to eat together when they had made an important decision which was confirmed by the rest, by which they signified their approbation, and thus that they made it their own; as in Ezekiel:

Behold, the princes of Israel, everyone according to his arm, have been in thee and have shed blood; men of calumny have been in thee to shed blood; and in thee they have eaten at the mountains (Luke 22:6, 9).

Be it known further that there are in general two origins of evil, one from life, and the other from doctrine. The evil which is from the doctrine of falsity is called evil from falsity, and it is this evil which is here meant.

4746. *And they lifted up their eyes and saw.* That this signifies further thought is evident from the signification of “lifting up the eyes and seeing” as being intentness and thought, or intense thought (n. 2789, 2829, 3198, 3202, 4339). That here further thought is signified is evident from the series.

4747. *And behold a company of Ishmaelites came from Gilead.* That this signifies those who are in simple good, such as the gentiles are in, is evident from the representation of the Ishmaelites as being those who are in simple good as to life, and thence in natural truth as to doctrine (n. 3263); and from the signification of “Gilead” as being exterior good, by which man is first initiated when he is being regenerated (n. 4117, 4124). From this it is evident that by a “company of Ishmaelites from Gilead” is signified such good as is with the gentiles, that is, those who are in such simple good.

[2] How these things are circumstanced may be seen from what has been already said, and also from what follows. This only need now be said in advance: they who are within the church and have confirmed themselves against Divine truths, especially against these—that the Lord’s human is Divine, and that the works of

charity contribute to salvation—if they have confirmed themselves against them, not only by doctrine but also by life, they have reduced themselves to such a state as to their interiors that afterwards they cannot possibly be brought to receive them, for what is once confirmed by doctrine, and at the same time by life, remains to eternity.

Those who do not know the interior state of man may suppose that anyone, no matter how he has confirmed himself against these truths, can yet easily accept them afterwards, provided he is convinced. But that this is impossible has been granted me to know by much experience in regard to such persons in the other life. For whatever is confirmed by doctrine is absorbed by the intellectual part, and what is confirmed by life is absorbed by the will part; and that which is inrooted in both man's lives, the life of his understanding and the life of his will, cannot be rooted out. The very soul of man which lives after death is formed thereby, and is of such a nature that it never recedes therefrom. This is also the reason why the lot of those within the church with whom this is the case is worse than the lot of those who are out of the church; for those who are out of the church, who are called gentiles, have not confirmed themselves against these truths, because they have not known them; and therefore such of them as have lived in mutual charity easily receive Divine truths, if not in the world, yet in the other life. (See what was adduced from experience in regard to the state and lot of the gentiles and other peoples in the other life, n. 2589–2604.)

[3] For this reason when any new church is being set up by the Lord, it is not set up with those who are within the church, but with those who are without, that is, with the gentiles. These things are often treated of in the Word. This much is premised in order that it may be known what is involved in Joseph's being cast into the pit by his brethren, and in his being drawn out thence by the Midianites, and sold to the Ishmaelites. For by Joseph's brethren are represented those within the church who have confirmed themselves against Divine truth, especially against the two truths, that the Lord's human is Divine, and that works of charity

contribute to salvation, and this not only by doctrine, but also by life; while by the Ishmaelites are represented those who are in simple good, and by the Midianites those who are in the truth of this good. It is related of the latter that they drew Joseph out of the pit; and of the former that they bought him. But what is signified by their bringing him into Egypt, and their selling him to Potiphar, Pharaoh's chamberlain, will be shown in what follows.

4748. *With their camels bearing spices and balsam and stacte.* That this signifies interior natural truths is evident from the signification of "camels" as being in general those things of the natural man that serve the spiritual, and specifically general memory-knowledges in the natural man (n. 3048, 3071, 3114, 3143, 3145, 4156); and from the signification of "spices, balsam, and stacte" as being interior natural truths conjoined with good in the natural man (of which in what follows). In the holy worship of the ancients use was made of sweet smelling and fragrant things, among which were their frankincense and incenses; and the like things were also mixed with the oils with which they were anointed. But the origin of this practice is at this day unknown, because it is entirely unknown that the things which were used in the worship of the ancients originated in spiritual and celestial things which are in the heavens, and corresponded to them. Man has so far removed himself from the things of heaven, and plunged into natural, worldly, and bodily things, that he is in obscurity, and many are in the negative, as to the existence of anything spiritual or celestial.

[2] The reason why frankincense and incenses were used in sacred rites among the ancients is that odor corresponds to perception, and a fragrant odor, such as that of spices of various kinds, to a grateful and pleasing perception, such as is that of truth from good, or of faith from charity. Indeed the correspondence is such that in the other life, whenever it is the good pleasure of the Lord, perceptions themselves are changed into odors (as may be seen in what has been said above from experience, n. 925, 1514, 1517–1519, 3577, 4624–4634). What is here signified in detail by "spices, balsam, and stacte" may be seen from other passages in which they are mentioned. In general they signify interior truths in

the natural, but such as are from good therein; for truths by themselves do not make the natural, but good by truths. Hence its varieties are according to the quality of the truth conjoined with good, consequently according to the quality of the good; for good has its quality from truths.

[3] As by “Gilead” is signified exterior good such as is of the senses and is called pleasure (n. 4117, 4124), and as by “Egypt” in a good sense are signified memory-knowledges which are the external truths of the natural man corresponding to this good, or agreeing with it (n. 1462), therefore by Ishmaelites from Gilead carrying on camels those spices down to Egypt is signified that they carried their interior truths from their own memory-knowledges, to the memory-knowledges signified by Egypt (of which hereafter). Interior truths are conclusions from exterior truths, or from memory-knowledges; for the memory-knowledges of the natural man serve as a means for drawing conclusions about, and thus viewing, interior things; in like manner as anyone views the mind of another in his countenance, in the vibration of the light in his eyes, and in the life of the tone of his voice, and in that of his gesture and action.

[4] As it is by such truths that man’s natural is perfected and also amended, healing is therefore ascribed to spices of this kind—as to balsam in Jeremiah:

Is there no balsamic gum in Gilead? Is there no physician there? Why then doth not the health of my people go up? (Jer. 8:22).

Go up into Gilead, and take balsam, O virgin daughter of Egypt; in vain hast thou multiplied medicines; there is no healing for thee (Jer. 46:11).

Babylon is suddenly fallen and shattered, howl upon her, take balsam for her pain, if so be she may be healed (Jer. 51:8).

[5] That such things have a spiritual signification is very evident in Revelation:

The merchants of the earth shall weep and mourn over Babylon; for no man buyeth their merchandise any more; merchandise of gold, and silver, and precious stone, and pearl, and fine linen, and crimson, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and brass, and iron, and marble; and cinnamon, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and chariots, and bodies and souls of men (Rev. 18:11–13);

these things would never have been so specifically enumerated unless each one of them signified such things as are in the Lord's kingdom and in his church, for otherwise they would have been words without meaning. It is known that by "Babylon" are signified those who have turned aside all worship of the Lord to the worship of self, and who are thus in a profane internal while they are in a holy external, wherefore by their "merchandise" are signified the things which they have studiously and artfully invented for the sake of self-worship, and also doctrinal things and knowledges of good and truth from the Word which they have perverted in their own favor. Thus by the particulars here mentioned such things are specifically signified, and by "cinnamon," "incense," "ointment," and "frankincense" truths from good; but in relation to them truths perverted and falsities from evil.

[6] The same is true of what is related in Ezekiel of the merchandise of Tyre:

Judah and the land of Israel were thy traders; in wheat of Minnith, and Pannag, in honey and oil, and balsam, they furnished thy trading (Ezek. 27:17);

here also by "balsam" is signified truth from good. To one who does not believe in the internal sense of the Word, all the foregoing expressions must be bare words, thus vessels containing nothing within; and yet Divine, celestial, and spiritual things are in them.

4749. *Going to carry them down to Egypt.* That this signifies instruction in memory-knowledges is evident from the signification of "Egypt" as being memory-knowledges (n. 1164, 1165, 1462);

and as by “spices, balsam, and stacte” are signified interior truths from the memory-knowledges of those who are in simple good, such as the gentiles are in, therefore by “going to carry them down thither” is signified to be instructed. In regard to these things the case is this: the memory-knowledges which are signified by “Egypt” are those which conduce to spiritual life, and which correspond to spiritual truths; for formerly the ancient church was in Egypt also; but after it had been there turned into magic, the memory-knowledges which pervert spiritual things were signified by “Egypt.” Thence it is that memory-knowledges in a good, and also in the opposite sense, are signified in the Word by “Egypt” (n. 1164, 1165, 1462); and here in a good sense. The memory-knowledges from which are the interior truths signified by the Ishmaelites’ carrying on camels spices, balsam, and stacte are not such as are of the church, but such as are with the gentiles. The truths from these memory-knowledges cannot be corrected and made sound by any other means than by the memory-knowledges of the genuine church, thus by instruction in these. This is what is here signified.

4750. *And Judah said unto his brethren.* That this signifies the depraved in the church who are against whatever is good is evident from the representation of Judah as being in a good sense the good of celestial love (n. 3654, 3881), but in the opposite sense to be against all good whatever (of which hereafter); and from the signification of his “brethren” as being those in the church who are in faith separate. That by Judah are here represented those who are against all good whatever is because in a good sense they who are in the good of celestial love are represented in the Word by him. Celestial love is love to the Lord and the derivative love toward the neighbor. They who are in this love are most closely conjoined with the Lord, and are therefore in the inmost heaven, where they are in a state of innocence, from which they appear to the rest as little children, and wholly as loves in form. Others are not able to go near them, and therefore when they are sent to others, they are encompassed by other angels, by whom the sphere of their love is tempered, which would otherwise throw into a swoon those to whom they are sent; for the sphere of their love penetrates even to the marrows.

[2] As this love or this good of love which is called celestial is represented by Judah in a good sense, so in the opposite sense is represented by him that which is contrary to celestial good, and thus contrary to all good whatever. Most things in the Word have a twofold sense, namely, a good sense and its opposite. From the good sense the quality of the opposite one is known; for whatever is contained in the opposite sense is diametrically opposed to what is contained in the good sense.

[3] The goods of love are in general two—the good of celestial love, and the good of spiritual love. Diametrically opposed to the good of celestial love is the evil of the love of self; and diametrically opposed to the good of spiritual love is the evil of the love of the world. They who are in the evil of the love of self are against all good whatever; but not so much so they who are in the evil of the love of the world. In the Word, by Judah in the opposite sense are represented those who are in the love of self; and by Israel they who are in the love of the world. The reason of this is that by Judah was represented the Lord's celestial kingdom, and by Israel his spiritual kingdom.

[4] The hells also are distinct according to these two loves. They who are in the love of self, being against all good whatever, are in the deepest and therefore the most grievous hell; but they who are in the love of the world, being not so much against all good whatever, are in hells not so deep, and therefore less grievous.

[5] The evil of the love of self is not, as is generally thought, that external elation which is called pride; but it is hatred against the neighbor, and thence a burning desire for revenge, and delight in cruelty. These are the interiors of the love of self. Its exteriors are contempt for others in comparison with self, and an aversion to those who are in spiritual good, and this sometimes with manifest elation or pride, and sometimes without it; for one who holds the neighbor in such hatred, interiorly loves no one but himself and those whom he regards as making one with himself; thus he loves them in himself, and himself in them, for the sole end of self.

[6] Such is the quality of those who are represented by Judah in the opposite sense. The Jewish nation had been in such love even from the first, for they had looked upon all in the whole world as the vilest slaves, and as worthless in comparison with themselves, and had also held them in hatred; and what is more, when the love of self and of the world had not mutually conjoined them, they persecuted even their associates and brothers with similar hatred. This disposition still remains with that nation; but because they now dwell in foreign lands on sufferance, they keep it concealed.

4751. *What gain is it if we slay our brother, and cover up his blood?* That this signifies that there would be nothing of profit or of eminence if this should be wholly extinguished is evident from the signification of, "What gain is it?" as being that there would be nothing of profit, and also nothing of eminence (of which hereafter); and from the signification of "slaying" as being to extinguish, here Divine truth, specifically that concerning the Lord's Divine human, which is meant by the "brother," that is, Joseph; and from the signification of "covering up blood" as being to entirely hide holy truth (that "blood" denotes holy truth may be seen above, n. 4735). How the case is in regard to these things is evident from what follows.

[2] That "gain" here signifies not only what is profitable but also eminence, or that, "What gain is it?" signifies that there would be nothing of profit or of eminence is because this was said from yearning and avarice; for the yearning of gain and avarice has within it the desire not only to possess the whole world, but also to plunder and even to kill everyone for the sake of gain; indeed one impelled by such yearning would commit murder for but little were not the laws a hindrance. Moreover, such a man in his possession of gold and silver regards himself as the greatest in power, however in external appearance he may seem otherwise, which shows that there is in avarice not only the love of the world, but also the love of self, and indeed the filthiest love of self. For elevation of mind, or pride, in those who are sordidly avaricious is not so conspicuous outwardly, because it is sometimes unconcerned about wealth for the sake of display; nor is it that kind of the love of self which is usually conjoined with pleasures; for such have little concern about

the body, and its food and clothing. But it is a love entirely earthly, having no other end than money, in the possession of which it believes itself, not actually but potentially, above all others. It is evident from this that in avarice there is the lowest and vilest love of self, for which reason in the other life the avaricious appear to themselves to be among swine (n. 939); and they above all others are against all good whatever. Consequently they are in such thick darkness that they are utterly unable to see what is good and what is true; they do not at all apprehend that there is any internal belonging to man which lives after death, and at heart they laugh at those who say so.

[3] The Jewish nation had been of such a nature from the beginning, and therefore it was impossible for anything internal to be opened plainly to them, as is evident from the Word of the Old Testament; and being rooted in this worst kind of the love of self, they would defile interior truths and goods, and would thus profane them more than all others, unless they were removed by avarice so far from internal things, and were thereby kept in thick darkness, for they cannot profane so long as they do not acknowledge (n. 1008, 1010, 1059, 2051, 3398, 3402, 3489, 3898, 4289, 4601). It is for this reason that the Lord says of them 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” (John 8:44); and of Judas Iscariot, who represented the Jewish church, “Have not I chosen you twelve, and one of you is a devil?” (John 6:70). By Judas also in that he sold the Lord, the like is represented as here by Judah, who said, “Come and let us sell Joseph.”

4752. *Come and let us sell him to the Ishmaelites.* That this signifies that those acknowledge it who are in simple good is evident from the signification of “selling” as being to alienate from themselves—thus to be received by others (n. 4098), which when predicated of truth, as here, denotes to be acknowledged by them; and from the representation of the Ishmaelites as being those who are in simple good, of which above (n. 4747). That they who are in simple good acknowledge Divine truth, especially that concerning the Lord’s Divine human, has been shown above.

4753. *And let not our hand be upon him.* That this signifies that they may be without blame is evident from the signification of “not letting the hand be upon anyone” as being not to offer violence, as above (n. 4737); and because not to offer violence denotes that they may be without blame, this also is signified by these words.

4754. *For he is our brother, our flesh.* That this signifies because what is from them is accepted is evident from the signification of a “brother” as being consanguinity from good (n. 3815); and from the signification of “flesh” as being one’s own in both senses (n. 3813), thus that it was accepted, because from those who are of the church, and that it was accepted by these, because by those who are in simple good. For the Ishmaelites represent those who are in simple good, and Joseph’s brethren represent the church which is in faith separate from charity. Those who are in simple good acknowledge that the Lord’s human is Divine, and also that in order for man to be saved the works of charity ought to be done. Those who are in faith separate know this, and therefore they do not strongly insist on this faith before everyone, and scarcely at all before those who are in simple good; chiefly because they dare not speak contrary to common sense, and because they would thus detract from their own dignity and gain. For if they should deny these truths, those who are in simple good would say of them that they are foolish; for those who are in simple good know what love is and what the works of love are; but what faith separate from them is they do not know. Arguments in favor of faith as opposed to works, and concerning the distinction between the human and the Divine of the Lord, they would call sophisms which they do not comprehend. Wherefore in order that they may be accepted, and because what is from them is accepted, those who are in faith separate willingly make concessions; for if these truths were extinguished they would be without profit and eminence (n. 4751).

4755. *And his brethren hearkened unto him.* That this signifies compliance is evident without explication.

4756. *And there passed by men, Midianites, merchantmen.* That this signifies those who are in the truth of this good is evident from

the representation of the Midianites as being those who are in the truth of simple good (see n. 3242); and from the signification of “merchantmen” as being those who have the knowledges of good and truth; for these in the spiritual sense are “riches,” “wealth,” and “merchandise.” Hence “to trade” is to procure and to communicate these knowledges (n. 2967, 4453). Here it is not the knowledges of good that are signified, but the knowledges of truth; for the “Midianites” are those who are in the truth of simple good, as before said; and from this also they are called “men” [*viri*], for those are so called who are in truth (n. 3134, 3309). From the historical series it is evident that Joseph was sold to the Ishmaelites, but that he was drawn out of the pit by the Midianites, and was also sold by the Midianites in Egypt to Potiphar, for in the last verse of this chapter it is said, “and the Midianites sold him to Egypt unto Potiphar, Pharaoh’s chamberlain.” It may be supposed that as Joseph was sold to the Ishmaelites, he was sold in Egypt by them, and not by the Midianites; but still this was brought to pass for the sake of the representation of the things in the internal sense; for Joseph (that is, Divine truth) cannot be sold by those who are in good, but by those who are in the truth of this good. The reason will be seen in the explication of the last verse of this chapter.

4757. *And they drew and lifted up Joseph out of the pit.* That this signifies aid from them that it might not be among falsities is evident from the signification of “drawing and lifting up” as being to set free and thus to lend aid (of which hereafter); and from the signification of a “pit” as being falsities (n. 4728), thus that it might not be among falsities. That drawing and lifting up here denotes lending aid is because truth is what aids good; for power is ascribed to truth, because good exercises power by means of truth (n. 3091, 3563); and Moreover, it is truth by which falsity is known, thus by which anyone is aided so that he be not among falsities. Hence it is that the Midianites were those who drew and lifted up Joseph out of the pit, and the Ishmaelites were those who bought him.

4758. *And sold Joseph to the Ishmaelites.* That this signifies reception by those who are in simple good, and alienation from those who are in faith separate, is evident from the signification of “selling” as being to alienate in respect to those who are in faith

separate, who here are Joseph's brethren, for they sold him; and as being to be received in respect to those who are in simple good, who are here the Ishmaelites, for they bought him. (That the "Ishmaelites" are those who are in simple good was shown above, n. 3263, 4747. On this subject see what was said before, n. 4756.)

4759. *For twenty pieces of silver.* That this signifies estimation is evident from the signification of "twenty" as being the good and truth stored up by the Lord in the interior man, which are called remains (n. 2280), thus holy good or truth, here holy truth, because it is said "twenty pieces of silver"; for "silver" is truth (n. 1551, 2954). The same number signifies also what is not holy, because most of the expressions used in the Word have also an opposite sense; and here what is not holy in respect to those who alienated Divine truth, or sold Joseph (n. 4758), but what is holy in respect to those who received it, or bought him. Thus it denotes what is not holy in respect to Joseph's brethren, that is, to those in the church who are in faith separate, but what is holy in respect to the Ishmaelites, that is, to those who are in simple good. These are the things which are meant by estimation.

[2] That "twenty" signifies also what is not holy is because "twenty" denotes remains, as before said. The holy in those who have no remains of good and truth in their interior man, but instead of them evil and falsity, is not holy, but is either filthy or profane, according to the kind of evil and falsity. That "twenty" denotes also what is not holy is evident in Zechariah:

I saw and behold a flying roll. And he said unto to me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty ells, and the breadth thereof ten ells. Then said he unto me, This is the curse that goeth forth over the face of the whole earth (Zech. 5:1-3).

In Haggai:

When one came to the wine press to draw out fifty out of the wine press, there were twenty. I smote you with blasting, and with mildew, all the work of your hands (Hag. 2:16-17).

[3] In Ezekiel:

Thy food which thou shalt eat shall be by weight, twenty shekels a day; from time even in time shalt thou eat it. And thou shalt eat it as a barley cake, and thou shalt make it in their eyes with dung that cometh out of man. For thus, Jehovah said, shall the sons of Israel eat their bread unclean among the nations (Ezek. 4:10, 12–13).

In these passages “twenty” denotes that which is unholy, unclean, and profane. That all who were more than twenty years old should die in the wilderness (Num. 14:29; 32:11), represented also what is holy in respect to those who were under that number of years, and what is unholy in respect to those who were over it. (That all numbers in the Word signify things, see n. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 4264, 4495, 4670; and that remains are good and truth stored up by the Lord in the interior man, n. 468, 530, 560, 561, 576, 660, 798, 1050, 1738, 1906, 2284.)

4760. *And they brought Joseph into Egypt.* That this signifies consultation from memory-knowledges is evident from the signification of “Egypt” as being memory-knowledges (see n. 1164–1165, 1186, 1462); and when Divine truth is brought to these it is to consult them; for by Joseph as before shown is represented Divine truth. What is meant by consultation about Divine truth from memory-knowledges shall be briefly described. To consult memory-knowledges about Divine truth is to see from them whether it is so. But this is done in one way by those who are in the affirmative that truth is truth, and who when they consult memory-knowledges, confirm the truth by them, and thus strengthen their faith; and in another way by those who are in the negative, who when they consult memory-knowledges cast themselves still more into falsities; for with these the negative rules, but with the former the affirmative. Moreover, this is according to the intellectual faculty of every man. If those who have not a higher, that is, an interior insight, consult memory-knowledges, they do not see the confirmation of truth in them, and they are therefore carried by the memory-knowledges into the negative; but

those who have a higher, that is, an interior insight, see confirmations, and if in no other way, still by correspondences.

[2] Take for example the truth that man lives after death. When those who are in the negative as to this being true consult memory-knowledges, they confirm themselves against it by innumerable considerations, such as that brute animals equally live, have sensation, and act, and in many things more acutely than man; and that thought, which man has above the brutes, is a thing which he obtains by coming to maturity later; and that man is this kind of animal; and by a thousand other considerations. Thus it is evident that if those who are in the negative consult memory-knowledges, they cast themselves still more into falsities, so that at last they believe nothing whatever relating to eternal life.

[3] But when those who are in the affirmative as to the truth that man lives after death consult memory-knowledges, they confirm themselves by them, and this also by things innumerable; for they see that everything in nature is below man, and that the brute animal acts from instinct, while man acts from reason, and that brutes cannot but look downward, while man can look upward, and by thought comprehend the things of the spiritual world, and also be affected by them, and even by love be conjoined with God himself, and thus appropriate to himself life from the Divine; and that it is in order that he may be led and elevated thither that he comes to maturity so late. Moreover, man sees confirmations in everything else that belongs to nature, and at last sees in universal nature a representative of the heavenly kingdom.

[4] It is as is well known a common thing for the learned to have less belief in a life after death than the simple, and in general to see Divine truths less clearly than the simple. The reason of this is that they consult memory-knowledges (of which they possess a greater abundance than others) from a negative standpoint, and thereby destroy in themselves insight from what is higher or interior; and when this is destroyed, they no longer see anything from the light of heaven, but only from the light of the world; for memory-knowledges are in the light of the world, and if these are not

illuminated by the light of heaven they induce darkness, however different it may appear to themselves. For this reason it was that the simple believed in the Lord, but not the scribes and Pharisees who were the learned in the Jewish nation, as is evident from these words in John:

Many of the multitude when they heard these words said, This is truly the prophet. Others said, This is the Christ [*Messias*]. The Pharisees answered them, Hath any of the rulers or of the Pharisees believed in him? (John 7:40–41, 47–48).

And in Luke:

Jesus said, I confess to thee O father, Lord of heaven and earth, that thou hast hid these things from the wise and intelligent, but hast revealed them unto babes (Luke 10:21);

“babes” denote the simple. Also in Matthew:

Therefore speak I to them by parables; because seeing they see not, and hearing they hear not, neither do they understand (Matt. 13:13).

4761. *And Reuben returned unto the pit.* That this signifies the faith of the church in general is evident from the representation of Reuben as being the confession of the faith of the church in general (n. 4731, 4734); and from the signification of a “pit” as being falsities (n. 4728). Hence by Reuben’s returning to the pit is signified that the faith of the church in general came to view the falsities which belonged to faith separate.

4762. *And behold Joseph was not in the pit.* That this signified that there was no longer any faith is evident from the representation of Joseph as being Divine truth; and when this appears among falsities, which are signified by the “pit” (n. 4728), there is no longer any faith.

4763. *And he rent his garments.* That this signifies mourning is evident from the signification of “rending the garments” as being mourning, namely, on account of truth having been destroyed, or

because there was no faith. We often read in the Word, especially the historic, of persons rending their garments; but the origin of this is not known at the present day, and it is also unknown that it was representative of grief on account of truth being lost. This act became representative from the fact that “garments” signified truths, as before shown (n. 4545). Further on in this chapter it is also said that when Jacob recognized his son’s tunic he rent his garments (verse 34), and by this is signified mourning for truth destroyed. So in other places in the Word, as when Rabshakeh, who was sent by Sennacherib the king of Assyria, spoke insults against Jerusalem; whereupon Eliakim who was over the king’s household, and Shebna the scribe, and Joah the recorder, rent their garments and told these things to King Hezekiah; and when the king heard it he also rent his garments, and covered himself with sackcloth (Isa. 36:22; 37:1; 2 Kings 18:37; 19:1). The insults which Rabshakeh spoke were against God, the king, and Jerusalem, thus against Divine truth, as is still plainer from the internal sense of the passage; hence the garments were rent because of mourning.

[2] When Jehudi had read before the king the roll of the book which Jeremiah wrote, it is said that the king cast it into the fire, and that the king and his servants, who heard all those words, did not rend their garments (Jer. 36:23, 24); their not rending their garments denoted that they did not mourn when Divine truth was not received. The rending of their garments by Joshua the son of Nun, and Caleb the son of Jephunneh, when the spies brought an evil report of the land of Canaan, and their speaking against them (Num. 14:6), involves a similar meaning; for the land of Canaan signifies the Lord’s kingdom, to speak against which is to speak falsity against Divine truth. When the ark of God was taken by the Philistines, and the two sons of Eli were slain, that there ran a man out of the army to Shiloh with his garments rent and dust upon his head (1 Sam. 4:11, 12), signified mourning over lost Divine truth and Divine good; for, as the ark represented the Lord’s kingdom, and in the supreme sense the Lord himself, and hence the holy of the church, the rent garments signified mourning over lost Divine truth; and dust upon the head, over lost Divine good.

[3] We read of Samuel and Saul:

As Samuel turned about to go away, Saul laid hold upon the skirt of his tunic, and it was torn off. And Samuel said unto him, Jehovah hath rent the kingdom of Israel from upon thee this day, and hath given it to thy companion. I will not return with thee, for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel (1 Sam. 15:26–28);

Saul's tearing off the skirt of Samuel's tunic represented what Samuel said—that the kingdom should be rent from him, and that he should no longer be king of Israel; for “kingdom” in the internal sense signifies Divine truth (n. 1672, 2547, 4691), as also do a “king” and “royalty” (n. 1672, 1728, 2015, 2069, 3009, 3670, 4575, 4581), and specifically the kingdom and king of Israel, because by Israel was represented the Lord's royalty. So what is related of Jeroboam and the prophet Ahijah:

When Jeroboam went out of Jerusalem, and the prophet Ahijah found him in the way, when he had clad himself with a new garment, and they two were alone in the field, Ahijah laid hold of the new garment that was upon him, and rent it in twelve pieces; and he said to Jeroboam, Take thee ten pieces; for thus saith Jehovah the God of Israel, Behold I rend the kingdom out of the hand of Solomon, and will give ten tribes to thee (1 Kings 11:29–31).

[4] The same is true of their rending their garments when Saul was slain in battle, as related in the second book of Samuel:

After Saul had been slain in battle, on the third day a man came from the camp whose garments were rent; and when David heard of the death of Saul, David took hold of his garments and rent them; as did all his servants that were with him (2 Sam. 1:1–2, 11);

by this also was represented mourning on account of Divine truth lost and thrown away by those who were in faith separate; for as before said Divine truth was signified by royalty, and they who were in faith separate were represented by the Philistines, by whom Saul was slain (n. 1197, 1198, 3412, 3413); as also is evident from David's lament over him in the same chapter (2 Sam. 1:17–27).

[5] When Absalom had smitten his brother Amnon, and the tidings came to David that Absalom had smitten all the king's sons, David "rent his garments and lay on the earth, and all his servants stood by with their garments rent" (2 Sam. 13:28, 30–31); this also was done for the sake of representing that truths from the Divine were destroyed, these being signified in the internal sense by the king's sons. So when David fled before Absalom he was met by Hushai the Archite with his tunic rent (2 Sam. 15:32); for in the Word by a king, especially by David, is represented Divine truth. In like manner also when Elijah spoke to Ahab king of Israel the words of Jehovah, that he should be extirpated on account of the evil which he had done, Ahab rent his garments and put sackcloth upon his flesh (1 Kings 21:27).

[6] That the rending or tearing of garments represented mourning on account of lost truth is further evident from the following passages:

Hilkiah the priest found the book of the law in the house of Jehovah; and Shaphan read it before King Josiah. And when the king heard the words of the book of the law, he rent his garments (2 Kings 22:11);

manifestly on account of the Word (that is, Divine truth) having been so long lost, and obliterated in hearts and life. When the Lord confessed that he was the Christ the son of God, that the high priest rent his garments, saying, He hath spoken blasphemy (Matt. 26:63–65; Mark 14:63, 64), signified that he had no other belief than that the Lord spoke against the Word, and thus against Divine truth.

[7] When Elijah went up in a whirlwind, and Elisha saw it, he took hold of his own garments, and rent them in two pieces; and he took up the tunic of Elijah that fell from upon him, and smote the waters, and they were parted hither and thither, and Elisha went over (2 Kings 2:11–14); that Elisha then rent his garments in two pieces was on account of mourning that the Word (that is, Divine truth) was lost; for by Elijah is represented the Lord as to the Word, that is, Divine truth (n. 2762). The tunic falling from

Elijah, and being taken up by Elisha, represented that Elisha continued the representation. That a tunic is Divine truth may be seen above (n. 4677), wherefore also the garment which was rent in such mourning was the tunic, as is evident from some of the passages above cited. As a “garment” signified the truth of the church, and in the supreme sense Divine truth, it was therefore a disgrace to go with rent garments, except in such mourning—as is evident from what was done to the servants of David by Hanun the king of the sons of Ammon, in that he shaved off half of their beards, and cut off their garments in the middle, even to their buttocks; for which reason they were not admitted to David (2 Sam. 10:4, 5).

4764. *And he returned unto his brethren.* That this signifies those who teach is evident from the representation of Joseph’s brethren as being those who are of faith separate; and because they were shepherds as being also those who teach from faith, as above (n. 4705).

4765. *And said, The child is not.* That this signifies that there was no faith in it is evident from the signification of a “child” as being the truth of faith, for truth is signified by a “son” (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), thus by the “child” who here is Joseph, and who as already shown represents Divine truth. And as all truth is of faith—for what in the ancient churches was called true or truth, in the new church is called faith (see n. 4690)—therefore, by that “the child is not” is signified that there was no faith in it.

4766. *And I, whither do I come?* That this signifies Where now is the church is evident from the representation of Reuben as being the faith of the church in general (n. 4731, 4734, 4761); and as Reuben says of himself, “and I, whither do I come?” it signifies “Where now is the faith of the church,” or what is the same, “Where now is the church?” That there is no church where the heavenly Joseph is not (that is, the Lord as to Divine truth, specifically as to the Divine truth that the Lord’s human is Divine, and that charity is the essential of the church and consequently the

works of charity) may be seen from what has been shown in this chapter concerning both these truths.

[2] If this Divine truth that the Lord's human is Divine is not received, it necessarily follows that a trine should be adored, and not one; and also that half of the Lord, namely, his Divine, should be adored, but not his human; for who adores what is not Divine? And is the church anything where a trine is adored, one separately from another, or what is the same, where three are equally worshiped? For although the three are called one, still the thought distinguishes and makes three, and only the speech of the mouth says one. Let everyone consider in himself when he says that he acknowledges and believes in one God, whether he does not think of three; and when he says that the father is God, the son is God, and the Holy Spirit is God, and these also distinct in persons, and distinct as to functions, whether he can think that there is one God, except in the way that three distinct from one another make one by harmony, and also by condescension insofar as one proceeds from another. When therefore three gods are adored, where is the church?

[3] But when the Lord only is adored, in whom there is a perfect trine, and who is in the father and the father in him, as he himself says:

“Though ye believe not me, believe the works; that ye may know and believe, that the father is in me, and I in the father” (John 10:38);

“He that hath seen me hath seen the father; believest thou not Philip that I am in the father, and the father in me? Believe me that I am in the father, and the father in me” (John 14:9–11),

“He that seeth me seeth him that sent me” (John 7:45);

“All mine are thine, and thine are mine” (John 17:10),

then there is the Christian church, as there is when the church abides in this that the Lord said:

“The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God from all thy heart, and from all thy soul, and from all thy mind, and from all thy strength, this is the first commandment; and the second is like, namely this, Thou shalt love thy neighbor as thyself; there is none other commandment greater than these” (Mark 12:29–31).

That the “Lord our God” is the Lord may be seen in other places (Matt. 4:7, 10; 22:41–45; Luke 1:16, 17; John 20:28), as also that “Jehovah” in the Old Testament is called “Lord” in the New (see n. 2921).

[4] If also this Divine truth is not received both in doctrine and in life—that love toward the neighbor, or charity, and hence the works of charity, are an essential of the church, it necessarily follows that it is of the church to think what is true, but not to think what is good; and thus that the thought of the man of the church may be in contradiction and opposition to itself; that is, may think what is evil and at the same time may think what is true; thus may by thinking evil be with the devil, and by thinking truth be with the Lord; when yet truth and evil do not at all agree, for “No servant can serve two lords, for either he will hate the one and love the other” (Luke 16:13). When faith separate establishes this, and also confirms it in life, no matter how it may speak of the fruits of faith, where then is the church?

4767. Verses 31–35. *And they took Joseph’s tunic, and killed a he-goat of the goats, and dipped the tunic in the blood; and they sent the tunic of various colors, and they brought it to their father, and said, This have we found; know now whether it be thy son’s tunic or not. And he knew it, and said, It is my son’s tunic; an evil wild beast hath devoured him; Joseph is surely torn in pieces. And Jacob rent his garments, and put sackcloth upon his loins, and mourned over his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to comfort himself and he said, For I shall go down to the grave to my son mourning. And his father wept for him.* “And they took Joseph’s tunic” signifies appearances; “and killed a he-goat of the goats” signifies external truths from delights; “and dipped the tunic in the blood” signifies that they defiled it with

falsities from evils; “and they sent the tunic of various colors” signifies appearances thus defiled; “and they brought it to their father” signifies comparison with the goods and truths of the ancient and the primitive church; “and said, “This have we found” signifies that it so appears to them; “know I pray whether it be thy son’s tunic or not” signifies whether there was a likeness; “and he knew it” signifies that indeed it was; “and said, It is my son’s tunic” signifies that it was the truth of the church; “an evil wild beast hath devoured him” signifies that the yearnings of evil had extinguished it; “Joseph is surely torn in pieces” signifies that it is such from falsities as to be not at all; “and Jacob rent his garments” signifies mourning for truth destroyed; “and put sackcloth upon his loins” signifies mourning for goods destroyed; “and mourned over his son many days” signifies the state; “and all his sons” signifies those who are in falsities; “and all his daughters, rose up” signifies those who are in evils; “to comfort him” signifies to interpret from the sense of the letter of the Word; “and he refused to comfort himself” signifies that this could not be; “and he said, For I shall go down to the grave to my son mourning” signifies that the ancient church would perish; “and his father wept for him” signifies interior mourning.

4768. *And they took Joseph’s tunic.* That this signifies appearances is evident from the signification of a “tunic,” here a tunic of various colors as being appearances of truth (see n. 4677, 4741, 4742). In what now follows, the subject treated of is exculpation from the wicked deed they had committed; and in the internal sense the confirmation of falsity against Divine truths (of which just above, n. 4766), and this by appearances, which are presented by reasoning from the sense of the letter of the Word. All confirmations of falsity by interpretations from the sense of the letter of the Word are appearances, by which the simple are wont to be misled, and falsity to be presented as truth, and truth as falsity. These appearances are treated of in the internal sense of the following verses.

4769. *And killed a he-goat of the goats.* That this signifies external truths from delights is evident from the signification in the Word of a “he-goat of the goats” as being natural truths, that is, truths of

the external man from which are the delights of life; and as also being external truths derived from delights, of which hereafter. The truths of the external man, from which are the delights of life, are Divine truths such as those of the literal sense of the Word, from which truths the doctrinals of a genuine church are derived; these truths are properly signified by a “he-goat” and the delights from them are signified by “goats”; thus by a “he-goat of the goats” in the genuine sense, are signified those who are in such truths and in delights therefrom. In the opposite sense however, by a “he-goat of the goats” are signified those who are in external truths (that is, in appearances of truth derived from the sense of the letter) which are in agreement with the delights of their life, such as the delights of the body, which in general are called pleasures, and the delights of the lower mind, which in general are honors and gains. Such persons are signified by a “he-goat of the goats” in the opposite sense. In a word, by a “he-goat of the goats” in this sense are signified those who are in faith separate from charity, for these select from the Word those truths only which are in agreement with the delights of their life, that is, which favor the loves of self and the world. The other truths they bring into conformity by interpretations, and thereby present falsities as appearances of truth.

[2] That a “he-goat of the goats” signifies those who are in faith separate is evident from Daniel:

Behold a he-goat of the goats came from the west over the faces of the whole earth, and touched not the earth; and the he-goat had a horn of aspect between his eyes. Out of one of the four horns came forth a little horn, and it grew exceedingly toward the south, and toward the east, and toward comeliness. Yea it grew even to the army of the heavens; and some of the army and of the stars it cast down to the earth, and trampled upon them; and it cast down truth unto the earth (Dan. 8:5, 9–10, 12);

the subject here treated of is the state of the church in general, not only the state of the Jewish church, but also that of the following, which is the Christian church; for the Word of the Lord is universal. The “he-goat of the goats” in respect to the Jewish church, signifies those who made nothing of internal truths, but accepted external truths so far as they favored their loves, which

were that they might be the greatest and the wealthiest. For this reason they recognized the Christ or Messiah whom they were expecting, simply as a king, who would exalt them above all the nations and peoples in the whole world, and would make these subject to them as vilest slaves; this was the source of their love for him. They did not at all know what love toward the neighbor was, except that it was conjunction by participation in such honor, and through gain.

[3] But the “he-goat of the goats” in respect to the Christian church signifies those who are in external truths from delights, that is, who are in faith separate; for these also care nothing for internal truths, and if they teach them it is only that they may thereby win reputation, be exalted to honors, and acquire gain. These are the delights which are in their hearts while truths are in their mouth. Moreover, by wrong interpretations they force the truths which are of genuine faith to favor their loves. Hence it is evident what is signified in the internal sense by the above words in Daniel—namely, that by a “he-goat of the goats” are signified those who are in faith separate. The he-goat’s coming from the west denotes from evil (that the “west” denotes evil may be seen above, n. 3708). His coming over the face of the whole earth, not touching the earth, denotes that he came over the whole church; for by the “earth” in the Word nothing else is meant than the land where the church is, thus the church (n. 566, 662, 1068, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2928, 3355, 4447, 4453). The “horns” which he had are powers from falsity (n. 2832). The “horn of aspect between the eyes” is power from reasoning about the truths of faith, as may be seen from what was shown concerning the eye (n. 4403–4421, 4523–4534). The “one horn which grew toward the south, the east, and comeliness” is power from faith separate growing even toward those things which are states of the light of heaven, and states of good and truth. That the “south” is a state of light may be seen above (n. 3708), and that the “east” is a state of good (n. 1250, 3249, 3708); that “comeliness” is a state of truth is evident from the Word here and there. Its “growing even to the army of the heavens, and casting down to the earth some of the army and of the stars, and trampling upon them” denotes that it did so with the knowledges of good and truth. (That the “army of

the heavens” and the “stars” are the knowledges of good and truth may be seen above, n. 4697.) From this is known what is meant by “casting down truth unto the earth” namely, the casting down of real faith, which in itself is charity; for faith has regard to charity, because it proceeds from charity. That which in the ancient church was called truth, in the new church is called faith (n. 4690).

[4] The “he-goat” has a similar signification in Ezekiel:

Behold I judge between small cattle and small cattle, between the rams and the he-goats. Is it a small thing to you that ye eat up the good pasture, and trample with your feet the residue of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:17–18, 21);

in this passage also by “he-goats” are signified those who are in faith separate, that is, who set doctrine before life, and at last have no care about life; when yet life, and not doctrine separate, makes the man; and the life remains after death, but not doctrine except insofar as it partakes of the life. Of these it is said that they “eat up the good pasture, and trample with their feet the residue of the pastures”; and that they “drink the settling of the waters, and disturb the remains with their feet”; also that they “strike the infirm with their horns till they have scattered them.”

[5] From all this it is now evident who are meant by the “he-goats” and who by the “sheep” of whom the Lord speaks in Matthew:

Before him shall be gathered all nations, and he shall separate them one from another as the shepherd separateth the sheep from the he-goats; and he shall set the sheep on his right hand, but the he-goats on the left, etc. (Matt. 25:32–33);

that the “sheep” are they who are in charity and thence in the truths of faith, and that the “he-goats” are they who are in no charity, although in the truths of faith, that is, who are in faith separate, is clear from the particulars, in which such persons are described.

[6] Who and of what quality are those who are in faith separate and are meant by “he-goats” may be seen from the two following passages:

“Every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of my father who is in the heavens. Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many mighty works? And then will I confess unto them, I know you not; depart from me ye workers of iniquity” (Matt. 7:19–23).

And in Luke:

“Then will ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; but he shall answer and say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk before thee, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity” (Luke 13:25–27).

These are they who are in faith separate, and are called “he-goats.” But what “he-goats” signify in a good sense—as those used in sacrifices and occasionally mentioned in the prophets—will of the Lord’s Divine mercy be told elsewhere.

4770. *And dipped the tunic in the blood.* That this signifies that they defiled it with falsities from evils is evident from the signification of “dipping in blood” as being to defile with falsities; for “blood” in the opposite sense is truth falsified (n. 4735). As it was the blood of the he-goat, by which are signified external truths from delights, such as those have who are in faith separate, it is clear that falsities from evils are meant—as is evident also from what follows, where Jacob says, “An evil beast hath devoured him; Joseph is surely torn in pieces”; for by these words is signified that the yearnings of evil had extinguished it, and thus that from falsities it became such as to be not at all. That there are three origins of falsity—the doctrine of the church, the fallacies of the senses, and a

life of yearnings—and that the falsity from this last is the worst, may be seen above (n. 4729).

4771. *And they sent the tunic of many colors.* That this signifies appearances thus defiled is evident from the signification of a “tunic of various colors” as being appearances (see n. 4677, 4741, 4742, 4768). That they were defiled is meant by the tunic being dipped in blood (n. 4770).

4772. *And they brought it to their father.* That this signifies comparison with the goods and truths of the ancient and the primitive church is evident from the representation of Jacob, who here is the “father,” as being the ancient church (n. 4680, 4700), and also the primitive church, that is, the Christian church in its beginning, of which hereafter. To bring such a tunic to this church is in the internal sense to institute a comparison of falsified goods and truths with the goods and truths of the genuine church. That by Jacob is here represented not only the ancient, but also the primitive church, that is, the Christian church in its beginning is because these are altogether the same as to internals, and differ only in externals. The externals of the ancient church were all representative of the Lord and of the celestial and spiritual things of his kingdom, that is, of love and charity and the faith thence derived, consequently of such things as are of the Christian church. Thus when the externals of the ancient, and also of the Jewish church, are unfolded and as it were unwrapped, the Christian church is disclosed. This was signified also by the veil of the temple being rent asunder (Matt. 27:51; Mark 15:38; Luke 23:45). It is for this reason that by Jacob the father is represented not only the ancient, but also the primitive Christian church.

4773. *And said, This have we found.* That this signifies that it so appears to them is evident from the series of things in the internal sense; for they did not say that it was Joseph’s tunic, but that they found it; leaving it to their father to know whether it were his son’s tunic or not. Hence it follows that by these words is signified that it so appears to them.

4774. *Know I pray whether it be thy son's tunic or not.* That this signifies whether there was a likeness is evident from the signification of “knowing whether it be” as being whether it is like. This refers to what precedes, and follows from it, namely, that a comparison was instituted of falsified goods and truths with the genuine goods and truths of the church, as is signified by their bringing the tunic dipped in blood to their father (n. 4772). Hence in this passage, by “know I pray whether it be thy son's tunic” is signified that he should compare whether it was like, or whether there was a likeness.

4775. *And he knew it.* That this signifies that indeed it was, and that *and said, It is my son's tunic* signifies that it was the truth of the church is evident from the signification of a “tunic” as being the truth of the church (n. 4677). But as it was defiled, it was indeed known that it was [the truth of the church] but not truth like that of the ancient and the primitive church; hence it is said that “indeed it was.”

4776. *An evil wild beast hath devoured him.* That this signifies that the yearnings of evil had extinguished it is evident from the signification of an “evil wild beast” as being a lie from a life of yearnings (n. 4729), consequently yearnings; and from the signification of “devouring” as being to extinguish, because predicated of the truth of the church. The veriest truth of the church is that love to the Lord and love toward the neighbor are the primary things (Mark 12:29–31). Yearnings extinguish this truth; for those who are in a life of yearnings cannot be in a life of love and charity, for the two are exact opposites. A life of yearnings consists in loving self only, and not the neighbor except from self, or for the sake of self. Hence those who are in this life extinguish charity in themselves; and those who extinguish charity, extinguish also love to the Lord; for there is no other means of loving the Lord than charity, because the Lord is in charity. The affection of charity is heavenly affection itself, which is from the Lord alone. From this it may be seen that the yearnings of evil extinguish the veriest truth of the church, on the extinction of which a means is devised which is called saving, namely, faith; and when this is separated from

charity, truths themselves are defiled, for then it is no longer known what charity is, nor even what the neighbor is, and consequently neither what the internal of man is, nor even what heaven is. For the internal of man, and heaven in man, is charity—that is, willing well to another, to society, to one's country, to the church, to the Lord's kingdom, and thus to the Lord himself. From this we may conclude what is the quality of the truths of the church when those things which are essential are not known, and when the things contrary to them, or yearnings, reign. When a life of yearnings speaks concerning these truths, are not they defiled to such a degree that they can no longer be recognized?

[2] That no one can be saved unless he has lived in the good of charity, and so has become imbued with its affections, which are to will well to others, and from willing well to do well to them; and that no one can receive the truths of faith—that is, become imbued with them and appropriate them to himself— but he who is in a life of charity has been made manifest to me from those who are in heaven, with whom I have been permitted to converse. There all are forms of charity, with beauty and goodness according to the quality of their charity; their delight, satisfaction, and happiness are from their being able to do good to others from good will. The man who has not lived in charity cannot possibly know that heaven and its joy consist in willing well and in doing well from willing well, because his heaven is willing well to himself, and from this willing well doing well to others, when yet this is hell. For heaven is distinguished from hell in this, that heaven, as above said, is doing good from good will, and hell is doing evil from ill will. They who are in love toward the neighbor do good from good will; but they who are in the love of self do evil from ill will. The reason of this is that they love no one but themselves, and others only so far as they see themselves in them, and them in themselves; they also regard these with hatred, which manifests itself as soon as they recede and are no longer theirs. This is like robbers, who so long as they are banded together love one another, but still at heart desire to kill one another, if plunder may thus be obtained.

[3] From these things it may be seen what heaven is, that it is love toward the neighbor; and what hell is, that it is the love of self.

They who are in love toward the neighbor are capable of receiving all the truths of faith, and of being imbued with them and making them their own; for in love toward the neighbor there is the all of faith, because heaven and the Lord are in it. They on the other hand who are in the love of self can in no wise receive the truths of faith, because hell is in this love; nor can they receive the truths of faith in any other way than for the sake of self-honor and gain; thus they cannot possibly become imbued with them and make them their own. But the things which they become imbued with and make their own are denials of truth, for at heart they do not believe even that there is a hell and a heaven, nor that there is a life after death, and therefore they believe nothing that is said about hell and heaven, or about a life after death, thus nothing at all that is said from the Word and from doctrine about faith and charity. When they are in worship they appear to themselves to believe, but this because it has been implanted in them from early childhood to put on this state at such a time; but as soon as they are out of worship they are also out of this state; and then thinking in themselves, they believe nothing at all, and also according to the life of their loves devise things to favor them, which they call truths, and which they confirm from the literal sense of the Word, when yet they are falsities. Such are all who in life and doctrine are in faith separate.

[4] Be it known, moreover, that all things are in the loves, for the loves are what make the life; consequently, the Lord's life flows solely into the loves. Such therefore as are the loves, such are the lives, because such are the receptions of life. Love toward the neighbor receives the life of heaven, and the love of self receives the life of hell; thus in love toward the neighbor there is the all of heaven, and in the love of self the all of hell. That all things are in the loves may be illustrated from many things in nature. Animals, both those that walk on the earth and those that fly in the air or swim in the water, are all impelled according to their loves, and into their loves flows whatever is conducive to their life, that is, to their sustenance, habitation, and procreation. Hence animals of every kind know their food, their abodes, and what concerns their conjugal, such as mating, building nests, laying eggs, and bringing up their young.

[5] The bees also know how to build cells, to suck honey from flowers, to fill with it the honeycombs, and to make provision for themselves against winter, and even to conduct a certain form of government under a queen; besides other marvels. All these things are effected by influx into their loves; the effects of life being varied only by the forms of their affections. All these things are in their loves; what then would there not be in heavenly love, if man were in this? Would there not be the all of wisdom and intelligence, which is in heaven? From this also it is that they who have lived in charity, and no others, are received into heaven; and that from charity they have the capacity of receiving and being imbued with all truths, that is, with all things of faith. But the contrary happens to those who are in faith separate, that is, in some truths and not in charity. Their loves receive such things as are in agreement with them, that is to say, the loves of self and of the world receive those things which are contrary to truths, such as are in the hells.

4777. *Joseph is surely torn in pieces.* That this signifies that it is such from falsities as to be not at all is evident from the signification of “being torn in pieces” as being to be dissipated by falsities, or what is the same, to be such from falsities as to be not at all. Falsities from evils or from yearnings are what are here meant (n. 4770); in regard to which see what was said just above (n. 4776).

4778. *And [Jacob] rent his garments.* That this signifies mourning for destroyed truths is evident from the signification of the “rending of garments” as being a representative of mourning for destroyed truth, of which above (n. 4763).

4779. *And put sackcloth upon his loins.* That this signifies mourning for destroyed good is evident from the signification of “putting sackcloth upon the loins” as being a representative of mourning for destroyed good. For the “loins” signify conjugal love, and hence all celestial and spiritual love (n. 3021, 3294, 4277, 4280, 4575), and this from correspondence; for as all the organs, members, and viscera of the human body correspond to the grand man—as has been shown at the end of the chapters—so also the

loins correspond to those in the grand man, or heaven, who have been in genuine conjugal love; and as conjugal love is the fundamental of all loves, therefore by the “loins” is signified in general all celestial and spiritual love. From this came the rite of putting sackcloth on the loins when they mourned over good destroyed, for all good is of love.

[2] That they put sackcloth on the loins to testify to this mourning may be seen from the historic and prophetic parts of the Word, as in Amos:

I will turn your feasts into mourning, and all your songs into lamentation; thus I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only begotten, and the end thereof as a bitter day (Amos 8:10);

where “bringing up sackcloth upon all loins” denotes mourning over destroyed goods; “all loins” denotes all the goods of love. In Jonah:

The men of Nineveh believed in God, and therefore they proclaimed a fast, and put on sackcloth, from the greatest of them even to the least. And when the word came unto the king of Nineveh, he arose from his throne, and laid his robe from upon him, and covered him with sackcloths, and sat on ashes. And he made proclamation, Let man and beast be covered with sackcloth (Jonah 3:5–8);

manifestly for a sign representative of mourning over the evil on account of which Nineveh was to perish; thus over destroyed good.

[3] In Ezekiel:

They shall utter a cry over thee with their voice, and shall cry bitterly, and shall cause dust to come up upon their heads, they shall roll themselves in ashes; and they shall make themselves bald for thee, and gird them with sackcloths (Ezek. 27:30–31);

said of Tyre, the particulars being representative of mourning for falsities and evils, thus for destroyed truths and goods. “To utter a cry and to cry bitterly” denotes a lamentation over falsity or

destroyed truth (n. 2240); “causing dust to come up upon the head” denotes being damned on account of evil (n. 278); “rolling themselves in ashes” denotes being damned on account of falsity; “making themselves bald” denotes mourning because the natural man had no truth (n. 3301); “girding them with sackcloths” denotes mourning because it had no good. Likewise in Jeremiah:

O daughter of my people gird thyself with sackcloth, and roll thyself in ashes; make thee the mourning of an only begotten, the wailing of bitternesses; for the spoiler shall suddenly come upon us (Jer. 6:26).

The elders of the daughter of Zion shall sit in the earth, they shall keep silence, they shall cause dust to go up upon their head, they shall gird themselves with sackcloths, the virgins of Jerusalem shall cause their head to go down into the earth (Lam. 2:10);

here there are similar representatives according to the kinds of good and truth which were destroyed, as above.

[4] In Isaiah:

The prophecy concerning Moab; he shall go up to Bayith and Dibon, into the lofty places to weep; Moab shall howl over Nebo, and over Medeba; on all his heads is baldness, every beard is shaven. In his streets they have girded on sackcloth, on his housetops and in his streets he shall wholly howl, going down into weeping (Isa. 15:2–3);

“Moab” denotes those who adulterate goods (n. 2468). The mourning over this adulteration which is signified by “Moab” is described by such things as correspond to evil of this kind; and therefore almost the same occurs in Jeremiah:

Every head is baldness, and every beard shaven; upon all hands are cuttings, and upon the loins sackcloth. On all the housetops of Moab and in the streets thereof is wholly mourning (Jer. 48:37–38).

[5] When king Hezekiah heard the blasphemies which Rabshakeh spoke against Jerusalem, he rent his garments and covered himself with sackcloths (Isa. 37:1; 2 Kings 19:1); because he spoke against

Jehovah, the king, and Jerusalem, wherefore there was mourning; that it was against truth is signified by his rending his garments (n. 4763); and that it was against good, by his covering himself with sackcloth. For where truth is treated of in the Word, good also is treated of, on account of the heavenly marriage which is that of good and truth and of truth and good in every particular; as also in David:

Thou hast turned my mourning into dancing; thou hast opened my sackcloth and girded me with joy (Ps. 30:11);

here “dancing” is predicated of truths, and “joy” of goods, as also in other passages in the Word; thus “to open sackcloth” denotes to take away mourning over destroyed good.

[6] In the second book of Samuel:

David said to Joab and to all the people that were with him, Rend your garments, and gird yourselves with sackcloth, and mourn before Abner (2 Sam. 3:31);

because a wicked deed had been committed against what is true and good, it was therefore commanded by David that they should rend their garments and gird themselves with sackcloth.

So likewise because Ahab had acted contrary to what was equitable and just (in the spiritual sense contrary to truth and good), when he heard the words of Elijah that he should be cut off, he rent his garments, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went slowly (1 Kings 21:27).

[7] That sackcloth is predicated of destroyed good is also evident in Revelation:

When he opened the sixth seal, lo there was a great earthquake, and the sun became black as sackcloth, and the whole moon became as blood (Rev. 6:12);

an “earthquake” denotes a change of the state of the church as to good and truth (n. 3355); the “sun” denotes the good of love (n. 1529, 1530, 2441, 2495, 4060, 4300, 4696), and therefore sackcloth is predicated of it when it is destroyed; the “moon” denotes the truth of faith (1529, 1530, 2120, 2495, 4060), of which blood is predicated, because “blood” is truth falsified and profaned (n. 4735).

[8] As being clothed in sackcloth and rolling in ashes represented mourning over evils and falsities, it also represented humiliation, and likewise repentance; for the primary thing in humiliation is to acknowledge that of himself one is nothing but evil and falsity. The same is true of repentance, which is effected solely through humiliation, and this through the confession of the heart that of himself one is of such a nature. That putting on sackcloth was a token of humiliation can be seen in 1 Kings 21:27–29; and that it was of repentance, in Matthew 11:21; Luke 10:13; but that it was nothing but a representative, thus only an external thing of the body, and not an internal thing of the heart is plain from Isaiah:

Is it to bow down his head as a bulrush, and to lie in sackcloth and ashes? Wilt thou call this a fast, and an acceptable day to Jehovah? Is not this the fast that I choose, to open the bonds of wickedness, to break bread to the hungry? etc. (Isa. 58:5–7).

4780. *And mourned over his son many days.* That this signifies a state, namely, of mourning for destroyed good and truth, is evident from the representation of Joseph, who here is the “son” as being Divine truth, specifically those truths spoken of above (n. 4776); and from the signification of “days” as being states (n. 23, 487, 488, 493, 893, 2788, 3785), here a state of great mourning, because it is said “many days.”

4781. *And all his sons.* That this signifies those who are in falsities is evident from the signification of “sons” as being truths, and in the opposite sense falsities, or those who are in truths or falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704), here those who are in falsities, because by the sons of Jacob, or Joseph’s brethren, are represented those who are in faith separate, thus those

who have extinguished Divine truth, and hence are in falsities—as was shown above.

4782. *And all his daughters rose up.* That this signifies those who are in evils is evident from the signification of “daughters” as being goods, and in the opposite sense evils, or those who are in goods or evils (n. 489–491, 568, 2362, 3024, 3963).

4783. *To comfort him.* That this signifies to interpret from the sense of the letter of the Word is evident from the signification of “comforting” as being to allay unrest of mind by the hope of something (n. 3610), here unrest or mourning over destroyed good and truth; and as this mourning cannot be allayed except by interpretations from the Word, and as the sons and daughters of Jacob are here treated of, by whom are signified those who are in falsities and evils (n. 4781, 4782), therefore by “comforting” are signified the interpretations which are made from the sense of the letter. For the sense of the letter has general things, which are as vessels, and can be filled with truths and also with falsities, and thus be so explained as to favor anything; and because they are general things, they are also comparatively obscure, having light from no other source than the internal sense; for the internal sense is in the light of heaven, because it is the Word for the angels; but the sense of the letter is in the light of the world, because it is the Word for men before they come into the light of heaven from the Lord, from which they then have enlightenment. From this it is evident that the sense of the letter is of service to the simple for initiation into the internal sense.

[2] That by interpretations from the sense of the letter the Word can be so explained as to favor anything is very manifest from the fact that all kinds of doctrines, and even of heresies, are thus confirmed, as for instance the dogma concerning faith separate is confirmed by these words of the Lord:

God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but should have eternal life (John 3:16);

from which words, and also from other passages, it is concluded that faith alone without works is what gives eternal life; and when those who are in this faith have persuaded themselves of this, they no longer attend to what the Lord so often said concerning love to him, and concerning charity and works (n. 1017, 2371, 3934), thus not to what is said in John: "As many as received, to them gave he power to be sons of God, even to them that believe in his name; who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). If they are told that no one can believe in the Lord unless he is in charity, they straightway take refuge in interpretations such as these— that the law has been abrogated, that they were born in sins and so cannot do good of themselves, and that they who practice cannot but claim merit for themselves; and they also confirm these things from the sense of the letter of the Word, as from what is said in the parable of the Pharisee and the publican (Luke 18:10–14) and from other passages, although these do not at all apply to the case.

[3] They who are in faith separate cannot believe otherwise than that anyone can be admitted into heaven out of grace, no matter how he has lived, thus that not the life but the faith remains with man after death. This they confirm also from the sense of the letter of the Word, when yet it is evident from the very spiritual sense of the Word that the Lord has mercy toward everyone, thus that if heaven were of mercy or grace, regardless of what the life has been, everyone would be saved. The reason why they who are in faith separate so believe is that they do not at all know what heaven is, and this because they do not know what charity is. If they knew how much peace and joy and happiness there is in charity, they would know what heaven is; but this is altogether hidden from them.

[4] Again, they who are in faith separate cannot believe otherwise than that they will rise again with the body, and this only at the day of judgment; which they also confirm from many passages of the Word explained according to the sense of the letter, and at the same time taking no thought of what the Lord said concerning the rich man and Lazarus (Luke 16:22–31); and of what he said to the

thief: “Verily I say unto thee, Today shalt thou be with me in paradise” (Luke 23:43); and of what he said at other times. The reason why they who are in faith separate so believe is that if they were told that the body will not rise again, they would wholly deny any resurrection, for they do not know nor apprehend what the internal man is, since no one can know what the internal man is, and his life after death, save he who is in charity, for charity is of the internal man.

[5] They who are in faith separate cannot believe otherwise than that the works of charity consist solely in giving to the poor and in assisting the miserable, and this they also confirm from the sense of the letter of the Word; when yet the works of charity consist in doing what is just and equitable, each in his own employment, from the love of what is just and equitable, and of what is good and true.

[6] They who are in faith separate see nothing else in the Word than what confirms their dogmas, for they have no interior insight; they who are not in the affection of charity having only an external sight, or lower insight, from which no one can possibly see higher things, since they appear to him like darkness. Hence they see falsities as truths, and truth as falsities, and thus by interpretations from the sense of the letter they destroy the good pasture, and defile the clear waters of the sacred fountain or the Word, according to these words in Ezekiel:

Is it a small thing to you that ye eat up the good pasture, and trample with your feet the remainder of your pastures? Ye drink the settling of the waters, the remains ye disturb with your feet; ye strike with your horns all the infirm till ye have scattered them abroad (Ezek. 34:18, 21).

4784. *And he refused to comfort himself.* That this signifies that this could not be is evident from what has now been said.

4785. *And he said, For I shall go down to the grave to my son mourning.* That this signifies that the ancient church would perish is evident from the representation of Jacob, who says this of himself

as being the ancient church (of which above, n. 4680, 4700, 4772); and from the representation of Joseph who here is “my son” as being the Divine spiritual, or the Divine truth, of which above; and from the signification of “going down to the grave mourning” as being to die, and when predicated of the church and also of Divine truth, to perish.

4786. *And his father wept for him.* That this signifies interior mourning is evident from the signification of “weeping” as being grief and sadness to the last degree, thus interior mourning. Among the externals by which internals were represented in the ancient churches was wailing and weeping over the dead, by which was signified interior mourning (although the mourning itself was not interior), as we read concerning the Egyptians who went with Joseph to bury Jacob:

When they came to the threshing floor of Atad, which is in the passage of Jordan, they wailed there with a very great and sore wailing; and he made a mourning for his father seven days. And the inhabitant of the land, the Canaanite, saw the mourning in the floor of Atad, and they said, This is a grievous mourning to the Egyptians (Gen. 1:10–11);

and concerning David’s weeping over Abner:

They buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner, and all the people wept (2 Sam. 3:32).

4787. Verse 36. *And the Midianites sold him into Egypt unto Potiphar, Pharaoh’s chamberlain, prince of the guards.* “And the Midianites sold him into Egypt” signifies that those who are in some truth of simple good consulted memory-knowledges; “unto Potiphar, Pharaoh’s chamberlain” signifies interior memory-knowledges; “prince of the guards” signifies things which are primary for interpretation.

4788. *And the Midianites sold him into Egypt.* That this signifies that those who are in some truth of simple good consulted memory-knowledges is evident from the representation of the Midianites as being those who are in the truth of simple good (n.

3242, 4756); and from the signification of “Egypt” as being memory-knowledges (n. 1164, 1165, 1186, 1462, 2588, 4749); and from the signification of “selling” as being to alienate (n. 4752, 4758); and from the representation of Joseph as being Divine truth. When this is said to be sold or alienated by those who are in the truth of simple good to memory-knowledges, which are “Egypt,” it denotes that they consulted them; for those who are in the truth of simple good suffer themselves to be very much led away by the fallacies of the senses, and thus by memory-knowledges, which are therefrom.

[2] It was said above (verse 28) that Joseph was drawn out of the pit by the Midianites, but that he was sold to the Ishmaelites; whence it might seem that he could have been sold in Egypt only by the Ishmaelites. But the reason why he was not sold by the Ishmaelites but by the Midianites is that the Ishmaelites represent those who are in simple good (n. 4747), and the Midianites those who are in the truth of this good. Joseph, or the Divine truth, could not be sold by those who are in good, but only by those who are in truth; for those who are in good know from good what Divine truth is, but not so those who are in truth.

[3] The men of the church are distinguished into two kinds—those who are in good, and those who are in truth. Those who are in good are called celestial, but those who are in truth are called spiritual. Between these two kinds there is a great difference. Those who are in good are in the affection of doing good for the sake of good, and without recompense from others; for it is recompense to them to be permitted to do good, since in so doing they perceive joy; but those who are in truth are in the affection of doing good, not for its own sake, but because it is so commanded, and for the most part they think of recompense; their joy is from this, and also from glorying.

[4] From this it is evident that those who do good from good, do it from internal affection; while those who do good from truth, do it from some external affection. Hence the difference is evident, namely, that the former are internal men, and the latter external.

Those therefore who are internal men cannot sell, that is, alienate, the Divine truth which is represented by Joseph, because they perceive truth from good; and hence neither the fallacies of the senses, nor consequently memory-knowledges, lead them away. But those who are external men can sell or alienate it, because they do not perceive truth from good, but only know it from doctrine and teachers; and if they consult memory-knowledges, they suffer themselves to be easily led away by fallacies, for they have no inward dictate. It is for this reason that Joseph was not sold by the Ishmaelites, but by the Midianites.

4789. *Unto Potiphar, Pharaoh's chamberlain.* That this signifies interior memory-knowledges is evident from the signification of a "chamberlain" as being what is interior, of which presently; and from the representation of Pharaoh as being memory-knowledges; for by "Egypt" are signified memory-knowledges in general, as shown above (n. 1164, 1165, 1186, 1462), and in like manner by "Pharaoh"; for that which in the Word is signified by a land or a nation is signified also by its king, he being the head of the nation. That interior memory-knowledges are what are signified by "Pharaoh's chamberlain" is because chamberlains were connected with the internal affairs of a king; for they were his more intimate courtiers and his more eminent officers, as is manifest also from the signification of this word in the original tongue.

4790. *Prince of the guards.* That this signifies things which are primary for interpretation is evident from the signification of "prince" as being what is primary (n. 1482, 2089). That the "prince of the guards" here denotes things primary for interpretation is because the subject treated of is Divine truth, which was sold by those who were in the truth of simple good by their consulting memory-knowledges; whence came a wandering and estrangement from Divine truth, and hence interpretations from the sense of the letter of the Word (see n. 4783); and by "guards" are signified those things which minister.

CONTINUATION CONCERNING THE
CORRESPONDENCE WITH THE GRAND
MAN, HERE CONCERNING THE
CORRESPONDENCE THEREWITH OF
THE TASTE AND THE TONGUE,
AND ALSO OF THE FACE

4791. The tongue affords entrance to the lungs, and also to the stomach; thus it represents as it were the court to spiritual and celestial things—to spiritual because it ministers to the lungs and thence to the speech, to celestial because it ministers to the stomach, which supplies food to the blood and heart. That the lungs correspond to spiritual, and the heart to celestial things, may be seen above (n. 3635, 3883–3896). Wherefore the tongue corresponds in general to the affection of truth, or to those in the grand man who are in the affection of truth, and afterwards in the affection of good from truth; and therefore they who love the Word of the Lord, and desire there from the knowledges of truth and of good, belong to this province; but with the difference that there are some who belong to the tongue itself, some to the larynx and the trachea, some to the throat, some to the gums, and some to the lips; for there does not exist even the least thing in man with which there is not correspondence. That they who are in the affection of truth belong to this province as understood in a wide sense, has often been granted me to experience, and this by manifest influx from them, now into the tongue, and now into the lips; and it has also been given me to converse with them, and to observe that there are some who correspond to the interiors of the tongue and of the lips, and others to the exteriors. The operation of those who receive with affection exterior truths only, and not interior, but without rejecting the latter, I felt not into the interiors of the tongue, but into the exteriors.

4792. As food and nourishment correspond to spiritual food and nourishment, therefore taste corresponds to the perception and affection of this food. Spiritual food is knowledge, intelligence, and wisdom, for from these, spirits and angels live and are nourished, and they desire and have appetite for them just as men who are hungry desire and have appetite for food. Hence appetite corresponds to this desire. And wonderful to say, from this food they grow to maturity; for little children who die appear in the other life no otherwise than as little children, and also are such as to understand; but as they increase in intelligence and wisdom, they appear not as little children, but as advancing in age, and at last as adults. I have conversed with some who had died in infancy, and were seen by me as young men, because they were then intelligent. From this it is evident what spiritual food and nourishment are.

4793. As the taste corresponds to the perception and affection of knowing, understanding, and growing wise, and as the life of man is in this affection, therefore no spirit or angel is permitted to flow into man's taste, for this would be to flow into the life which is proper to him. Yet there are roaming spirits of the infernal crew, more pernicious than others, who because they had accustomed themselves in the life of the body to enter into man's affections for the purpose of doing harm, in the other life also retain this desire, and strive in every way to enter into man's taste, and when they have entered into it they possess his interiors, that is, the life of his thoughts and affections, for as before said they correspond, and things which correspond act as a one. Very many at this day are possessed by these spirits; for there are at this day interior obsessions, but not as formerly exterior ones.

[2] Interior obsessions are effected by such spirits, and their quality may be seen if attention is paid to the thoughts and affections, especially to the interior intentions, which men fear to manifest, and which are so insane in some that unless they were restrained by external bonds, such as honor, gain, reputation, the fear of death and of the law, they would more than the obsessed rush into murder and robbery. Who and of what quality those

spirits are who obsess the interiors of such men may be seen above (n. 1983).

[3] In order that I might know how this is, they were permitted to attempt to enter into my taste, which they endeavored to the utmost of their power to do; and I was then told that if they penetrated quite into the taste they would possess the interiors also, for the reason that the taste depends on these interiors by correspondence. But this was permitted only to the end that I might know how the case is with the correspondence of the taste; for they were instantly driven away from there.

[4] These pernicious spirits try especially to loose all internal bonds, which are the affections of what is good and true, and of what is just and fair, fear of the Divine law, and a sense of shame in doing harm to society and to one's country; and when these internal bonds are loosed the man is obsessed by such spirits. When they are not able to get into the interiors by persistent endeavor, they try to do so by magical arts, of which there are many in the other life wholly unknown in the world; and by means of them they pervert the memory-knowledges in the man, and apply those only which favor their foul desires. Such obsessions cannot be avoided unless the man is in the affection of good, and hence in faith in the Lord.

[5] It was also shown how they were driven away. When they thought that they were penetrating toward the interiors of the head and brain, they were conveyed along by excrementitious passages, and thence toward the externals of the skin; and they were then seen to be cast into a ditch full of liquid filth. I was informed that such spirits correspond to the dirty little pits in the outermost skin, where scall arises, thus that they correspond to scall.

4794. A spirit, or man after death, has all the senses that he had while he lived in the world, namely, sight, hearing, smell, and touch; but not taste, but instead of it something analogous which is adjoined to the sense of smell. The reason why he has not taste is that he may not be able to enter into the taste of man and thus

possess his interiors; also that this sense may not turn him away from the desire of knowing and of being wise, thus from spiritual appetite.

4795. From all this it is evident why the tongue is assigned a double office, namely, the office of aiding in speech, and that of aiding in nourishment. For insofar as it aids in nourishment it corresponds to the affection of knowing, understanding, and being wise as to truths; for which reason also wisdom and being wise [*sapere*] are so called from relish [*sapor*]; and insofar as it aids in speech, it corresponds to the affection of thinking and producing truths.

4796. When angels present themselves to the sight, all their interior affections appear clearly and shine forth from the face, so that the face is an external form and representative image of them. It is not permitted in heaven to have any other face than that of one's affections. Those who simulate another face are cast out from the society. From this it is evident that the face corresponds to all the interiors in general, both to man's affections and to his thoughts, or to what is of his will and to what is of his understanding. Hence also in the Word by "face" and "faces" are signified affections; and by the Lord's "lifting up his faces" upon anyone is signified that he pities him from Divine affection, which is of love.

4797. The changes of state of the affections appear to the life in the face of angels. When they are in their own society they are in their own face, but when they come into another society their faces are changed according to the affections of good and truth of that society; and yet the genuine face is as a plane, which is recognized in these changes. I have seen the successive variations according to the affections of the societies with which they were communicating, for every angel is in some province of the grand man, and thus communicates generally and widely with all who are in the same province, though he himself is in the part of that province to which he properly corresponds. I have seen that they varied their faces by changes from one limit of affection to another; but it was observed

that the same face in general was retained, so that the ruling affection always shone forth with its variations, and thus the faces of the whole affection in its extension were shown.

[2] And what is more wonderful, the changes of affections from infancy even to adult age were also shown by means of variations of the face, and it was given me to know how much of infancy it had retained in adult age, and that this was the human itself of it. For in an infant there is innocence in external form, and innocence is the human itself, for into it as into a plane flow love and charity from the Lord. When man is being regenerated and becoming wise, the innocence of infancy, which was external, becomes internal. It is for this reason that genuine wisdom dwells in no other abode than innocence (see n. 2305, 2306, 3183, 3994); also that no one can enter heaven unless he has something of innocence, according to the Lord's words,

“Except ye become as little children, ye shall not enter into the kingdom of the heavens” (Matt. 18:3; Mark 10:15).

4798. Evil spirits may also be known from their faces, for all their yearnings or evil affections are inscribed on their faces, and it may also be known from their faces with what hells they communicate; for there are very many hells, all distinct according to the genera and species of the yearnings of evil. Their faces in general when seen in the light of heaven are almost without life, some being ghastly like those of corpses, some black, and others monstrous; for they are the forms of hatred, cruelty, deceit, and hypocrisy. But in their own light and among themselves they appear otherwise, from fantasy.

4799. There were spirits with me from another earth (of which elsewhere) whose faces were different from the faces of the men of our earth, being prominent, especially about the lips, and Moreover, free. I conversed with them about their manner of living, and the state of conversation among them. They said that they converse with one another chiefly by variations of the face, especially by variations about the lips; and that they express their

affections by the parts of the face which are about the eyes, so that their companions can fully comprehend thence both what they are thinking and what they are willing. They endeavored also to show me this by means of an influx into my lips, by means of various foldings and bendings round about them. But I could not receive the variations, because my lips had not been initiated from infancy into such things; and yet by the communication of their thought I could perceive what they said. But that speech in general can be expressed by the lips was evident to me from the manifold series of muscular fibers folded into one another in the lips, which if they should be unfolded, and thus should act openly and freely, would be able to present there many variations which are unknown to those in whom these muscular fibers lie compressed.

[2] That the speech of these people was of such a nature is because they are incapable of simulation, or of thinking one thing and looking another. For they live together in such sincerity that they conceal nothing at all from their companions, it being instantly known what they are thinking and willing, what is their quality, and also what they have been doing; for the acts performed by those who are in sincerity are in the conscience; and thus their interior expressions of countenance, that is, their minds, can be discriminated by others at first sight.

[3] They showed me that they do not force the face, but let it forth freely, otherwise than is the case with those who from youth have been accustomed to simulate, that is, to speak and act differently from what they think and will. The face of the latter is contracted, so as to be ready to vary itself as cunning suggests. Whatever a man wishes to conceal contracts his face, which from being contracted is expanded when anything seemingly sincere is feignedly put forth.

[4] While I was reading in the Word of the New Testament concerning the Lord, the spirits now described were present, and also some Christians, and it was perceived that the latter cherished inwardly stumbling blocks against the Lord, and also that they desired to tacitly communicate them. Those who were from

another earth wondered at their being of such a quality, but it was given to tell them that in the world they had not been such in mouth but in heart; and that there were also some who, though of this quality, had preached the Lord, and were then able by the zeal of feigned piety to move the common people to sighs and sometimes to tears, not in the least communicating what was in their hearts. At this they were amazed in that there could be such a disagreement of interiors and exteriors, or of thought and speech, and then said that they were entirely ignorant of such a disagreement, and that it was impossible for them to speak with their mouth and show in their face anything not in accordance with the affections of the heart; and that were it otherwise they would be torn asunder and would perish.

4800. Very few can believe that there are societies of spirits and of angels to which all the things in man correspond; also that the more societies there are, and the more in a society, the better and stronger is the correspondence; for in unanimous numbers there is strength. In order that I might know that this is so, it was shown how they act and flow into the face, how into the muscles of the forehead, into those of the cheeks, and into those of the chin and throat. Those who belonged to this province were permitted to flow in, and then every particular was varied according to their influx. Some of them also conversed with me, but they did not know that they were assigned to the province of the face; for to what province they are assigned is unknown to spirits, but not to angels.

4801. A certain one conversed with me who at the time that he lived in the world had more than others known the exterior truths of faith, but still had not led a life in conformity with the precepts of faith; for he had loved himself only, and had despised others in comparison with himself, and had believed that he would be among the first in heaven; but because he was of such a quality he could not have any other opinion of heaven than as of a worldly kingdom. When in the other life he found that heaven was entirely different from what he had conceived it to be, and that those were chief who had not set themselves above others, especially those who had believed that they were unworthy of mercy, and thus that

according to their merits they were the last, he was very indignant, and rejected the things that in the life of the body had been of his faith. He was continually endeavoring to do violence to those who were in the province of the tongue. It was granted me clearly to perceive his effort for several weeks, and hence also to know who and of what quality are those who correspond to the tongue, and who they are that are opposed to them.

4802. There are also spirits who though evil still in some measure admit the light of heaven and receive the truths of faith, so that they have some perception of truth. They also eagerly receive truths, yet not for the purpose of living according to them, but that they may glory in seeming more intelligent and sharp-sighted than others; for the intellect of man is such that it can receive truths, and yet truths are not appropriated to any but those who live according to them. Unless man's intellect were such he could not be reformed.

[2] They who in the world have been of such a quality, that is, have understood truths and yet have lived a life of evil, are in the other life also of this quality, but there abuse their capacity to understand truths in order to acquire dominion; for they know there that by means of truths they have communication with some societies of heaven, and consequently that they can be with the evil and have power; for in the other life truths have power in them; but because their life is evil they are in hell.

[3] I have spoken with two persons who had been such in the life of the body, and they wondered at their being in hell, when yet they had had a persuasive belief in the truths of faith. But they were told that the light with them by which they understood truths was a light like that of winter in the world, in which objects appear in their beauty and colors equally as in the light of summer; but that nevertheless in this winter light all things are torpid, and nothing pleasant and glad some is produced; and that as their end of understanding truths had been glorying, and consequently self, therefore when the sphere of their ends exalts itself toward the interior heavens to the angels there, by whom ends only are

perceived, it cannot be endured, but is rejected; and that for this reason they are in hell.

[4] It was added that formerly such persons were pre-eminently called serpents of the tree of knowledge, because when they reason from the life they speak against truths; and Moreover, that they were like a woman with a lovely face, and a noisome odor, and who wherever she goes is therefore rejected from societies. Moreover, when in the other life such persons come to angelic societies they actually have a foul smell, and this even they themselves perceive as soon as they approach those societies. From this also it is evident what faith is without a life of faith.

4803. It is worthy of mention, being wholly unknown in the world, that the states of good spirits and of angels are continually changing and perfecting, and that they are thus raised into the interiors of the province in which they are, and so into nobler functions; for in heaven there is a continual purification, and so to speak new creation; but still the case is such that no angel can possibly attain absolute perfection even to eternity. The Lord alone is perfect; in him and from him is all perfection. They who correspond to the mouth are continually desiring to speak, for in speaking they find their greatest pleasure. When they are being perfected they are reduced to this—that they do not speak anything but what is of service to their companions, to the common good, to heaven, and to the Lord. The delight of so speaking is enhanced with them in the degree of the loss of the desire to regard themselves in their speech, and to seek wisdom from their own.

4804. There are very many societies in the other life that are called societies of friendship. They are composed of those who in the life of the body preferred to every other delight that of conversation, and who loved those with whom they conversed, not caring whether they were good or evil, provided they were entertaining; and thus who were not friends to good or to truth. They who have been such in the life of the body are such also in the other life, in which they associate solely from the delight of conversation. Many such societies have been with me, but at a

distance, being seen chiefly a little to the right above the head. That they were present it was given me to note by a torpor and dullness, and by a privation of the delight in which I was, the presence of such societies inducing these effects. For wherever they come they take delight away from others, and wonderful to say, they make it their own; for they turn away the spirits who are with others, and turn them to themselves, whereby they transfer another's delight to themselves; and as they are on this account troublesome and injurious to those who are in good, they are therefore kept away by the Lord, lest they should come near to the heavenly societies. From this it was given me to know how much injury friendship occasions man as to his spiritual life if the person and not good is regarded; everyone may indeed be friendly to another, but still he should be most friendly to what is good.

4805. There are also societies of interior friendship which do not take away another's external delight and divert it to themselves, but take away his internal delight or blessedness, arising from the affection of spiritual things. These societies are in front to the right close above the lower earth, and some of them a little higher. I have several times conversed with those who were below; and then those who were above inflowed in general. In the life of the body their nature was such that they loved from the heart those who were within their common fellowship, and also embraced one another with brotherly affection. They had believed that they only were living and in the light, and that those who were outside of their society were comparatively not living and not in the light; and because they were of such a quality they also thought that the Lord's heaven consists solely of those few.

[2] But it was given to tell them that the Lord's heaven is immense, and that it consists of every people and tongue, and that all are there who have been in the good of love and of faith; and it was shown that there are those in heaven who relate to all the provinces of the body both as to its exteriors and as to its interiors; but that if they aspired beyond the things which correspond to their life, especially if they condemned others who were outside of their society, they could not have heaven; and that in this case their

society is a society of interior friendship, which as before said is of such a nature that when they approach others they deprive them of the blessedness of spiritual affection; for they regard them as not being the elect, and as not living; and when this thought is communicated, it induces sadness, which however according to the law of order in the other life returns to themselves.

4806. A continuation concerning correspondence with the grand man will be found at the end of the following chapter.

Genesis 38

THE LAST JUDGMENT

4807. Before the preceding chapter (n. 4661–4664) a beginning was made of unfolding what the Lord says in Matthew (chap. 25 from verse 31 to the end) concerning the judgment upon the good and the evil, who are there called sheep and goats. What the internal sense of these words is, has not yet been unfolded, but is now to be unfolded before this and some following chapters. And it will then be evident that by the last judgment is not there meant the last time of the world, and that the dead will then for the first time rise again and be gathered together before the Lord and judged; but that there is meant the last time of everyone who passes out of the world into the other life; for then is his judgment, and this is the judgment which is meant.

Yet that this is so does not appear from the sense of the letter, but from the internal sense. The reason why the Lord so spoke is that he spoke here, as everywhere else in the Word of the Old and the New Testament, by representatives and significatives; for to speak by representatives and significatives is to speak at the same time to the world and to heaven, or to men and to angels. Such speech is Divine, because universal, and hence is proper to the Word. Wherefore they who are in the world and care for worldly things only, do not apprehend anything else from what the Lord says here concerning the last judgment than that all are to rise again at one and the same time, and even that the Lord will then sit upon a throne of glory, and will speak to those gathered together according to these words. But they who care for heavenly things know that the time of everyone's resurrection is when he dies, and that the Lord's words here involve that everyone will be judged according to his life, thus that everyone carries his judgment with him, because he carries his life.

4808. That this is involved in the internal sense of the words in question will appear from the explication of the particulars according to this sense; but here only those things will be unfolded which are contained in verses 31 to 33:

When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. (Matt. 25:31–33).

4809. When the son of man shall come in his glory;

signifies when the Divine truth shall appear in its light, which takes place with every man when he dies, for he then comes into the light of heaven, in which he can perceive what is true and good, and hence what is his quality. The “son of man,” in the internal sense of the Word is the Lord as to Divine truth, thus is the Divine truth which is from the Lord. “Glory” is the intelligence and wisdom thence derived, which appear as light, and before the angels as the resplendence of light. This resplendence of light, in which are wisdom and intelligence derived from the Divine truth which is from the Lord is what in the Word is called “glory.” (That the “son of man” in the internal sense is the Divine truth, may be seen n. 2159, 2803, 2813, 3704.)

[2] And all the holy angels with him;

signifies the angelic heaven. The “holy angels” are the truths which are from the Lord’s Divine good; for by “angels” in the Word are not meant angels, but those things which are from the Lord (see n. 1925, 4085); for the angels are recipients of the life of truth proceeding from the Lord’s Divine good, and insofar as they receive, so far they are angels. From this it is plain that “angels” are these truths. As the subject here treated of is the state of everyone after death, and the judgment of everyone according to his life, it is said that all the holy angels will be with him; and by this is signified that the judgment will be effected by means of heaven; for all influx

of Divine truth takes place through heaven, and immediate influx can be received by no one.

[3] Then shall he sit upon the throne of his glory;

signifies the judgment, for a “throne” is predicated of the Lord’s royalty, and the Lord’s royalty is the Divine truth (n. 1728, 2015, 3009, 3670), and the Divine truth is that from which and according to which is the judgment.

[4] And before him shall be gathered all nations;

signifies that the goods and evils of all will be made manifest; for by “nations” in the internal sense of the Word are signified goods, and in the opposite sense evils (n. 1259, 1260, 1416, 2588, 4574); thus that goods and evils will appear in Divine light, that is, in light from the Divine truth, is signified by all nations being gathered before him.

[5] And he shall separate them one from another, as the shepherd separateth the sheep from the goats;

signifies the separation of good from evil; for the “sheep” are they who are in good, and the “goats” they who are in evil. They are properly called “sheep” who are in charity and thence in faith, and they “goats” who are in faith and not in charity—both being here treated of. That “sheep” are they who are in charity and thence in faith may be seen above (n. 2088, 4169), and “goats” they who are in faith and not in charity (n. 4769).

[6] And he shall set the sheep on his right hand, but the goats on the left;

signifies separation according to truths from good, and according to falsities from evil. In the other life they who are in truths from good actually appear to the right, and they who are in falsities from evil

to the left. Hence to be set on the right hand and on the left is to be set in order according to the life.

4810. From all this it is evident what these words of the Lord involve, and that they are not to be understood according to the letter (namely, that the Lord at some last time will come in glory, and all the holy angels with him, and will sit upon a throne of glory, and judge all nations gathered before him), but that everyone will be judged according to his life, when he passes out of life in the world into life eternal.

GENESIS 38

1. And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah.

2. And Judah saw there a daughter of a man, a Canaanite, and her name was Shua; and he took her, and came to her.

3. And she conceived and bare a son, and he called his name Er.

4. And she conceived again and bare a son, and she called his name Onan.

5. And she added again and bare a son, and she called his name Shelah; and he was in Chezib when she bare him.

6. And Judah took a woman for Er his firstborn, and her name was Tamar.

7. And Er, Judah's firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die.

8. And Judah said unto Onan, Come to thy brother's wife, and perform the duty of a husband's brother unto her, and raise up seed to thy brother.

9. And Onan knew that the seed would not be his; and it came to pass when he came to his brother's wife, and he destroyed it to the earth, that he might not give seed to his brother.

10. *And the thing which he did was evil in the eyes of Jehovah; and he caused him also to die.*

11. *And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house.*

12. *And the days were multiplied, and Shua's daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah.*

13. *And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnah to shear his flock.*

14. *And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given unto him for a woman.*

15. *And Judah saw her, and thought her to be a harlot, because she had covered her face.*

16. *And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me?*

17. *And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge till thou send it?*

18. *And he said, What pledge shall I give thee? And she said, thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him.*

19. *And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood.*

20. *And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman's hand; and he found her not.*

21. *And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there.*

22. *And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there.*

23. *And Judah said, Let her take it to her, haply we shall be put to shame; behold I sent this kid, and thou hast not found her.*

24. *And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and Moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt.*

25. *She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray thee whose are these, the signet and the kerchief and the staff.*

26. *And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.*

27. *And it came to pass in the time of her travail, and behold twins were in her womb.*

28. *And it came to pass when she travailed, that one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first.*

29. *And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez.*

30. *And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah.*

THE CONTENTS

4811. The subject treated of in this chapter in the internal sense is the Jewish church and the genuine church; the Jewish church is described by Judah, and the genuine church by Tamar.

4812. The sons by Tamar signify the two essentials of the church, namely, faith and love—Perez faith, and Zerah love. Their birth represents that love is actually the firstborn of the church, and faith only apparently so.

THE INTERNAL SENSE

4813. Verses 1–5. *And it came to pass in this time and Judah went down from his brethren, and turned aside even to a man, an Adullamite, and his name was Hirah. And Judah saw there a daughter*

of a man, a Canaanite, and her name was Shua; and he took her, and came to her. And she conceived and bare a son, and he called his name Er. And she conceived again and bare a son, and she called his name Onan. And she added again and bare a son, and she called his name Shelah; and he was in Chezib when she bare him. “And it came to pass in this time” signifies the state of the things that follow; “and Judah went down from his brethren” signifies the posterity of Jacob, specifically the tribe of Judah, which was separated from the rest; “and turned aside even to a man, an Adullamite” signifies to falsity; “and his name was Hirah” signifies its quality; “and Judah saw there a daughter of a man, a Canaanite” signifies the affection of evil from the falsity of evil; “and her name was Shua” signifies its quality; “and he took her, and came to her” signifies that the tribe of Judah conjoined itself with these things; “and she conceived and bare a son” signifies that the falsity of the church was thence derived; “and he called his name Er” signifies its quality; “and she conceived again and bare a son” signifies evil; “and she called his name Onan” signifies its quality; “and she added again and bare a son” signifies what is idolatrous; “and called his name Shelah” signifies its quality; “and he was in Chezib when she bare him” signifies the state.

4814. *And it came to pass in this time.* That this signifies the state of the things that follow is evident from the signification of “time” as being state (see n. 2625, 2788, 2837, 3254, 3356, 3404, 3938). That it is the state of the things that follow is signified by its being said “it came to pass in this time,” for what came to pass is related in what follows. Moreover, the things which follow in a series flow from those which precede, for in the preceding chapter it is said of the sons of Jacob that they sold Joseph, and that Judah persuaded them to do it; of whom it is said in that chapter, “And Judah said unto his brethren, What gain is it if we slay our brother, and conceal his blood? Come and let us sell him to the Ishmaelites” (verses 26, 27), whereby was signified that the Divine truth was alienated by them, especially by Judah, by whom is there signified in the proximate sense the tribe of Judah, and in general the depraved in the church who are against all good whatever (n. 4750, 4751). This is referred to by its being said “in this time,” for the subject now treated of is Judah, and his sons by the Canaanite

woman, and afterward by Tamar his daughter-in-law; and by these things in the internal sense is described the tribe of Judah in respect to the things of the church instituted with that tribe.

[2] That by “time” is signified state, and hence by its “coming to pass in this time,” the state of the things that follow, cannot but appear strange; for the reason that it cannot be comprehended how the notion of time can be changed into the notion of state, or that when “time” occurs in the Word, something relating to state is to be understood. But be it known that the thoughts of angels do not derive anything from time or from space, because they are in heaven; for when they left the world, they left also the notion of time and space, and put on notions of state, that is, of the state of good and truth. Wherefore when man reads the Word and then thinks of time and of the things belonging to time, the angels with him do not perceive anything of time, but perceive instead the things that are of state, which also correspond thereto. Neither does man in his interior thought perceive time, but only in his exterior, as may appear from the state of man when his exterior thought is lulled to rest, that is, when he is sleeping; and also from various other experiences.

[3] But be it known that there are in general two states, a state of good and a state of truth. The state of good is called a state of being, but the state of truth a state of coming into existence; for being is of good, and the derivative coming into existence is of truth. Space corresponds to the state of being, and time to the state of coming into existence. Hence it may be seen that when man reads “and it came to pass in this time,” the angels with him can by no means perceive these words as man does. So likewise in other instances. For whatever is written in the Word is of such a nature that with angels it is turned into a corresponding sense, which does not at all appear in the sense of the letter; because what is worldly of the sense of the letter is turned into what is spiritual of the internal sense.

4815. *And Judah went down from his brethren.* That this signifies the posterity of Jacob, and specifically the tribe of Judah, which was

separated from the rest, is evident from the representation of Judah, as being in the universal sense the posterity of Jacob, and in the specific sense the tribe called the tribe of Judah; and from the signification of “going down from his brethren” as being to be separated from the rest of the tribes, here to go into worse evil than they; for “going down” involves to be cast down to evil, as “going up” involves elevation to good (n. 3084, 4539). The reason of this as before said is that the land of Canaan represented the Lord’s kingdom, and Jerusalem and Zion the inmost of it; but the regions outside the boundaries of that land represented those things which are outside the Lord’s kingdom, namely, falsity and evil. Therefore going from Zion and Jerusalem toward the boundaries was called “going down”; but going from the boundaries to Jerusalem and Zion was called “going up.” Hence “going up” involves elevation to what is true and good, and “going down” to be cast down to what is false and evil. As the falsity and evil to which the tribe of Judah cast itself down are here treated of, it is said that Judah “went down,” and then that he “turned aside to a man, an Adullamite”; and by “turning aside” is signified turning to falsity, and afterward to evil.

[2] It is known that the tribe of Judah was separated from the rest of the tribes, and the reason was that this tribe might represent the Lord’s celestial kingdom, but the rest of the tribes his spiritual kingdom. For this reason also Judah in the representative sense is the celestial man, and in the universal sense the Lord’s celestial kingdom (n. 3654, 3881); and the rest of the tribes were called by the one name, “Israelites,” for Israel in the representative sense is the spiritual man, and in the universal sense the Lord’s spiritual kingdom (n. 3654, 4286).

[3] That the tribe of Judah went into worse evil than the rest is specifically signified by these words: “Judah went down from his brethren, and turned aside.” That the tribe of Judah went into worse evil than the rest is evident from many passages in the Word, especially in the prophets; as in Jeremiah:

Her treacherous sister Judah saw when for all the ways whereby
backsliding Israel committed adultery I had put her away and given her

a bill of divorcement; yet treacherous Judah her sister feared not, but she also went and committed whoredom, so that by the voice of her whoredom the land was profaned, she committed adultery with stone and wood; yet for all these things treacherous Judah hath not returned unto me; backsliding Israel hath justified her soul more than treacherous Judah (Jer. 3:7–11).

And in Ezekiel:

Her sister indeed saw, yet she corrupted her love more than she, and her whoredoms above the whoredoms of her sister (Ezek. 23:11 to end);

speaking of Jerusalem and Samaria, or of the tribes of Judah and the tribes of Israel. So in many other places.

[4] In the internal sense that tribe is described as to how it lapsed into falsity, and thence into evil, and at last into mere idolatry. This is indeed described in the internal sense before that tribe was separated from the rest, and before it so came to pass; but what is in the internal sense is Divine, and to the Divine future things are present. (See what is foretold of this nation in Deut. 31:16–22; 32:15–44.)

4816. *And turned aside to a man, an Adullamite.* That this signifies to falsity is evident from the signification of “turning aside” as being to go away into what is perverse, for “turning aside,” like “going down,” is predicated of far removal from good to evil, and from truth to falsity; and from the signification of a “man” [*vir*] as being one who is intelligent, and in the abstract sense truth, because the genuine intellectual is from truths (n. 265, 749, 1007, 3134, 3309); but in the opposite sense it is one who is not intelligent, and consequently falsity. This falsity is represented by an Adullamite, for Adullam was on the boundary of the inheritance of Judah (Josh. 15:35), and hence signified the truth which is from good; as also in Micah:

Yet will I bring an heir to thee O inhabitress of Mareshah, even to Adullam shall come the glory of Israel (Micah 1:15);

but as most things in the Word have also an opposite sense, so too has Adullam, and it then signifies the falsity which is from evil. That most things have also an opposite sense is because before the land of Canaan was made an inheritance for the sons of Jacob, it was possessed by nations by whom were signified falsities and evils; and also afterwards when the sons of Jacob went into what is contrary; for lands take on the representation of the nations and peoples who inhabit them, according to their quality.

4817. *And his name was Hirah.* That this signifies its quality is evident from the signification of “name” and of “calling a name” as being the quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality of the falsity spoken of just above is what is signified; for by the names both of places and of persons in the Word are signified states and things (n. 1224, 1264, 1876, 1888, 1946, 2643, 3422, 4298, 4442).

4818. *And Judah saw there a daughter of a man, a Canaanite.* That this signifies the affection of evil from the falsity of evil is evident from the signification of a “daughter” as being the affection of good (n. 2362), and in the opposite sense the affection of evil (n. 3024); and from the signification of a “man” as being one who is intelligent, and in the abstract sense truth, but in the opposite sense one who is not intelligent, and falsity, as just above (n. 4816); and from the signification of a “Canaanite” as being evil (n. 1573, 1574). From this it is evident that by a “daughter of a man a Canaanite” is signified evil which is from the falsity of evil. What evil from the falsity of evil is, will be shown below.

[2] Here something must first be said about the origins of the tribe of Judah, for they are described in this chapter. There are three origins of this tribe, or of the Jewish nation—one from Shelah, the son of Judah, by his Canaanite wife; another from Perez, and the third from Zerah, the sons of Judah by Tamar his daughter-in-law. That the whole Jewish nation was from these three sons of Judah is evident from the enumeration of the sons and grandsons of Jacob who came with him into Egypt (Gen. 46:12); and also from their classification according to families, in Moses:

The sons of Judah according to their families were: of Shelah, the family of the Shelanites; of Perez, the family of the Perezites; of Zerah, the family of the Zerahites (Num. 26:20; 1 Chron. 4:21);

this shows what the origin of that nation was, namely, that one third of them was from the Canaanite mother, and that two thirds of them were from the daughter-in-law; consequently that all were from an illegitimate connection, for marriages with the daughters of the Canaanites were strictly forbidden (as is evident from Gen. 24:3; Exod. 34:16; Deut. 7:3; 1 Kings 11:2; Ezra 9 and 10), and to lie with one's daughter-in-law was a capital offense, as is evident in Moses:

If a man lie with his daughter-in-law, both of them shall surely be put to death; they have wrought confusion; their bloods shall be upon them (Lev. 20:12).

Judah's referring this deed with his daughter-in-law to the levirate law in which an ordinance is made regarding the brother, but by no means regarding the father (as appears from verse 26 of this chapter), implies that his sons by Tamar should be acknowledged as the sons of Er his firstborn, who was born of the Canaanite mother, and who was evil in the eyes of Jehovah, and was therefore caused to die (verse 7); for those who were born first to the husband's brother were not his by whom they were conceived, but his whose seed they raised up, as is evident from Deuteronomy 25:5, 6, and also from verses 8 and 9 of this chapter. Moreover, those who were born of Tamar were born of fornication; for Judah thought when he went unto her that she was a harlot (verses 15, 16, 21). This shows whence and of what quality was the origin of the Jewish nation, and that they spoke falsely when they said, "We were not born of fornication" (John 8:41).

[3] What this origin involves and represents is plain from what follows, namely, that their interiors were of such a quality, or had such an origin. Judah's marrying a Canaanite involves an origin from the evil which is from the falsity of evil, for this is signified in the internal sense by "a daughter of a man, a Canaanite"; his lying with his daughter-in-law involves and represents damnation from

falsified truth from evil, for everywhere in the Word whoredom signifies the falsification of truth (n. 3708). Evil from the falsity of evil is evil of life from false doctrine which has been hatched by the evil of the love of self (that is, by those who are in this evil), and confirmed by the sense of the letter of the Word. Such is the origin of evil with the Jewish nation, and such is its origin with some in the Christian world, especially with those who in the Word are meant by Babylon. This evil is of such a nature that it closes every way to the internal man, insomuch that nothing of conscience can be formed therein; for the evil which a person does from false doctrine, he believes to be good, because he believes it to be true; and therefore he does it freely and with delight, as allowable. Thus heaven is so closed to him that it cannot be opened.

[4] The quality of this evil may be shown by an example. With those who from the evil of the love of self believe that Jehovah has chosen a single nation only, and that all the rest of mankind are relatively slaves, and so vile that they may be killed at pleasure or be cruelly treated—as the Jewish nation believed, and at this day the Babylonish nation also believes— and confirm this belief from the sense of the letter of the Word, then whatever evil they do from this false doctrine and others built upon this as a foundation is evil from the falsity of evil, and destroys the internal man, preventing any conscience from ever being formed therein. These are they spoken of in the Word who are said to be “in bloods,” for they are in cruel rage against the whole human race which does not adore their articles of faith, and thus themselves, and does not offer its gifts upon their altars.

[5] Take another example: with those who from the evil of the love of self and of the world believe that there must be someone as the Lord’s vicar on earth, who has the power of opening and shutting heaven, and thus of ruling over the minds and consciences of all, and who confirm this falsity from the sense of the letter of the Word, whatever of evil they do from this belief is evil from the falsity of evil, which in like manner destroys the internal man with those who from this evil claim for themselves this power, and in this way rule; and this evil is destructive to such a degree that they no longer know what the internal man is, nor that anyone has

conscience, consequently they no longer believe that there is any life after death, nor that there is a heaven or a hell, no matter how they may speak of these things.

[6] This evil, as regards its quality, cannot be distinguished by men in the world from other evils, but in the other life it is known by the angels as in clear day; for evils and falsities are manifest in that life as to their distinctions of quality and origin, which are innumerable; and according to the genera and species of these also are the distinctions of the hells. Concerning these innumerable differences man knows scarcely anything; he merely believes that evil exists, but what its quality is he does not know, and this for the sole reason that he does not know what good is, and this because he does not know what charity is; for if he had known the good of charity he would have known also the opposites or evils, with their distinctions.

4819. *And her name was Shua.* That this signifies its quality is evident from the signification of “name” as being quality (of which above, n. 4817), here the quality of evil from the falsity of evil (of which also above, n. 4818).

4820. *And he took her, and came to her.* That this signifies that the tribe of Judah conjoined itself with these things, namely, with evils from the falsities of evil, is evident from the signification of “taking her”—that is to say, for a woman—and “coming” or “entering to her” as being to be conjoined, as explained several times above. For in the internal sense marriages represent the conjunction of good and truth, because this is their source (n. 2727–2759), but in the opposite sense the conjunction of evil and falsity, here the conjunction of the tribe of Judah with evil and falsity; for this is said of Judah, by whom is signified the tribe named after him, as may be seen above (n. 4815). It is not said here that he took her for a wife, but only that he took her and came to her, for the reason that the connection was unlawful (n. 4818); and also because it was thus tacitly indicated that it was not a marriage, but a whoredom, thus that the sons born of her were born of whoredom. The conjunction of evil with falsity is nothing else. Her being afterwards

called his wife; in these words—“and the days were multiplied, and Shua’s daughter died, the wife of Judah” (verse 12)—will be spoken of below.

4821. *And she conceived, and bare a son.* That this signifies that the falsity of the church was thence derived is evident from the signification of “conceiving and bearing” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the signification of a “son” as being the truth of the church, but in the opposite sense falsity (n. 489, 491, 533, 1147, 2623, 3373, 4257). Hence by her “conceiving and bearing a son” is here signified that the church with the tribe of Judah acknowledges falsity in faith and act. That by this son is signified the falsity of the church is because he was the firstborn, and in the ancient churches by the firstborn was signified the truth of faith (n. 352, 3325), and in the opposite sense falsity—as was also signified by the firstborn of men and of beasts in Egypt (n. 3325). That not truth but falsity is signified is plain from what shortly follows; for it is said, “Er, Judah’s firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die” (verse 7). The name of his son Er also involves this quality, as likewise the name of the second son Onan involves his quality, namely, what is wrong or evil.

4822. *And he called his name Er.* That this signifies its quality is evident from the signification of “calling a name” as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), namely, the quality of the falsity of the church, of which just above (n. 4821). It is said “the quality of the falsity,” because falsities differ one from another, just as truths do, and to such a degree that their different kinds can scarcely be enumerated; and each kind of falsity has its own quality by which it is distinguished from another. There are general falsities which reign with the depraved in every church, and the falsity is varied with everyone in the church according to his life. The falsity which was in the Jewish church, and which is here treated of, was falsity from the evil of the love of self, and of the derivative love of the world (see n. 4818).

4823. *And she conceived again, and bare a son.* That this signifies evil is evident from the signification of a “son” as being truth, and also good (n. 264); thus in the opposite sense falsity and also evil, but the evil which is from falsity. This evil in its essence is falsity, because it is from it; for one who from a false doctrine does what is evil, does also what is false; but because it is done in act, it is called evil. That by the firstborn son is signified falsity, and by this one evil, is evident from its being related of this son that he did evil in act, namely, that “he destroyed the seed to the earth, that he might not give seed to his brother. And the thing which he did was evil in the eyes of Jehovah; and he caused him also to die” (verses 9 and 10). Here also it is evident that this evil was from falsity. Moreover, in the ancient churches by the second son was signified the truth of faith in act; and therefore by this son falsity in act, that is, evil. That evil is what is signified by him, may be seen also from the fact that Er the firstborn was named by his father, or Judah; while this son, or Onan, was named by his mother, the daughter of Shua, as may be seen in the original tongue. For in the Word by a “man” is signified falsity, and by a “woman” the evil thereof (see n. 915, 2517, 4510). That by the daughter of Shua is signified evil may be seen above (n. 4818, 4819). Wherefore Er, because he was named by his father, signifies falsity, and Onan, because he was named by his mother, signifies evil; for the former was thus as it were the father’s son, but the latter as it were the mother’s.

[2] In the Word “man and wife” and also “husband and wife” are often mentioned; and when “man and wife” are mentioned, by “man” is signified truth, and by “wife” good, and in the opposite sense by “man” is signified falsity, and by “wife” evil; but when “husband and wife” are mentioned, good is signified by “husband” and truth by “wife,” and in the opposite sense evil is signified by “husband” and falsity by “wife.” The reason of this mystery is this: in the celestial church the husband was in good, and the wife in the truth of this good; but in the spiritual church the man is in truth, and the wife in the good of this truth; such were they in fact then, and such are they now, for the interiors of man have undergone this change. Hence where celestial good and celestial truth from it are treated of in the Word, it is said “husband and wife”; but where spiritual good and spiritual truth from it are treated of, it is said

“man and wife,” or rather “man and woman.” From this, as also from the expressions themselves, it is known what good and what truth are treated of in the Word, in its internal sense.

[3] This too is the reason of its having been occasionally stated that marriages represent the conjunction of good and truth, and of truth and good. Moreover, conjugal love has its origin from this conjunction of good with truth; and conjugal love with the spiritual from the conjunction of truth with good. Marriages also actually correspond to these conjunctions. From all this it is evident what is involved in the father’s naming the first son, and the mother’s naming the second, and also the third—as appears from the original tongue—namely, that the father named the first son, because by him was signified falsity, and that the mother named the second, because by him was signified evil.

4824. *And she called his name Onan.* That this signifies its quality, namely, the quality of the evil spoken of just above (n. 4823) is evident from the signification of “calling a name” as being the quality (n. 4822). “Onan” signifies and involves the quality of this evil.

4825. *And she added again and bare a son.* That this signifies what is idolatrous is evident from the signification of a “son” here, as being what is idolatrous, for those who were born before signified falsity and evil (n. 4821, 4823). From this it follows that the third son means what is idolatrous, for both falsity and evil produce this, and are in it. Of the three sons who were born to Judah of the Canaanite woman, this son was the only one that survived, from whom came a third part of the Jewish nation; and that this nation took its rise from what is idolatrous is here meant in the internal sense. That this nation was very prone to idolatry is evident from the historic and prophetic parts of the Word according to the sense of the letter; and that it was continually idolatrous is plain from the internal sense. For idolatry consists not only in worshiping idols, graven images, and other gods, but also in worshiping external things without their internals. In this that nation was continually idolatrous, adoring external things only, and entirely removing

internal things, not being willing even to know about them. They had indeed holy things with them—as the tent of meeting, with the ark, the mercy-seat on it, the tables on which were the loaves, the lampstand, incenses, and the altar outside the tent, on which were offered burnt-offerings and sacrifices—all which things were called holy; and the inmost of the tent was called the holy of holies, and also the sanctuary. They also had with them the garments that belonged to Aaron and to their high priests, and were called the garments of holiness; for there was the ephod with the breast-plate in which was the Urim and Thummim, besides other things. Yet these things were not holy in themselves, but were holy from representing holy things, namely, the Divine celestial and spiritual things of the Lord's kingdom, and also the Lord himself. Still less were they holy from the people with whom they were, for that people were not at all affected by the internal things which were represented, but only by the external; and to be affected by external things only is idolatrous, for it is to worship wood and stone, and also the gold and silver with which they are covered, from a fantasy that they are holy in themselves. Such was that nation, and such also it is at this day.

[2] But still there might be with them a representative of a church, because the representative does not regard the person, but the thing (see n. 665, 1097e, 3670, 4208, 4281, 4288). Thus their worship did not make them blessed and happy in the other life, but only prosperous in the world so long as they continued in the representatives, and did not turn aside to the idols of the gentiles, and thus become openly idolaters; for then not anything of the church could any longer be represented with that nation. These are the things which are meant by what is idolatrous that is signified by the third son of Judah by the Canaanite woman. This idolatry with that nation had its origin from their internal idolatry, for they above other nations were in the love of self and the world (n. 4459e, 4750); and those who are in the love of self and of the world are in internal idolatry, for they worship themselves and the world, and perform holy ceremonies for the sake of self-adoration and gain, that is, for self as an end—not for the Lord's church and kingdom as an end, thus not for the Lord.

4826. *And she called his name Shelah.* That this signifies its quality is evident from the signification of “calling a name” as being quality, of which above, where the two former sons of Judah, Er and Onan, are treated of (n. 4822, 4824). The quality of the idolatry is what is signified by Shelah, for there are many idolatries—there is external idolatry and there is internal, both being in general the worship of falsity and evil.

4827. *And he was in Chezib when she bare him.* That this signifies the state is evident from the signification of “Chezib” as being the state, namely, the state of the idolatry signified by Shelah, in which the Jewish nation was; and from the signification of “bearing” as being to be conjoined in act (see n. 3905, 3915, 3919); and because the conjunction was with the evil that is in idolatry it is said that “she” called his name Shelah, as appears from the original language; for by “her,” namely, the daughter of Shua, is signified evil from the falsity of evil (n. 4818, 4819).

4828. Verses 6–10. *And Judah took a woman for Er his firstborn, and her name was Tamar. And Er, Judah’s firstborn, was evil in the eyes of Jehovah; and Jehovah caused him to die. And Judah said unto Onan, Come to thy brother’s wife, and perform the duty of a husband’s brother unto her, and raise up seed to thy brother. And Onan knew that the seed would not be his; and it came to pass when he came to his brother’s wife, and he destroyed it to the earth, that he might not give seed to his brother. And that which he did was evil in the eyes of Jehovah, and he caused him also to die.* “And Judah took a woman” signifies the church which was for his posterity; “for Er his firstborn” signifies falsity of faith; “and her name was Tamar” signifies the quality of the church, that it was a church representative of spiritual and celestial things; “and Er, Judah’s firstborn, was evil in the eyes of Jehovah” signifies that it was in the falsity of evil; “and Jehovah caused him to die” signifies that there was no representative of the church; “and Judah said unto Onan” signifies to preserve a representative of the church; “Come to thy brother’s wife, and perform the duty of a husband’s brother unto her” signifies that it should be continued; “and raise up seed to thy brother” signifies lest the church should perish; “and Onan knew

that the seed would not be his” signifies aversion and hatred; “and it came to pass when he came to his brother’s wife, and he destroyed it to the earth” signifies what is contrary to conjugal love; “that he might not give seed to his brother” signifies that thus there was no continuation; “and that which he did was evil in the eyes of Jehovah” signifies that it was contrary to the Divine order; “and he caused him also to die” signifies that there was also no representative of the church.

4829. *And Judah took a woman.* That this signifies the church which was for his posterity is evident from the representation of Tamar, who is the “woman” here, as being the church, of which in what follows. That it was for the posterity of Judah is signified by his taking her for Er his first-born, that he might have descendants thence.

4830. *For Er his firstborn.* That this signifies falsity of faith is evident from the representation of Er, as being falsity (n. 4821, 4822); and from the signification of the “firstborn” as being faith (n. 352, 3325, 4821).

4831. *And her name was Tamar.* That this signifies the quality of the church, that it was a church representative of spiritual and celestial things, is evident from the signification of “name” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421), here the quality of the church, because in this chapter by Tamar is represented the church, and indeed a church representative of spiritual and celestial things which was to be instituted among the posterity of Judah. That this church is represented by Tamar is evident from what follows. This entire chapter in the internal sense treats of the Jewish church, that it should become representative of the spiritual and celestial things of the Lord’s kingdom, as had been the ancient church; and this not only in external, but also in internal form. For the church is not a church from externals, that is, from rituals, but from internals, which are essential, while externals are only formal. The posterity of Jacob were such as not to be willing to receive internal things; therefore with them the ancient church could not be renewed, but only a representative of

that church (n. 4307, 4444, 4500). The internal of the church here is Tamar, and its external is Judah with his three sons by the Canaanite woman.

4832. And Er, Judah's firstborn, was evil in the eyes of Jehovah. That this signifies that he was in the falsity of evil is evident from the representation of Er and the signification of the "firstborn" as being falsity of faith, of which just above (n. 4830). That this falsity was the falsity of evil is evident from what was said above (n. 4818); but the falsity of evil in this son was of such a nature that not even a representative of a church could be instituted among any posterity from him; wherefore it is said that he was "evil in the eyes of Jehovah and Jehovah caused him to die." With that whole nation from its first origin, especially from Judah, there was falsity of evil, that is, false doctrine from evil of life, but different in one son of Judah from what it was in another. It was foreseen what might be serviceable, and that it was not that which was in Er the firstborn, nor that which was in Onan the second son, but only that which was in Shelah. Therefore the first two were destroyed, and the last was preserved. That falsity of evil was with that whole nation from its first origin is plainly described in Moses in these words:

They have corrupted themselves, they are not his sons, it is their blemish; they are a perverse and crooked generation. And Jehovah saw and reprobated because of indignation his sons and his daughters. And he said, I will hide my faces from them, I will see what their posterity shall be; for they are a generation of perversities, sons in whom is no faithfulness; I will add evils upon them, I will spend mine arrows upon them. They shall be exhausted with hunger, and consumed with burning coals, and bitter overthrow. They are a nation void of counsels, and there is no intelligence in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are of bitternesses; their wine is the poison of dragons, and the cruel gall of asps. Is not this laid up in store with me, sealed in my treasuries? The day of their destruction is at hand, and the things that are to come upon them make haste (Deut. 32:5, 19–24, 28, 32–35);

by these words in the internal sense is described the falsity of evil in which that nation was, and which was rooted in them.

4833. *And Jehovah caused him to die.* That this signifies that there was no representative of the church is evident from the signification of “dying” as being to cease to be such (see n. 494), and also the end of representation (n. 3253, 3259, 3276), here therefore is signified that there could be no representative of the church among any posterity from him, according to what was said just above (n. 4832).

4834. *And Judah said unto Onan.* That this signifies to preserve a representative of the church is evident from the things which follow, to which they have reference; for he said to him that he should perform to his brother the duty of a husband’s brother, by which was represented the preservation and continuation of the church, now to be spoken of.

4835. *Come to thy brother’s wife, and perform the duty of a husband’s brother unto her.* That this signifies that he should continue it, namely, the representative of the church, is evident from the signification of “to come” or “enter to a brother’s wife, and perform the duty of a husband’s brother unto her” as being to preserve and continue that which is of the church. The commandment in the Mosaic law that if any man died childless, his brother should take the widow to wife and raise up seed to his brother, and that the firstborn should be called by the name of the deceased brother, but the rest of the sons should be his own, was called “the duty of the husband’s brother.” That this statute was not a new thing originating in the Jewish church, but had been in use before is evident from this history, and the same is true of many other statutes that were commanded the Israelites by Moses—as that they should not take wives of the daughters of the Canaanites, and that they should marry within their families (Gen. 24:3–4; 28:1–2). From these and many other instances it is evident that there had been a church before, in which such things had been instituted as were afterwards promulgated and enjoined upon the sons of Jacob. That altars and sacrifices had been in use from ancient times is plain from Genesis 8:20–21; 22:3, 7–8, 13. From this it is clear that the Jewish church was not a new church, but

that it was a resuscitation of the ancient church which had perished.

[2] What the law in regard to the husband's brother had been is evident in Moses:

If brethren dwell together, and one of them die, and have no son, the wife of the deceased shall not marry without, to a strange man; her husband's brother shall enter to her, and take her to him to wife, and thus perform the duty of a husband's brother unto her. Then it shall be that the first-born whom she beareth shall stand upon the name of his deceased brother, that his name be not blotted out of Israel. But if the man will not marry his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuses to raise up unto his brother a name in Israel; he will not perform the duty of a husband's brother unto me. Then the elders of his city shall call him, and speak unto him; and if he stand and say, I desire not to take her; then shall his brother's wife come near unto him in the sight of the elders, and shall draw his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house; whence his name shall be called in Israel, The house of him that hath his shoe taken off (Deut. 25:5-10).

[3] One who does not know what the duty of a husband's brother represents can have no other belief than that it was merely for the sake of preserving the name, and hence the inheritance; but the preservation of a name and of an inheritance was not of so much importance that for the sake of it a brother should enter into marriage with his brother's wife; but this was enjoined that thereby might be represented the preservation and continuation of the church. For marriage represented the marriage of good and truth, that is, the heavenly marriage, and consequently the church also, for the church is a church from the marriage of good and truth; and when the church is in this marriage it makes one with heaven, which is the heavenly marriage itself. As marriage has this representation, therefore sons and daughters represented and also signified truths and goods; wherefore to be childless signified a deprivation of good and truth, thus that there was no longer any representative of the church in that house, consequently that it was out of communion. Moreover, the brother represented kindred good, with which might be conjoined the truth which was

represented by the widowed wife; for in order that truth may be the truth which has life and produces fruit, and so continue that which is of the church, it cannot be conjoined with any other than its own and kindred good. This is what is perceived in heaven by the duty prescribed to the husband's brother.

[4] That if the man would not perform the duty of a husband's brother, his brother's wife should take his shoe from off his foot and spit in his face, signified that, as one who was devoid of external and internal good and truth, he would destroy the things of the church; for a "shoe" is what is external (n. 1748), and the "face" is what is internal (n. 1999, 2434, 3527, 4066, 4796). From this it is evident that by the duty of the husband's brother was represented the preservation and continuation of the church. But when the representatives of internal things ceased by the coming of the Lord, then this law was abolished. This is circumstanced as are the soul or spirit of man and his body. The soul or spirit of man is his internal, and the body is his external; or what is the same, the soul or spirit is the very form of man, but the body is his representative image; and when a man rises again, his representative image, or his external, which is the body, is put off; for he is then in his internal, or in his form itself. It is circumstanced also as is one who is in darkness, and from it sees the things which are of the light; or what is the same as is one who is in the light of the world, and from this sees the things which are of the light of heaven; for the light of the world in comparison with the light of heaven is as darkness. In darkness, or in the light of the world, the things which are of the light of heaven do not appear such as they are in themselves, but as in a representative image, as the mind of man appears in his face; and therefore when the light of heaven appears in its clearness, the darkness or representative image is dissipated. This was effected by the coming of the Lord.

4835a. And raise up seed to thy brother. That this signifies lest the church should perish is evident from the signification of "seed" as being truth from good, or the faith of charity (n. 1025, 1447, 1610, 1940, 2848, 3310, 3373, 3671). The like is also signified by the "firstborn who was to stand upon the name of the deceased

brother” (n. 352, 367, 2435, 3325, 3494). To “raise up the seed to a brother” is to continue that which is of the church, according to what was said just above (see n. 4834), thus lest the church should perish.

4836. *And Onan knew that the seed would not be his.* That this signifies aversion and hatred is evident from the representation of Onan as being evil (n. 4823–4824); and because not to give seed to one’s brother, or not to perform the duty of a husband’s brother is not to will the good and truth of the church and its continuation (n. 4834); therefore, by these words is signified aversion and hatred; for evil is nothing else than aversion and hatred toward the good and truth of the church.

4837. *And it came to pass, when he came to his brother’s wife, and he destroyed it to the earth.* That this signifies what is contrary to conjugal love is evident from what now follows. By Er, Judah’s firstborn, is described the falsity of evil in which the Jewish nation was at first; by Onan the second son is described the evil which is from the falsity of evil, in which that nation was afterwards; and by Shelah the third son is described the idolatry thence derived, in which they were thereafter continually (n. 4826). Evil from the falsity of evil is described by what Onan did—that he was not willing to give seed to his brother, but that he destroyed it to the earth. That by this is signified what is contrary to conjugal love is because in the internal sense by the conjugal is meant what is of the church; for the church is the marriage of good and truth, and to this marriage, evil from the falsity of evil is altogether contrary, that is, those who are in such evil are contrary to this marriage.

[2] That this nation had not anything conjugal, whether understood in a spiritual or in a natural sense, is very evident from the fact that they were permitted to have more wives than one; for where there is the conjugal as understood in a spiritual sense, that is, where the good and truth of the church are, consequently where the church is, this is by no means permitted, for the genuine conjugal is never possible except among those with whom the church or kingdom of the Lord is, and not with these except

between two (n. 1907, 2740, 3246). Marriage between two persons who are in genuine conjugal love corresponds to the heavenly marriage, that is, to the conjunction of good and truth, the husband corresponding to good, and the wife to the truth of this good; moreover, when they are in genuine conjugal love, they are in this heavenly marriage. Therefore wherever the church is, it is never permitted to have more wives than one; but because there was no church among the posterity of Jacob, but only a representative of a church, or the external of a church without its internal (n. 4311, 4500), it was therefore permitted among them. Further, the marriage of one husband with several wives would present in heaven an idea or image as if one good were conjoined with several truths which do not agree together, and thus as if there was no good; for a good from truths which do not agree together becomes none at all, since good has its quality from truths and their agreement.

[3] It would also present an image as if the church were not one, but several, and these distinct from one another according to the truths of faith, or according to doctrinals; when yet it is one when good is the essential in it and this is qualified and as it were modified by truths. The church is an image of heaven; for it is the kingdom of the Lord on earth. Heaven is distinguished into many general societies, and into lesser ones subordinate to these; but still they are one through good; for the truths of faith there are in agreement according to good; for they have regard to good, and are from it. If heaven were distinguished according to the truths of faith, and not according to good, there would be no heaven, for there would be no unanimity; for the angels could not have from the Lord a oneness of life, or one soul. This is possible only in good, that is in love to the Lord, and in love toward the neighbor. For love conjoins all; and when everyone has love for good and truth, they have a common life, which is from the Lord, and thus have the Lord, who conjoins all. The love of good and truth is what is called love toward the neighbor; for the neighbor is he who is in good and thence in truth, and in the abstract sense is good itself and its truth. From these things it may be seen why within the church marriage must be between one husband and one wife; and why it was permitted the descendants of Jacob to take a number of

wives; and that the reason for this was that there was no church among them, and consequently a representative of a church could not be instituted among them by marriages, because they were in what is contrary to conjugal love.

4838. *That he might not give seed to his brother.* That this signifies that thus there was no continuation is evident from the signification of “giving seed to one’s brother,” or performing the duty of a husband’s brother, as being to continue that which is of the church, of which above (n. 4834); and therefore by “not giving seed to his brother,” is signified that there was no continuation.

4839. *And that which he did was evil in the eyes of Jehovah.* That this signifies that it was contrary to the Divine order is evident from the signification of “evil in the eyes of Jehovah,” or evil against him, as being what is contrary to the order which is from him. This appears also from the deed, and likewise from the statute in regard to the husband’s brother, namely, that his brother’s wife should take his shoe from off his foot, and spit in his face, and that his name should be called in Israel, The house of him that hath his shoe taken off (Deut. 25:8–10), whereby was signified that he was without good external or internal; and they who are without good, and are in evil, are against Divine order. All that evil which springs or flows forth from interior evil (that is, from the intention or end of evil, such as was this of Onan’s) is contrary to Divine order; but that which does not spring or flow forth from interior evil, that is, from an intention or end of evil, though it sometimes appears like evil, yet is not so, provided the end is not evil, for the end qualifies every deed. For man’s life is in his end, because what he loves and thence thinks, he has for his end; the life of his soul being nothing else.

[2] Everyone is able to know that evil is contrary to Divine order, and good according to it; for Divine order is the Lord himself in heaven, because the Divine good and truth which are from him constitute order, insomuch that they are order, Divine good its essential, and Divine truth its formal. When Divine order is represented in form it appears as a man; for the Lord, from whom

it is the only man (n. 49, 288, 477, 565, 1871, 1894, 3638, 3639); and insofar as angels, spirits, and men receive from him, that is, insofar as they are in good and thence in truth, thus insofar as they are in his Divine order, so far they are men. From this it is that the universal heaven represents one man, which is called the grand man, and that the whole and every part of man corresponds thereto, as has been shown at the end of the chapters. From this also it is that the angels in heaven all appear in the human form; and that, on the other hand, the evil spirits who are in hell, though from fantasy they appear to one another like men, in the light of heaven appear as monsters, more dire and horrible according to the evil in which they are (n. 4533); and this because evil itself is contrary to order, and thus contrary to the human form; for as before said the Divine order when represented in form appears as a man.

4840. *And he caused him also to die.* That this signifies that there was also no representative of the church is evident from what was shown above (n. 4833), where similar words occur.

4841. Verse 11. *And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, till Shelah my son be grown up; for he said, Lest he also die, like his brethren. And Tamar went and abode in her father's house.* "And Judah said" signifies in general the posterity of Jacob, specifically that from Judah; "to Tamar his daughter-in-law" signifies a church representative of spiritual and celestial things, which is called "daughter-in-law" from truth; "Remain a widow in thy father's house" signifies alienation from itself; "till Shelah my son be grown up" signifies until the time; "for he said" signifies thought; "Lest he also die, like his brethren" signifies fear lest it should perish; "and Tamar went and abode in her father's house" signifies alienation from itself.

4842. *And Judah said.* That this signifies in general the posterity of Jacob, specifically that from Judah, is evident from the signification of "Judah" in the proximate sense, as being the nation which was from Jacob, and specifically that which was from Jacob by Judah, as also above (n. 4815). In the Word a distinction is

indeed made between Judah and Israel, and in the historic sense by “Judah” is meant the tribe of Judah, and by “Israel” the ten tribes which were separated from that tribe. But in the internal or spiritual sense by Judah is represented the celestial or good of the church, and by Israel the spiritual or truth of the church; while in the opposite sense by Judah is represented the evil of the church, and by Israel the falsity of the church, wherever these existed, whether with the Jews or with the Israelites. For the internal or spiritual sense of the Word is universal, and does not distinguish the tribes, as does the external or historic sense. Hence it is that by “Judah” in the proximate sense is signified the whole nation which was from Jacob, and specifically that which was from Jacob by Judah.

4843. *To Tamar his daughter-in-law.* That this signifies a church representative of spiritual and celestial things, which is called “daughter-in-law” from truth, is evident from the representation of Tamar as being a church representative of spiritual and celestial things, of which above (n. 4831); and from the signification of a “daughter-in-law” as being the spiritual or truth of the church. That a “daughter-in-law” has this meaning in the internal sense is because all things belonging to marriage, and all who were born from marriage represented such things as are of the heavenly marriage (see n. 4837), and consequently which are of good and truth; for these are of the heavenly marriage. From this it is that in the Word a husband signifies good, and a wife truth; and also that sons and daughters signify the truths and goods that are from them. Hence a daughter-in-law, being the wife of a son now become a husband, signifies the truth of the church conjoined with good and so on. But in regard to those who are of the celestial church these significations are different from what they are in regard to those who are of the spiritual church; for in the spiritual church the husband is called “man” and signifies truth; and the wife is called “woman” and signifies good (see n. 4823).

[2] That by a “daughter-in-law” in the internal sense of the Word is signified the truth of the church adjoined to its good, consequently in the opposite sense the falsity of the church

adjoined to its evil, is also evident from the passages in the Word in which “daughter-in-law” is mentioned—as in Hosea:

They sacrifice upon the heads of the mountains, and burn incense upon the hills, under the oak, and the poplar, and the terebinth, because the shadow thereof is good; therefore your daughters commit whoredom, and your daughters-in-law commit adultery. Shall not I visit upon your daughters because they commit whoredom, and upon your daughters-in-law because they commit adultery? (Hos. 4:13–14);

where the subject treated of is the worship of evil and falsity, the worship of evil being signified by “sacrificing upon the heads of the mountains” and the worship of falsity by “burning incense upon the hills.” A life of evil is signified by the “daughters committing whoredom” and the doctrine of falsity from which is a life of evil is signified by the “daughters-in-law committing adultery.” That in the Word adulteries and whoredoms signify adulterations of good and falsifications of truth may be seen above (n. 2466, 2729, 3399); and therefore “daughters-in-law” here denote affections of falsity.

[3] In Micah:

The great one speaketh the perversity of his soul; and he wresteth it. Their good one is as a thorn; the upright, as a bramble. The son lightly esteemeth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man’s foes are they of his household (Micah 7:3–4, 6);

where the subject treated of is the falsity from evil in which the church is in the last time, when vastated, and in the proximate sense that in which the Jewish church was. The “daughter rising up against her mother” signifies that the affection of evil is opposed to truth; and the “daughter-in-law against her mother-in-law,” that the affection of falsity is opposed to good.

[4] As the case is similar with the man who is in temptations—for in these there is a combat of evil against truth and of falsity against good, spiritual temptations being nothing else than vastations of the falsity and evil in a man—therefore temptations or spiritual

combats are described by the Lord in almost the same words, in Matthew:

Jesus said, Think not that I am come to send peace on the earth; I am not come to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his household (Matt. 10:34–36);

the like words quoted just above from the prophet signified the vastation of the church, but here they signify the temptations of those who are of the church, because as already said temptations are nothing else than vastations, or removals, of falsity and evil; and for this reason both temptations and vastations are also signified and described by inundations of water and by floods (n. 705, 739, 756, 907). Here also therefore the “daughter being at variance against her mother” denotes the affection of evil opposed to truth, and the “daughter-in-law against her mother-in-law,” the affection of falsity opposed to good; and because in the man who is in temptation evils and falsities are within or are his, they are said to be of his household—“a man's foes shall be they of his household.” That temptations are what are thus described is plain from the Lord's saying that he came not to send peace upon the earth, but a sword, for by a “sword” is signified truth combating, and in the opposite sense falsity combating (n. 2799, 4499), when yet he came to give peace (John 14:27; 16:33). That it is temptations which are so described is evident from what follows in that chapter: “He that taketh not up his cross, and followeth after me is not worthy of me.”

[5] So also in Luke:

Suppose ye that I am come to give peace in the earth? I tell you, Nay; but division; for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law (Luke 12:51–53);

from these sayings also it is plain that by “father,” “mother,” “son,” “daughter,” “daughter-in-law,” and “mother-in-law” are signified those things which are from the heavenly marriage, namely, goods and truths in their order, and also their opposites; as likewise in Mark:

Jesus said, There is no man that has left house or brethren or sisters or father or mother or wife or children or fields, for my sake and the gospel's, but he shall receive a hundred-fold in this time, houses and brethren and sisters and mothers and children and fields, with persecutions; and in the age to come eternal life (Mark 10:29–30);

one unacquainted with the internal sense of the Word will suppose that nothing more than house, brethren, sisters, father, mother, wife, children, and fields are signified by these words here; but it is such things as appertain to man, his own, which he must forsake; and the spiritual and celestial things that are of the Lord which he must receive in their place, and this by means of temptations, which are meant by “persecutions.” Everyone can see that if he forsake a mother he will not receive mothers; in like manner neither brethren, sisters, etc.

4844. *Remain a widow in thy father's house.* That this signifies alienation from itself is evident from the fact that thereby he wanted her to go away and return no more to him. He indeed told her to remain there until Shelah his son was grown up; but still he thought that she would not be given to Shelah his son, for he said in himself, “Lest he also die, like his brethren.” This is proved also by his action in the matter, as appears from verse 14: “Tamar saw that Shelah was grown up, and she was not given unto him to wife.” From this it follows that by his words is signified that he alienated her away from himself; that is, in the internal sense, that the church representative of spiritual and celestial things, which is represented by Tamar (n. 4811, 4831), was alienated from the Jewish church, which is represented by Judah. For they could not agree together, because Judaism was only a representative of a church, and not a representative church (n. 4307, 4500); because it acknowledged what is external, but not what is internal.

[2] A “widow” also signifies the truth of the church without its good, because a “wife” in the representative sense signifies truth, and a “husband” good (see n. 4823, 4843); wherefore a wife without a husband is the truth of the church without its good. And when it is said of her that she should “remain in her father’s house,” it signifies that the truth of the church would be alienated, and also that it would not be received in his house; neither could the Jewish nation receive it, because it was not in good, but in evil.

[3] A “widow” is often mentioned in the Word, and one unacquainted with the internal sense cannot but believe that by a “widow” is signified a widow. But a “widow” in the internal sense signifies the truth of the church without good, that is, those who are in truth without good and still desire to be in good, consequently who love to be led by good; and a “husband” is the good which should lead. In the ancient church such persons were understood in the good sense by widows, whether they were women or men. For the ancient church distinguished the neighbor toward whom they were to exercise charity into a number of classes, some of which they called poor, some miserable and afflicted, some bound and in prison, some blind and lame, and others strangers, orphans, and widows; and they dispensed works of charity to them according to their qualities. Their doctrinals taught them these things; and that church knew no other doctrinals. Wherefore they who lived at that time both taught and wrote according to their doctrinals, and consequently when they spoke of widows they had in mind no other than such as were in truth without good and yet desired to be led by good.

[4] From this it is also plain that the doctrinals of the ancient church taught those things which related to charity and the neighbor, and that their knowledges consisted in knowing what external things signified. For the church was representative of spiritual and celestial things, and therefore the spiritual and celestial things which were represented and signified were what they learned by means of doctrinals and knowledges. But these doctrinals and knowledges are at this day entirely obliterated, and indeed to such a degree that it is not known that they ever existed; for the doctrinals

of faith succeeded in their place, which if widowed and separated from those of charity, teach almost nothing. For the doctrinals of charity teach what good is, but the doctrinals of faith what truth is, and to teach truth without good is to walk as one who is blind, because good is what teaches and leads, and truth is what is taught and led. There is as great a difference between these two doctrinals as between light and darkness; and unless the darkness be illumined by the light, that is, unless truth be illumined by good, or faith by charity, there is nothing but darkness. Hence it is that no one knows by looking at it, and consequently neither from perception, whether truth is truth, but only from doctrine imbibed in childhood and confirmed in adult age. Hence also it is that churches differ so widely that what one calls truth, another calls falsity, and they are never in agreement.

[5] That by “widows” in a good sense are signified those who are in truth without good, but still desire to be led by good, is evident from the passages in the Word in which “widows” are mentioned, as in David:

Jehovah, who executeth judgment for the oppressed, who giveth food to the hungry; Jehovah, who looseth the bound; Jehovah, who openeth [the eyes of] the blind; Jehovah, who raiseth up them that are bowed down; Jehovah, who loveth the just; Jehovah, who preserveth the sojourners; he upholdeth the orphan and the widow (Ps. 146:7–9);

here in the internal sense those are meant who are instructed in truths and led to good by the Lord; but some of these are called the “oppressed,” some the “hungry,” others the “bound,” the “blind,” those who are “bowed down,” the “sojourners,” the “orphan,” and the “widow,” and this according to their quality; but what this is, no one can know except from the internal sense. The doctrinals of the ancient church taught this. In this passage, as in several others, the sojourner, orphan, and widow are named jointly, because by the “sojourner” are signified those who wish to be instructed in the truths of faith (n. 1463, 4444), by the “orphan,” those who are in good without truth and desire to be led to good by means of truth, and by the “widow,” those who are in truth without good, and desire to be led to truth by means of good. These three are named

jointly here and elsewhere in the Word for the reason that in the internal sense they constitute one class, inasmuch as by them, taken together, are signified those who wish to be instructed and to be led to good and truth.

[6] Again:

A father of the orphans, and a judge of the widows is God in the habitation of his holiness (Ps. 68:5);

the “orphans” denote those who, like little children, are in the good of innocence, but not yet in truth, whose father is said to be the Lord, because he leads them as a father, and this through truth into good, that is, into the good of life or of wisdom. “Widows” denote those who as adults are in truth, but not yet in good, whose judge is said to be the Lord, because he leads them, and this through good into truth, that is, into the truth of intelligence; for by a “judge” is signified one who leads. Good without truth, which is the “orphan,” becomes the good of wisdom through the doctrine of truth; and truth without good, which is the “widow,” becomes the truth of intelligence through a life of good.

[7] In Isaiah:

Woe unto them that decree statutes of iniquity to turn aside the poor from judgment, and to take away into judgment the miserable of my people, that widows may be their spoil, and that they may plunder the orphans (Isa. 10:1–2);

here by the “miserable,” the “poor,” the “widows,” and the “orphans” are signified not those who are naturally, but those who are spiritually such; and because in the Jewish church, as in the ancient, all things were representative, it was also representative to do good to the orphans and the widows; for thus charity toward those who in the spiritual sense were such was represented in heaven.

[8] In Jeremiah:

Do ye judgment and justice, and rescue the spoiled out of the hand of the oppressor; and defraud not the sojourner, the orphan, or the widow, neither do violence, neither shed innocent blood in this place (Jer. 22:3);

here also by the “sojourner, the orphan, and the widow” are signified those who are spiritually such; for in the spiritual world or heaven it is not known who the sojourner, the orphan, and the widow are, those who have been in this condition in the world not being so there; and therefore when these words are read by man, they are perceived by angels according to their spiritual or internal sense.

[9] Likewise in Ezekiel:

Behold, the princes of Israel, everyone according to his arm, have been in thee to shed blood. In thee have they set light by father and mother; in the midst of thee have they dealt by oppression with the sojourner; in thee have they defrauded the orphan and the widow (Ezek. 22:6–7).

Also in Malachi:

I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the orphan, and that turn aside the sojourner, and fear not me (Mal. 3:5).

And in Moses:

A sojourner shalt thou not wrong, neither shalt thou oppress him. Ye shall not afflict any widow or orphan. If thou shalt afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my anger shall wax hot, and I will kill you with the sword, and your wives shall be widows, and your sons orphans (Exod. 22:21–24).

[10] This, like all the rest of the precepts, judgments, and statutes in the Jewish church, was representative; and in that church they were kept so to do in externals, and by such things to represent the internal things of charity, although they had nothing of charity, nor did them from internal affection. The internal was from affection

to instruct in truths and to lead by truths to good those who were in ignorance, and to lead by good to truths those who had knowledge; whereby they would have done good in the spiritual sense to the sojourner, the orphan, and the widow. Yet that the external might remain for the sake of representation, it was among the curses pronounced on Mount Ebal, to turn aside the judgment of the sojourner, the orphan, and the widow (Deut. 27:19). To “turn aside their judgment” means to do what is contrary, that is, by instruction and life to lead to what is false and evil. And because depriving others of goods and truths, and appropriating them to self for the sake of self-honor and gain was among those curses, the Lord said:

Woe unto you, scribes and Pharisees! For ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive more abundant judgment (Matt. 23:14; Luke 20:47);

“devouring widows' houses” means taking away truths from those who desire them, and teaching falsities.

[11] In like manner it was representative that what was left in the fields, oliveyards, and vineyards, should be for the sojourner, the orphan, and the widow (Deut. 24:19–22); and also that when they had made an end of tithing the tithes of their increase in the third year, they should give it to the sojourner, the orphan, and the widow, that they might eat within their gates, and be filled (Deut. 26:12). Because it is the Lord alone who instructs, and leads to good and truth, it is said in Jeremiah:

Leave thy orphans, I will make them alive; and the widows shall confide upon me (Jer. 49:11);

and in Moses:

Jehovah doth execute the judgment of the orphan and widow, and loveth the sojourner, in giving him bread and raiment (Deut. 10:18);

“bread” denotes the good of love (n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735); “raiment,” the truth of faith (n. 4545, 4763).

[12] What is related of Elijah, that when there was a famine for want of rain in the land he was sent to Zarephath to a widow, and that he asked of her a little cake, which she was first to make and to give to him, and was afterwards to make for herself and her son, and that then the barrel of meal with her was not consumed, and the cruse of oil did not fail (1 Kings 17:1–16), was representative, like all the other things related of Elijah, and in general all that are in the Word. The famine that was in the land because there was no rain, represented the vastation of truth in the church (see n. 1460, 3364); the widow in Zarephath represented those outside of the church who desire truth; the cake which she was to make for him first, represented the good of love to the Lord (n. 2177), whom, out of the little she had, she was to love above herself and her son; the barrel of meal signifies truth from good (n. 2177), and the cruse of oil charity and love (n. 886, 3728, 4582); Elijah represents the Word, by means of which such things are done (see n. 2762).

[13] This is meant also, in the internal sense, by the Lord’s words in Luke:

No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there was a great famine over all the land; but unto none of them was Elijah sent, except to Zarephath of Sidon, unto a woman that was a widow (Luke 4:24–26);

that is, to those without the church who desire truth. But the widows within the vastated church, to whom Elijah was not sent, are they who are not in truth, because not in good, for wherever there is no good there is also no truth, however much truth may appear with them in outer form like truth, and yet be as a shell without a kernel.

[14] They who are in such truth, and also they who are in falsity, are signified by “widows” in the opposite sense—as in Isaiah:

Jehovah will cut off from Israel head and tail, branch and rush, in one day. The elder and the honored in faces is the head, and the prophet the teacher of a lie is the tail. Therefore the Lord will not be glad over their young men, neither will he have compassion on their orphans and widows (Isa. 9:14–15, 17).

In Jeremiah:

I will fan them with a winnowing fan in the gates of the land; I will bereave them of children, I will destroy my people; they have not turned from their ways. Their widows are increased to me above the sand of the seas; I will bring to them, upon the mother a young man, a waster at noonday. She that hath borne seven languisheth; she hath breathed out her soul, her sun is gone down while it is yet day (Jer. 15:7–9).

Our inheritance is turned unto strangers, our houses unto aliens. We have become fatherless orphans, our mothers are as widows (Lam. 5:2–3).

[15] As by “widows” were signified those who are not in truth because not in good, it was reproachful for churches, even such as were in falsities from evil, to be called widows—as in Revelation:

She hath said in her heart, I sit a queen, and am no widow, and I shall not see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be burned with fire (Rev. 18:7–8);

speaking of Babylon. In like manner of the same in Isaiah:

Hear this, thou delicate one, that sitteth securely, that sayest in thy heart, I am, and there is none else like me; I shall not sit a widow, neither shall I know the loss of children. But these two evils shall come to thee in a moment in one day, the loss of children, and widowhood (Isa. 47:8–9).

[16] From all this it is now evident what is meant by a “widow” in the internal sense of the Word; and as a widow represented and thence signified the truth of the church without its good—because

a wife signifies truth and a husband good—therefore, in the ancient churches, where all things in general and particular were representative, it was forbidden the priests to marry a widow who was not the widow of a priest, as is written in Moses:

The high priest shall take a wife in her virginity. A widow, or one divorced, or a polluted woman, or a harlot, these shall he not take; but a virgin of his own people shall he take to wife (Lev. 21:13–14);

and concerning the new temple and the new priesthood in Ezekiel:

The priests, the Levites, shall not take for their wives a widow, nor one divorced; but they shall take virgins of the seed of the house of Israel; yet a widow that is the widow of a priest they may take (Ezek. 44:22).

For the virgins whom they were to marry represented and thence signified the affection of truth, and the widow of a priest the affection of truth from good; for a “priest” in the representative sense is the good of the church. For this reason it was also allowed the widows who were daughters of a priest, who were childless, to eat of the offerings or holy things (Lev. 22:12, 13).

[17] That this is the signification of a “widow” was known from their doctrinals to those who were of the ancient church; for their doctrinals were doctrinals of love and charity, which contained innumerable things that at this day are wholly obliterated. From these doctrinals they knew what charity to exercise, or what duty they owed the neighbor, thus who were called widows, who orphans, who sojourners, and so on. Their knowledges of truth and memory-knowledges were to know what the rituals of their church represented and signified; and those who were learned among them knew what the things on the earth and in the world represented; for they knew that universal nature was a theater representative of the heavenly kingdom (n. 2758, 2989, 2999, 3483). Such things elevated their minds to heavenly things, and their doctrinals led to life. But after the church turned aside from charity to faith, and still more after it separated faith from charity, and made faith saving without charity and its works, men’s minds could no longer be elevated by knowledges to heavenly things, nor by doctrinals be led

to life; and this to such a degree that at last scarcely anyone believes that there is any life after death, and scarcely anyone knows what the heavenly is. That there is any spiritual sense in the Word which does not appear in the letter cannot be believed. In this way men's minds have been closed.

4845. *Till Shelah my son be grown up.* That this signifies until the time is evident from the signification of “growing up” as being to be of this age, thus until the time; and from the representation of Shelah, the son, as being what is idolatrous, of which above (n. 4825, 4826), thus the Jewish religion, which with them was idolatrous (n. 4825) Hence by the words “till Shelah my son be grown up” is signified until the time that the Jewish religion can receive internal things, or the spiritual and celestial things of the representative church, which is Tamar (n. 4829, 4831, 4843).

4846. *For he said.* That this signifies thought is evident from the signification of “saying” in the historic parts of the Word as being to perceive and also to think (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 3395). Here therefore by “he said” is signified that he said in himself, or thought, that Tamar would not be given to Shelah his son for a wife—in the internal sense that the internal things of the representative church would be alienated (n. 4844).

4847. *Lest he also die, like his brethren.* That this signifies fear lest it should perish, namely, the representative of a church that was with the posterity descended from Jacob, and specifically that descended from Jacob through Judah, is evident from the signification of “lest he also die” as being fear lest it should perish. In regard to this—that the representative of a church which was with the posterity of Jacob would perish if the internal things of a genuine representative church were adjoined to it, the case is as follows. A representative church, such as had existed among the ancients, was to have been instituted with the posterity of Jacob; but that nation was of such a quality that they wished to worship and to adore external things only, and did not wish to know anything at all about internal things; for they were immersed in the yearnings of the love of self and of the world, and thence in

falsities. That nation, more than the gentiles, believed that there were many gods, but that Jehovah was greater than they because he could do greater miracles; and therefore as soon as the miracles ceased, and also when they had become little esteemed because of being frequent and familiar, they straightway turned to other gods, as is very evident from the historic and prophetic parts of the Word.

[2] Because that nation was of such a quality, a representative church such as had existed among the ancients could not be instituted with them, but only the representative of a church; and it was provided by the Lord that some communication with heaven might thereby be effected; for what is representative is possible with the evil, because it regards not the person, but the thing. From this it is plain that insofar as they were concerned their worship was merely idolatrous (n. 4825), although the representatives contained within them holy Divine things. With such idolatrous worship, what is internal could not be conjoined, for if what is internal had been conjoined, that is, if they had acknowledged internal things, they would have profaned holy things; for if a holy internal is conjoined with an idolatrous external it becomes profane. It is for this reason that internal things were not disclosed to that nation, and that if they had been disclosed it would have perished.

[3] That that nation could not receive and acknowledge internal things, however much they might have been revealed to them, is very plain from what they are at this day; for they now know internal things, because they live among Christians; but still they reject and also scoff at them. Even the most of those who have been converted do the same at heart. Thus it is evident that a church representative of spiritual and celestial things was not with that nation, but only the representative of a church, that is, the external without the internal, which in itself is idolatrous. From these things it may also be seen how erroneously those Christians think who believe that at the end of the church the Jewish nation will be converted and be chosen in preference to Christians; and still more those who believe that the Messiah, or the Lord, will then appear to them and by a great prophet and great miracles bring them back

into the land of Canaan. But into these errors those fall who by “Judah,” “Israel,” and the “land of Canaan,” in the prophetic parts of the Word, understand simply Judah, Israel, and the land of Canaan; and who thus believe only the literal sense, and care not for any internal sense.

4848. [*And Tamar went*] and abode in her father’s house. That this signifies alienation from itself is evident from the signification of abiding a widow in the house of a father, as being alienation, of which above (n. 4844).

4849. Verses 12–14. *And the days were multiplied, and Shua’s daughter died, the wife of Judah; and Judah was comforted, and went up unto the shearers of his flock, he and his companion Hirah the Adullamite, to Timnah. And it was told Tamar, saying, Behold thy father-in-law goeth up to Timnah to shear his flock. And she put off from upon her the garments of her widowhood, and covered herself in a veil, and wrapped herself, and sat in the gate of the fountains which is upon the way to Timnah; for she saw that Shelah was grown up, and she was not given to him for a woman.* “And the days were multiplied” signifies a change of state; “and Shua’s daughter died” signifies as to evil from falsity; “the wife of Judah” signifies the religiosity with the nation descended from Jacob, specifically that from Judah; “and Judah was comforted” signifies rest; “and went up unto the shearers of his flock” signifies some elevation to take counsel for the church; “he and his companion Hirah the Adullamite” signifies that it was still in falsity; “to Timnah” signifies the state; “and it was told Tamar, saying” signifies some communication with a church representative of spiritual and celestial things; “Behold thy father-in-law goeth up to Timnah to shear his flock” signifies that the Jewish church wished to take counsel for itself; “and she put off from upon her the garments of her widowhood” signifies a simulation of the truth that is from good; “and covered herself in a veil” signifies truth obscured; “and wrapped herself” signifies thus not acknowledged; “and sat in the gate of the fountains which is upon the way to Timnah” signifies what is intermediate to the truths of the church and to falsities; “for she saw that Shelah was grown up, and she was not given to him

for a woman” signifies discernment that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah.

4850. *And the days were multiplied.* That this signifies a change of state is evident from the signification of “days being multiplied” as being the changing of the states; for “day” or “time” in the internal sense is state (see n. 23, 487, 488, 893, 2788, 3462, 3785), and “being multiplied,” when predicated of days or times, is being changed. That it is a change of state which is signified is evident also from what follows. It is said “were multiplied” because a change of state is involved as to truths, for “multiplying” is predicated of truths (see n. 43, 55, 913, 983, 2846, 2847). As state and change of state are so often mentioned, and as few know what is meant, it will be well to explain. Time and the succession of time, or space and the extension of space, cannot be predicated of man’s interiors, that is, of his affections and the thoughts therefrom; because these interiors are not in time nor in place—although to the senses in the world it appears as if they were—but are in interior things which correspond to time and place. These interior things which correspond we have to call states, because there is no other word by which these corresponding things can be expressed. The state of the interiors is said to be changed when the mind or heart is changed as to affections and consequent thoughts—as from sadness to joy, or from joy to sadness again; from impiety to piety or devotion; and so on. These changes are called changes of state, and are predicated of the affections, and of the thoughts also insofar as they are governed by the affections; but changes of state of the thoughts are in those of the affections like particulars in generals, and are relatively variations.

4851. *And Shua’s daughter died.* That this signifies as to evil from falsity is evident from the signification of “dying” as being to cease to be of such quality (n. 494); and from the signification of “Shua’s daughter” as being evil from falsity, of which above (n. 4818, 4819). Here therefore by Shua’s daughter dying after multiplied or many days is signified a change of state as to evil from falsity, so that it was not such as before.

4852. *The wife of Judah.* That this signifies the religiosity with the nation descended from Jacob, specifically that from Judah, is evident from the signification of a “wife” as being the church (n. 252, 253, 409, 749, 770), but here a religiosity, because it is said of the Jewish nation, with which there was no church, but only the external of a church separate from the internal (see n. 4281, 4288, 4289, 4311, 4433, 4500, 4680, 4825, 4844, 4847), which cannot be called anything else than a religiosity, for they could be in a holy external, yet entirely without a holy internal (n. 4293); and from the representation of Judah as being the nation descended from Jacob, and specifically from Judah, of which above (n. 4815, 4842).

4853. *And he went up unto the shearers of his flocks.* That this signifies some elevation to take counsel for the church is evident from the signification of “going up” as being to be elevated, namely, from what is exterior to what is interior (n. 3084, 4539); and from the signification of a “shearer” as being use (n. 4110), thus to will use, or to take counsel for it; and from the signification of a “flock” as being the church (n. 343, 3767, 3768, 3772).

4854. *He and his companion Hirah the Adullamite.* That this signifies that it was still in falsity is evident from the representation of Hirah the Adullamite, as being falsity, of which above (n. 4816, 4817). When therefore he is said to be “his companion,” it is signified that falsity was adjoined to it, or that it was still in falsity.

4855. *To Timnah.* This signifies the state, namely, the state in which it was of taking counsel for the church. That “Timnah” signifies this state is evident also from the book of Judges, in which Samson is spoken of as going down to Timnah and taking there a wife of the daughters of the Philistines (Judg. 14:1–4, 7), where by “Timnah” in like manner is signified the state of taking counsel for the church. The wife whom he took of the daughters of the Philistines, in the representative sense, is truth from what is not good, thus truth obscured, which is represented here also by Tamar; for the “Philistines” are those who are in the doctrinals of faith, and not in a life according to them (n. 1197, 1198, 3412, 3413). Moreover, Timnah is mentioned among the places of

inheritance for the tribe of Dan (Josh. 19:43). That all names of places in the Word signify things and states may be seen above (see n. 1224, 1264, 1888, 3422, 4298, 4442).

4856. *And it was told Tamar, saying.* That this signifies some communication with a church representative of spiritual and celestial things is evident from the signification of “being told” as being perception (n. 3608), thus communication, here something of communication; and from the representation of Tamar as being a church representative of spiritual and celestial things (n. 4829, 4831). There is said to be communication with this church when the state was changed and there was some elevation to take counsel for the church, as above (n. 4850, 4853).

4857. *Behold thy father-in-law goeth up to Timnah to shear his flock.* That this signifies that the Jewish church wished to take counsel for itself is evident from the representation of Judah as being the church that was with the nation descended from Jacob, specifically with Judah (see n. 4815, 4842, 4852), who is here called “father-in-law” because there was something of communication with a church representative of spiritual and celestial things, which is here the “daughter-in-law”; and from the signification of “going up” as being some elevation, of which just above (n. 4853); and from the signification of “shearing the flock” as being to consult for the church, of which above (n. 4853)—the state of taking counsel for it being “Timnah” (n. 4855).

[2] That this internal sense is contained in these words can by no means appear from the letter, for when they are read the mind thinks of Judah, Timnah, and the shearing of a flock, and not of spiritual things, which are separate from person, place, and worldly use. And yet angels, because they are in spiritual things, perceive nothing else by these words than such things as have been told; for when the literal sense passes into the spiritual, such things perish as relate to person, place, and the world; and those take their place that relate to the church, its state, and use therein.

[3] It indeed appears incredible that it should be so, but this is because so long as man lives in the world he thinks from the natural and worldly things which are there, and not from spiritual and celestial things; and they who are immersed in bodily and earthly things do not know that there is anything spiritual and celestial, and still less that spiritual and celestial things are distinct from worldly and natural things, when yet they are distinct as the spirit of man is distinct from his body. Neither do they know that the spiritual sense lives in the literal sense as the spirit of man in his body, and also that the spiritual sense in like manner survives when the literal sense perishes; whence the internal sense may be called the soul of the Word.

4858. *And she put off from upon her the garments of her widowhood.* That this signifies a simulation of the truth that is from good is evident from the signification of a “widow” as being those who are in truth without good and yet desire to be led by good (see n. 4844). The garments with which widows were clothed represented such truth, and this because “garments” signify truths (n. 2576, 4545, 4763). Hence “to put off these garments” is to put off the representation of a widow, that is, of truth without good; and because she covered herself with her veil, to simulate the truth that is from good.

4859. *And covered herself in a veil.* That this signifies truth obscured is evident from the signification of “covering herself” or her face “with her veil” as being to conceal, and thus to obscure the truth which pretended to be from good, as just above (n. 4858); and this for the purpose of conjunction with Judah. For when a bride first approached the bridegroom she covered herself with a veil—as we read of Rebekah when she came to Isaac (Gen. 24:65); and by this were signified appearances of truth (n. 3207). For a wife signifies truth, and a husband good; and as truth does not appear in its quality until it is being conjoined with its good, therefore for the sake of representing this the bride covered herself with a veil on first seeing her husband. The case is similar here with Tamar, for she regarded Shelah Judah’s son as her husband, but because she was not given to him, she regarded his father in his

stead as one to perform the duty of a husband's brother. Therefore she covered herself with a veil as a bride, and not as a harlot, though Judah believed the latter because harlots also were wont at that time to cover their faces, as is evident from verse 15. The reason why Judah so regarded her was that the Jewish nation, which is there signified by "Judah," regarded the internal truths of the representative church no otherwise than as a harlot; and therefore Judah was conjoined with her as with a harlot, but not so Tamar with him. Because internal truths could not appear otherwise to that nation, therefore truth obscured is here signified by Tamar's covering herself in a veil. That the truth of the church is obscured to them is represented also at this day by their covering themselves with veils in their synagogues.

[2] There was a similar representation with Moses when the skin of his face shone as he came down from Mount Sinai, so that he covered himself with a veil whenever he spoke to the people (Exod. 34:28 to the end). Moses represented the Word which is called the Law (see the preface to Gen. 18); for which reason it is sometimes said the "Law and the Prophets" (as in Matt. 5:17; 11:13; 22:36, 40); and sometimes "Moses and the Prophets" (as in Luke 16:29, 31; 24:27, 44). By the shining of the skin of his face was represented the internal of the Word, for the "face" is the internal (n. 358, 1999, 2434, 3527, 4066, 4796, 4797), which being spiritual is in the light of heaven. His veiling his face whenever he spoke to the people represented that internal truth was covered to them, and thus obscured so that they should not have to endure any light from it.

4860. *And wrapped herself.* That this signifies thus not acknowledged is evident from the signification of "wrapping" as being to conceal, thus not to be acknowledged—see what was said just above (n. 4859).

4861. *And sat in the gate of the fountains which is upon the way to Timnah.* That this signifies what is intermediate to the truths of the church and to falsities is evident from the signification of "fountains" as being the truths of the church which are from the

Word; for “fountain” in the universal sense is the Word (n. 2702, 3096, 3424). “In the gate of the fountains” is in the entrance to these truths; and because the external truths of the sense of the letter of the Word furnish an entrance, they are the “gate.” But unless these truths are enlightened by internal truths, that is, by those of the internal sense, they present falsities with those who are in evil; wherefore what is intermediate to the truths of the church and to falsities is here signified by the “gate of the fountains.” “Upon the way to Timnah” is to the use of the church, for “Timnah” is the state of taking counsel for the church (see n. 4855, 4857).

4862. *For she saw that Shelah was grown up, and she was not given to him for a woman.* That this signifies discernment that it [the truth of the representative church] could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is evident from the signification of “seeing” as being discernment (n. 2150, 2325, 3764, 3863, 4403–4421). That the discernment here is that it could not otherwise be conjoined with the religiosity in which was the posterity of Jacob, specifically that from Judah, is because by “Judah” is signified that posterity (n. 4815, 4842, 4852), consequently their religiosity, to which it was conjoined, because it could not be conjoined with Shelah. By Shelah also is represented what is idolatrous (n. 4825, 4826, 4845), with which the truth of a representative church, which is Tamar, could not be conjoined.

4863. Verses 15–18. *And Judah saw her, and thought her to be a harlot, because she had covered her faces. And he turned aside unto her to the way, and said, Grant I pray that I may come to thee; for he knew not that she was his daughter-in-law. And she said, What wilt thou give me, that thou mayest come to me? And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give a pledge till thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy kerchief, and thy staff that is in thy hand. And he gave them to her, and came to her; and she conceived to him.* “And Judah saw her,” signifies how the religiosity of the Jewish nation at that time regarded the internal things of the

representative church; “and thought her to be a harlot” signifies no otherwise than as falsity; “because she had covered her faces” signifies that interior things were hidden to them; “and he turned aside unto her to the way” signifies that it adjoined itself because it was such; “and said, Grant I pray that I may come to thee” signifies lust for conjunction; “for he knew not that she was his daughter-in-law” signifies that it did not perceive it to be the truth of the representative church; “and she said, What wilt thou give me, that thou mayest come to me?” signifies the reciprocal of conjunction with a condition; “and he said, I will send thee a kid of the goats from the flock” signifies a pledge of conjunction; “and she said, If thou wilt give a pledge till thou send it?” signifies the reciprocal if there is certainty; “and he said, What pledge shall I give thee?” signifies that it was certain; “and she said, Thy signet” signifies a token of consent; “and thy kerchief” signifies by means of truth; “and thy staff that is in thy hand” signifies by means of its power; “and he gave them to her” signifies that thus it was certain; “and came to her” signifies conjunction; “and she conceived to him” signifies thus reception.

4864. *And Judah saw her.* That this signifies how the religiosity of the Jewish nation at that time regarded the internal things of the representative church is evident from the signification of “seeing” as being to notice and understand (n. 2150, 2325, 2807, 3764, 3863), thus to consider; and from the representation of Tamar, who is meant by “her” as being a church representative of spiritual and celestial things (n. 4829, 4831), here the internal of that church, because the subject treated of is the way in which that internal was regarded and received by the religiosity of the Jewish nation; and from the representation of Judah as being specifically the Jewish nation (n. 4815, 4842), consequently the religiosity of that nation; for where that nation is mentioned in the Word, something relating to its church is meant in the internal sense. For the internal sense has no concern with the events and history of any nation, but only with its quality as to the things of the church. From this it is evident that by Judah’s seeing her is signified how the religiosity of the Jewish nation at that time regarded the internal things of a representative church.

4865. *And thought her to be a harlot.* That this signifies no otherwise than as falsity is evident from the signification of a “harlot” as being falsity (n. 2466, 2729, 3399); and thus it means that the Jewish nation from its religiosity regards the internal of the church no otherwise than as falsity. That a “harlot” denotes falsity is because marriage represents the heavenly marriage, which is of good and truth, the husband representing good, and the wife truth; and hence sons represent truths, and daughters goods; and son-in-law and daughter-in-law, father-in-law and mother-in-law, and the several relationships, according to their degrees, represent those things which are of the heavenly marriage. Therefore adulteries and harlotries, being opposite, signify evil and falsity; and they are opposite in reality, for those who spend their lives in adultery and harlotry care nothing for good and truth. The reason is that genuine conjugal love descends from the heavenly marriage, that is, from the marriage of good and truth; but adulteries and harlotries arise from the conjunction of evil and falsity, which is from hell (see n. 2727–2759).

[2] That the Jewish nation regarded, and also at this day regards, the internal things of the church no otherwise than as falsities is what is signified by Judah’s regarding Tamar his daughter-in-law no otherwise than as a harlot, and by his conjoining himself with her as with a harlot. By this origin of that nation is represented the origin and quality of their religiosity. That this nation regards the internal of the church as a harlot, or as falsity is very evident. As for example, if anyone tells them that it is an internal of the church that the Messiah—whose coming is predicted in the prophetic parts of the Word and whom they therefore expect—is the Lord, they utterly reject it as false. If anyone tells them that it is an internal of the church that the Messiah’s kingdom is not worldly and temporal, but heavenly and eternal, they pronounce this also to be false. If anyone tells them that the rituals of their church represented the Messiah and his heavenly kingdom, they do not know what this means.

[3] If anyone tells them that the internal of the church is the good of charity, and the truth of faith in doctrine and at the same

time in life, they regard it as no otherwise than false. And so in all other instances. Nay, at the mere suggestion of the church having an internal, they laugh stupidly. The reason is that they are solely in externals, and indeed in the lowest of externals, namely, the love of earthly things; for they above all other men are in avarice, which is altogether earthly. Such men cannot possibly regard the interior things of the church in any other way; for they are more remote from heavenly light than the rest of mankind, thus above all others are in thick darkness.

4866. *For she had covered her faces.* That this signifies that interior things were hidden to them is evident from the representation of Tamar as being the representative church (n. 4829, 4831); and from the signification of “covering” as being to be hidden; and from the signification of “faces” as being the internals (n. 358, 1999, 2434, 3527, 3573, 4066, 4326, 4796–4799). From this it is evident that by her covering her face is signified that the interior things of the church were hidden to them (see n. 4859, 4865).

4867. *And he turned aside unto her to the way.* That this signifies that it [the religiosity of the Jewish nation] adjoined itself because it was of such a quality is evident from the signification of a “way” as being truth (see n. 627, 2333, 3123, 3142, 3477), thus in the opposite sense falsity, here falsity because he regarded her as a harlot, by whom falsity is signified, as may be seen just above (see n. 4865). On this account also it is said that he turned aside to the way; for “to turn aside” is predicated of falsity (n. 4815, 4816).

4868. *And said, Grant I pray that I may come to thee.* That this signifies lust for conjunction is evident from the signification of “coming or entering to anyone” as being to be conjoined (n. 4820). That lust is meant such as is that for conjunction with a harlot is plain; in the internal sense, with falsity. That the Jewish nation, which is here signified by “Judah” (n. 4815, 4842, 4864), regarded the internal truth of the representative church no otherwise than as falsity, and also at this day so regards it, can be seen above (n. 4865). What is now here treated of is that nevertheless this nation conjoined itself with this truth, yet not as with a wife, but as with a

harlot, that is, not as with truth, but as with falsity. Lust is predicated of conjunction with falsity, just as of conjunction with a harlot.

[2] All those conjoin themselves with internal truth as with a harlot who believe only the external sense of the Word, that is, only its literal sense, and entirely reject all its internal, that is, its spiritual sense; but especially those who apply the external or literal sense of the Word to favor the yearnings of the love of self and of the world, or of rule and gain. They who do this cannot but regard internal truth in this way; and if they conjoin themselves with it, they do so from lust as for conjunction with a harlot. This is done especially by those who are of the Jewish nation, and also by those who in the Word are meant by Babylon; but not by those who indeed believe in simplicity the literal sense of the Word, and yet live according to those things which are of the internal sense, that is in love and charity, and thence in faith—for these are of the internal sense of the Word—and who also from the literal sense teach these things; for the internal and the external sense come together in the two precepts—to love the Lord above all things, and the neighbor as one's self.

[3] That the Jewish nation regard internal truth as a harlot, and that, if they conjoin themselves with it, they do so from lust as for conjunction with a harlot, may be illustrated by the following examples. If they are told that the Word is holy, even most holy, also that every tittle therein is holy, they acknowledge it and conjoin themselves, but this from such lust; for they believe that it is holy in the letter, and not that by this means the holy flows in with those who when they read it are in the affection of good and truth.

[4] If they are told that many who are mentioned in the Word are to be venerated as holy—as Abraham, Isaac, Jacob, Moses, Aaron, David—they acknowledge it and conjoin themselves, but from such a lust; for they believe that these persons were chosen in preference to others, that they are therefore holy, and that they should for this reason be worshiped as deities; when yet these men

have holiness from no other source than this, that they represented the Lord; and a holy representative does not at all affect the person. Moreover, the life of everyone without distinction remains with him after death.

[5] If they are told that the ark that was with them, the temple, the altar of burnt offering, the altar of incense, the bread upon the table, the lampstand with its lamps, the perpetual fire, the sacrifices, the incenses, the oil, also the garments of Aaron, especially the breastplate on which were the Urim and Thummim, were holy, they acknowledge it and conjoin themselves, but from the same lust; for they believe that these things were holy in themselves, thus that the wood, the stone, the gold, silver, bread, and fire were holy, and this interiorly because Jehovah was in them, or that the holiness of Jehovah applied to them was actually in them. This is their internal truth, which yet is relative falsity; for the holy is solely in good and truth, which is from the Lord in love to him and in love toward the neighbor, and thence in faith; thus only in living subjects, that is, in men who receive these things from the Lord.

[6] Again, if they are told that the Christian church is one with the church that was instituted with them, but that it is internal, whereas theirs was external, so that when the church instituted with them is stripped of its externals and laid bare, the Christian church comes to view, they do not acknowledge this truth otherwise than as a harlot, that is, as falsity. Nevertheless some of them, who are converted from Judaism to Christianity, conjoin themselves with this truth, but also from the same lust. Such things in the Word are often called “whoredoms.” In regard to those, however, who are signified in the Word by “Babylon,” these regard in a similar way the internal truths of the church; but because they are acquainted with internal things, and also acknowledge them in childhood, but deny them in adult age, they are described in the Word by foul adulteries and abominable copulations; for they are profanations.

4869. *For he knew not that she was his daughter-in-law.* That this signifies that it did not perceive it to be the truth of the representative church is evident from the signification of a

“daughter-in-law” as being the truth of the church adjoined to its good (see n. 4843). That it is the truth of the representative church which is signified is because by Tamar, who is here the daughter-in-law, is represented a church representative of spiritual and celestial things (see n. 4829, 4831). On this subject see what was shown above (n. 4865, 4866, 4868).

4870. And she said, What wilt thou give me that thou mayest come to me? That this signifies the reciprocal of conjunction with a condition is evident from the signification of “to come to me” as being conjunction (n. 4820, 4868). That it is what is reciprocal with a condition is evident without explication.

4871. And he said, I will send thee a kid of the goats from the flock. That this signifies a pledge of conjunction is evident from the signification of a “kid of the goats” as being the innocence of the external or natural man (n. 3519); and because it is innocence, it is a pledge of conjugal love, or a pledge of conjunction, for genuine conjugal love is innocence (n. 2736). Hence it was a custom received from the ancients that when they went anew unto their wives, they sent beforehand a kid of the goats, as appears also from what is related of Samson in the book of Judges:

It came to pass after days, in the days of wheat harvest, that Samson visited his wife with a kid of the goats; for he said, I will enter to my wife into the chamber (Judg. 15:1).

In like manner in the present case; but as the promised kid of the goats was not to be accepted, Tamar required a pledge. It is said a pledge of conjunction, not a marriage pledge, because on the part of Judah it was conjunction like that with a harlot.

4872. And she said, If thou wilt give a pledge till thou send it? That this signifies the reciprocal if there is certainty is evident from what was said above by Tamar, “What wilt thou give me, that thou mayest come to me?” as signifying the reciprocal of conjunction with a condition (n. 4870), here the reciprocal in case of certainty, because the pledge was for certainty that the thing promised would be given.

4873. *And he said, What pledge shall I give thee?* That this signifies that it was certain is evident from the signification of a “pledge” as being certainty, of which just above (n. 4872). That it was certain is evident also from what now follows—that the pledge was given.

4874. *And she said, Thy signet.* That this signifies a token of consent is evident from the signification of a “signet” as being a token of consent. That a “signet” is a token of consent is because in ancient times decrees were confirmed by a signet, and therefore by a signet is properly signified confirmation itself and testification that it is so. Tamar’s asking for his signet, kerchief, and staff, as a pledge that a kid of the goats would be sent, which afterwards she did not accept, involves a mystery which without the internal sense cannot possibly be known. The mystery is this: as a kid of the goats signified the genuine conjugal, consequently what is internal—for everything genuine is at the same time internal—and as there was not this on the part of Judah, Tamar therefore did not accept a kid of the goats, as appears from what follows; but instead of it took an external with which the internal of the church, signified by “Tamar,” might be conjoined. The external of the church is signified by the signet, kerchief, and staff; by the “signet” consent itself, by the “kerchief” external truth, and by the “staff” the power of this truth; Moreover, these things are pledges of the conjunction of the external or natural man.

[2] The conjunction of internal truth with the external or with the religiosity of the Jewish nation is represented by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband’s brother; and the conjunction of the religiosity of the Jewish nation with the internal of the church is represented by the conjunction of Judah with Tamar as with a harlot. Moreover, the conjunctions are precisely of this nature; but their quality cannot be so well explained to the apprehension. To angels and good spirits, however, their quality is very manifest, for it is presented to them in the light of heaven, in which the arcana of the Word lie open as in clear day—quite otherwise than as in the light of the world, which exists with man. In brief: the representatives instituted with the

posterity of Jacob were not precisely like those in the ancient church; but were for the most part like those in the church instituted by Heber, which was called the Hebrew church. In this church were many new kinds of worship, such as burnt-offerings, sacrifices, and other things, which were unknown in the ancient church; but the internal of the church was not conjoined with these representatives in the same way as with those of the ancient church. But the way in which the internal of the church was conjoined with the representatives among the Jewish nation, and the converse, is described in the internal sense by the conjunction of Tamar with Judah as a daughter-in-law with her father-in-law under the pretext of the duty of a husband's brother; and by the conjunction of Judah with Tamar as with a harlot. In regard to the Hebrew church see above (n. 1238, 1241, 1327, 1343, 3031, 4516, 4517); and in regard to the sacrifices in this church not existing in the ancient (see n. 923, 1128, 1343, 2180, 2818).

4875. *And thy kerchief.* That this signifies by means of truth, namely, a token of consent, is evident from the signification of a "kerchief" as being truth. That a "kerchief" denotes truth is because it is among those things which relate to garments, and by garments are in general signified truths; for as garments clothe the flesh, so truths clothe good (see n. 297, 2132, 2576, 4545, 4763). Among the ancients therefore, everything with which they were clothed signified some special and particular truth; hence a tunic signified one truth, the outer garment [*chlamys*] another, the outermost garment [*toga*] another; the coverings of the head too, as the miter and turban, another; also the coverings of the thighs and feet, as breeches and stockings, another; and so on. But a "kerchief" signified outermost or lowest truth, being made of threads twisted together, by which the determinations of such truth are signified. A "kerchief" signifies such truth also in Moses:

Every open vessel upon which there is not a cloth (or kerchief) for a covering, it is unclean (Num. 20:15);

whereby was signified that nothing should be indeterminate; for whatever is indeterminate is open. Moreover, it is outermost truths

to which interior truths are determined, and in which they terminate.

4876. *And thy staff that is in thy hand.* That this signifies by means of its power, that is, of that truth, is evident from the signification of a “staff” as being power, of which presently; and from the signification of a “hand” as being also power (n. 878, 3091, 3387, 3563). It is said “that is in thy hand” because the power of that lowest truth is signified such as belonged to the religiosity of the Jewish nation, which here is “Judah.” That power is predicated of truth may be seen above (n. 3091, 3563). A “staff” is frequently mentioned in the Word, and it is surprising that scarcely anyone at this day knows that anything in the spiritual world was represented by it, as where Moses was commanded that whenever miracles were wrought, he was to lift up his staff, and thereby they were wrought. This was known among gentiles also, as is evident from their fabulous tales in which staffs are ascribed to magicians. That a “staff” signifies power is because it is a support; for it supports the hand and arm, and through them the whole body; wherefore a staff takes on the signification of the part which it immediately supports, that is, the hand and arm, by both of which in the Word is signified the power of truth. Moreover, it will be seen at the end of the chapters that in the grand man the hand and arm correspond to this power.

[2] That by a staff was represented power, appears, as just said, from what is related of Moses, in that he was commanded to take a staff (or rod), with which he was to do miracles; and that he took the rod of God in his hand (Exod. 4:17, 20); that when smitten by the rod, the waters in Egypt became blood (Exod. 7:15, 19, 20); that when the rod was stretched out over the streams, frogs came up (Exod. 8:1–11); that when the dust was smitten by the rod, it became lice (Exod. 8:16–20); that when the rod was stretched out toward heaven, there was hail (Exod. 9:23); and that when the rod was stretched out over the land, locusts came up (Exod. 10:3–21). As the hand is the principal, by which power is signified, and a rod is the instrumental, therefore miracles were also wrought when his hand was stretched forth (Exod. 10:12, 13); when his hand was

stretched forth toward heaven, there was thick darkness over the land of Egypt (Exod. 10:21–22); and when his hand was stretched forth over the sea Suph, by an east wind the sea was made dry land; and on again stretching forth his hand, the waters returned (Exod. 14:21, 26, 27).

[3] Moreover, when the rock of Horeb was smitten with the rod, waters flowed out (Exod. 17:5, 6; Num. 20:7–10). When Joshua fought against Amalek, “Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in my hand. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed” (Exod. 17:9, 11). From these passages it is very evident that a rod or staff, like the hand, represented power, and in the supreme sense the Divine omnipotence of the Lord; and it is also evident that at that time representatives constituted the externals of the church; and that the internals, which are spiritual and celestial things such as are in heaven, corresponded to them; and that from this came their efficacy. From this it is also plain how irrational those are who believe that there was any power infused into the staff or the hand of Moses.

[4] That in the spiritual sense, a “staff” is power, appears also from many passages in the prophets, as in Isaiah: Behold the Lord Jehovah Zebaoth doth take away from Jerusalem staff and stay, the whole staff of bread, and the whole staff of water (Isa. 3:1); the “staff of bread” denotes support and power from the good of love, and the “staff of water” support and power from the truth of faith. That “bread” is the good of love may be seen above (n. 276, 680, 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735); and that “water” is the truth of faith (n. 28, 680, 739, 2702, 3058, 3424). The “staff of bread” is mentioned in like manner in Ezekiel (Ezek. 4:16; 5:16; 14:13; and Ps. 105:16).

[5] Again in Isaiah:

Thus said the Lord Jehovah Zebaoth, O my people that dwellest in Zion, be not afraid of Asshur, who shall smite thee with a rod, and shall

lift up his staff upon thee, in the way of Egypt. Jehovah shall stir up against him a scourge, as in the plague of Midian at the rock of Oreb; and his staff shall be over the sea, and he shall lift it up in the way of Egypt (Isa. 10:24, 26);

where “staff” denotes power from reasoning and memory-knowledge, such as is the power of those who reason from memory-knowledges against the truths of faith, and either pervert them or make them of no account. This is signified by the “rod” with which Asshur shall smite, and by the “staff” which he shall lift up in the way of Egypt. That by “Asshur” is meant reasoning may be seen above (n. 1186); and that by “Egypt” is meant memory-knowledge (n. 1164–1165, 1186, 1462).

[6] In like manner in Zechariah:

The pride of Assyria shall be brought down, and the staff of Egypt shall depart away (Zech. 10:11).

In Isaiah:

Thou hast trusted on the staff of a bruised reed, even upon Egypt; whereon if a man lean it will go into his hand and pierce it (Isa. 36:6);

“Egypt” denotes memory-knowledges, as above; power from them in spiritual things is the “staff of a bruised reed”; the “hand” which it goes into and pierces is power from the Word. Again:

Jehovah hath broken the staff of the wicked, the rod of the rulers (Isa. 14:5);

where “staff” and “rod” manifestly denote power.

[7] In Jeremiah:

Grieve, all ye circuits of Moab, and say, How is the staff of strength broken, the staff of beauty (Jer. 48:17);

the “staff of strength” denotes power from good, and the “staff of beauty” power from truth.

[8] In Hosea:

My people interrogate their wood, and their staff will answer them;
for the spirit of whoredom hath led them astray (Hos. 4:12);

“interrogating wood” means consulting evils; the “staff answering” means that falsity is thence, which has power from the evil which they confirm; the “spirit of whoredom” denotes a life of falsity from evil. In David:

Yea, when I walk in the valley of shadow, I will fear not evil to me;
for thou art with me; thy rod and thy staff comfort me (Ps. 23:4);

“Thy rod and thy staff” denote the Divine truth and good, which have power. Again:

The staff of wickedness shall not rest upon the lot of the just (Ps. 125:3).

[9] Again:

Thou shalt crush them with a rod of iron; thou shalt scatter them
like a potter’s vessels (Ps. 2:9);

a “rod of iron” denotes the power of spiritual truth in natural, for all natural truth in which there is spiritual truth has power; “iron” is natural truth (n. 425, 426). So also in Revelation:

He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; that he may pasture them with a rod of iron; as the vessels of a potter shall they be broken to shivers (Rev. 2:26–27; and also 12:5; 19:15).

[10] Because a staff represented the power of truth, that is, the power of good through truth, therefore kings had scepters, which were made like short staffs; for by kings the Lord is represented as to truth, the Divine truth being the royalty itself (n. 1672, 1728, 2015, 2069, 3670, 4581). The scepter signifies the power belonging to them, not by dignity, but by the truth which should rule, and no other truth than that which is from good; thus

principally the Divine truth, and with Christians the Lord, from whom is all Divine truth.

4877. *And he gave them to her.* That this signifies that thus it was certain is evident from the signification of the pledge which Tamar requested and which was given to her as being what is certain, of which above (n. 4872–4873).

4878. *And came to her.* That this signifies conjunction is evident from the signification of “coming” or “entering to anyone” as being conjunction, of which also above (n. 4820, 4868, 4870).

4879. *And she conceived to him.* That this signifies reception thereby is evident from the signification of “conceiving” as being reception (n. 3860, 3868, 3919); but what the quality of the reception was may be seen above (n. 4874).

4880. Verses 19–23. *And she arose, and went, and put off her veil from upon her, and put on the garments of her widowhood. And Judah sent the kid of the goats by the hand of his companion the Adullamite, to receive the pledge from the woman’s hand; and he found her not. And he asked the men of that place, saying, Where is the harlot that was at the fountains upon the way? And they said, There was no harlot there. And he returned to Judah and said, I have not found her; and also the men of the place said, There was no harlot there. And Judah said, Let her take it to her; haply we be put to shame; behold I sent this kid, and thou hast not found her.* “And she arose” signifies elevation; “and went” signifies life; “and put off her veil from upon her” signifies that what was obscure was dissipated; “and put on the garments of her widowhood” signifies intelligence; “and Judah sent the kid of the goats” signifies a marriage pledge; “by the hand of his companion the Adullamite” signifies by falsity; “to receive the pledge from the woman’s hand” signifies in the place of external pledges; “but he found her not” signifies because there was not anything conjugal on his part; “and he asked the men of that place, saying” signifies that truths were consulted; “Where is the harlot?” signifies whether it was falsity; “that was at the fountains upon the way” signifies that it appeared as truth; “and they said” signifies

perception from truths; “There was no harlot there” signifies that it was not falsity; “and he returned to Judah” signifies reflection; “and said, I have not found her” signifies that this cannot be disclosed by falsity; “and also the men of the place said, There was no harlot there” signifies perception from truths that it was not falsity; “and Judah said, Let her take it to her” signifies that it was indifferent to him; “happily we be put to shame” signifies although it was a disgrace; “behold I sent this kid” signifies that it is enough that there is a pledge; “and thou hast not found her” signifies if there is not anything conjugal.

4881. *And she arose.* That this signifies elevation is evident from the signification of “arising” as involving some elevation (n. 2401, 2785, 2912, 2927, 3171, 4103). The elevation which is signified by “arising” is in the spiritual sense an elevation from an obscure state into a clearer one, as from a state of ignorance into one of intelligence; for in this way man is elevated from a state of the light of the world into a state of the light of heaven.

4882. *And went.* That this signifies life is evident from the signification of “going” as being to live (n. 3335, 3690). That in the internal sense “to go” is to live does indeed appear rather remote or abstracted from the ideas of thought in which man is, and this because man is in space and in time, and has formed the ideas of his thought therefrom, as for instance his idea of going, advancing, journeying, traveling, and moving. As these actions exist in space, and also in time, and as space and time are therefore inwoven in his ideas concerning them, it is difficult for man to apprehend that states of life are signified by them. But when the idea from space and time concerning them is separated or put off, there results the spiritual thing which is signified. For in the spiritual world or in heaven nothing of space or time enters the ideas, but instead what belongs to the state of life (n. 1274, 1382, 2625, 2788, 2837, 3356, 3404, 3827, 4814). It does indeed appear to spirits and angels that they advance and move from place to place, just as it appears to men; but still it is changes of the state of life that produce this appearance; just as it appears to them, as well as to men, that they live from themselves, when yet they do not live

from themselves, but from the Divine of the Lord from whom is the all of life. These appearances with the angels are called real, because they appear as if they really were.

[2] I have sometimes spoken with spirits about these appearances; and those who are not in good, and consequently not in truth, are unwilling to hear that it is an appearance that they live of themselves, for they wish to live of themselves. But besides their being shown by living experience that they do not live of themselves, and that progressions from place to place are changes and progressions of the state of life, they were also told that they might be satisfied in not knowing but that they have life from themselves, as they could have no more even if the life in them were really from themselves; but that still it is better to know how the case really is, because then they are in the truth, and if in the truth, they are also in the light of heaven, for the light of heaven is the truth itself which is from the Divine of the Lord; and thus they would neither claim good for themselves, nor would evil adhere to them. The angels are in this truth, not only by knowledge, but also by perception.

[3] That times and spaces in the spiritual world are states of life, and that the all of life is from the Lord, may be seen from the following experience. Every spirit and angel sees the good at the right, and the evil at the left, and this to whatever quarter he turns; the good and the evil so appear to him if he looks toward the east, and so if he looks to the west, or to the south, or the north. This is true of every spirit and angel; so that if two were looking, one toward the east, and the other toward the west, still to both the good would appear on the right, and the evil on the left. The appearance is the same to those who are remote from the spirits who are seen, even though these should be behind them. From this it may be clearly inferred that the all of life is from the Lord, or that the Lord is in the life of everyone; for the Lord appears there as the sun, and on his right are the good, or the sheep, and on his left are the evil, or the goats. Hence it is similar with everyone, because as already said the Lord is the all of life. This cannot but seem a paradox to man, because so long as he is in the world he has ideas from worldly things, and consequently from space and time;

whereas in the spiritual world, as said above, the ideas are not from space and time, but from the state of the affections and of the derivative thoughts. From this also it is that spaces and times in the Word signify states.

4883. *And put off her veil from upon her.* That this signifies that what was obscure was dissipated is evident from the signification of “covering herself with her veil” as being to obscure the truth, of which above (n. 4859); hence “to put off the veil” is to dissipate this obscurity.

4884. *And put on the garments of her widowhood.* That this signifies intelligence is evident from the signification of a “widow” as being one who is in truth without good but still desires to be led by good, of which above (n. 4844); and from the signification of “garments” as being truths (n. 297, 2576, 4545, 4763). That these things taken together signify intelligence is because nothing but truths constitute intelligence, since those who are in truths from good are in intelligence; for through truths from good the intellectual mind is in the light of heaven, and the light of heaven is intelligence, because it is Divine truth from Divine good. A further reason why putting on the garments of widowhood here signifies intelligence is that in the general sense a “widow” is one who is in truth and desires to be led by means of good into the truth of intelligence (as also was shown above, n. 4844), thus into intelligence.

[2] That it may be known how the case herein is, it must be briefly explained. The truth in man is not the truth of intelligence until it is led by means of good; and when it is led by means of good, it then for the first time becomes the truth of intelligence. For truth has no life from itself, but from good, and it has life from good when man lives according to truth; for then it infuses itself into man’s will, and from his will into his actions, thus into the whole man. The truth which man only knows or apprehends, remains outside of his will, and so outside of his life; for man’s will is his life. But when man wills the truth, it is then on the threshold of his life; and when from willing he does it, then the truth is in the

whole man; and when he does it frequently, it not only recurs from habit, but also from affection, thus from freedom.

Let anyone who pleases, consider whether man can be imbued with anything but that which he does from will. That which he only thinks and does not do, and still more that which he thinks and is not willing to do, is merely outside of him, and is also dissipated like chaff by the slightest wind, as it is in fact dissipated in the other life; from which it may be known what faith is without works. From these things it is now plain what the truth of intelligence is, namely, that it is the truth which is from good. Truth is predicated of the understanding, and good of the will, or what is the same, truth is of doctrine and good is of life.

4885. And Judah sent the kid of the goats. That this signifies a marriage pledge is evident from the signification of a “kid of the goats” as being a pledge of conjugal love, or a pledge of conjunction, of which above (n. 4871).

4886. By the hand of his companion the Adullamite. That this signifies by falsity is evident from the representation of Hirah the Adullamite, who was the “companion” of Judah, as being falsity (n. 4817, 4854).

4887. To receive the pledge from the woman’s hand. That this signifies in the place of external pledges is evident from the signification of the “signet, kerchief, and staff,” which were the pledge, as being pledges of the conjunction of the external or natural man, and thus external pledges (see n. 4874).

4888. But he found her not. This signifies because there was not anything conjugal on his part, namely, on the part of Judah; for he came to her, not as to a wife, but as to a harlot; for which reason Tamar did not desire a kid of the goats, by which a marriage pledge was signified (n. 4885). Nor indeed was there anything of genuine marriage on the part of Tamar; for her conjunction was that of a daughter-in-law with her father-in-law under the pretext of the

duty of a husband's brother. These things are signified by his not finding her.

4889. *And he asked the men of that place.* That this signifies that truths were consulted is evident from the signification of "asking" as being to consult; and from the signification of "men" as being truths (n. 265, 749, 1007, 3134, 3309). "The men of the place" are truths in respect to the state of this thing, for "place" is state (n. 2625, 2837, 3356, 3387).

4890. *Where is the harlot?* That this signifies as to whether it was falsity is evident from the signification of a "harlot" as being falsity (n. 4865).

4891. *That was at the fountains upon the way.* That this signifies that it appeared as truth is evident from the signification of "fountains" as being the truths of the church (see n. 2702, 3096, 3424, 4861). It is said "upon the way" because a "way" is predicated of truth, and in the opposite sense of falsity (n. 627, 2333, 3123, 3142); and as it is asked, "where is the harlot that was at the fountains upon the way?" thereby is signified whether it was falsity that appeared as truth.

4892. *And they said.* That this signifies perception from truths is evident from the signification of "saying" in the historic parts of the Word as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862, 3509). That perception from truths is signified is because "the men of the place said" and that "the men of the place" are truths may be seen just above (n. 4889).

4893. *There was no harlot there.* That this signifies that it was not falsity is evident from the signification of a "harlot" as being falsity, as above (n. 4890). What these things which have thus far been unfolded in respect to the signification of the words, involve in a series, may in some measure appear from what has been said above (n. 4865, 4868, 4874); and Moreover, they are things which cannot be comprehended unless the nature of the conjunction between internal truth and the external truth of the Jewish church

is known, both on the part of the internal truth represented by Tamar, and on the part of the external represented by Judah. As these are unknown they would fall into shade if further unfolded, thus into no idea of the understanding; for the understanding, which is the sight of the internal man, has its light and its shade, and those things fall into its shade which do not coincide with what it has had some notion of before. Yet all these particulars in a series, together with innumerable things which cannot even be comprehended by man, enter clearly into the light of the understanding of the angels. From this then it is evident how great and how excellent is angelic intelligence in comparison with that of man.

4894. *And he returned to Judah.* That this signifies reflection is evident from the fact that by the “Adullamite the companion of Judah” is signified falsity (n. 4816, 4854, 4886); and when falsity is said to return and to relate what happened, as is here said of the companion of Judah, nothing else is signified than recalling to mind, and reflection how the case is.

4895. *And said, I have not found her.* That this signifies that this cannot be disclosed by falsity is evident from the signification of “not having found” as being not to have disclosed; and because the Adullamite says this, by whom falsity is signified (as above, n. 4894), it follows that by his saying “I have not found her” is signified that falsity could not disclose it, or that this cannot be disclosed by falsity.

4896. *And also the men of the place said, There was no harlot there.* That this signifies perception from truths that it was not falsity is evident from what was said just above (n. 4892–4893), where similar words occur.

4897. *And Judah said, Let her take it to her.* That this signifies that it was indifferent to it is evident from the affection in these words, as being indignation and thence indifference.

4898. *Haply we be put to shame.* That this signifies although it was a disgrace is evident from the signification of “being put to shame” as being disgrace.

4899. *Behold I sent this kid.* That this signifies that it is enough that there is a pledge is evident from the signification of a “kid of the goats” as being a pledge of conjugal love, or of conjunction (n. 4871), here only a pledge, because the kid was not accepted, for the reason (of which above) that there was nothing conjugal; and as this was the reason, therefore by *thou hast not found her* is signified if there is not anything conjugal; this also flows from indifference, of which above (n. 4897).

It is needless to explain these things any further, for the reason stated above (n. 4893), that they would fall into the shade of the understanding; and whatever falls into this shade falls into unbelief, as for instance that there must be what is conjugal in order that there may be a church, namely, the conjugal between truth and good; and also that there must be an internal in the external; and that without the two there is nothing of a church. In the present words the internal and external in the Jewish church are described in the internal sense, and it is shown that as to that nation there was not any internal in the external; but that in respect to the statutes and laws abstracted from the nation, there was.

[2] Who at this day has any other belief than that there was a church with the Jewish nation, and that it was chosen and loved above all others, the reason for this belief being chiefly that miracles so many and so great were wrought among them, and that so many prophets were sent to them, and also that they had the Word. And yet that nation in itself had nothing of the church, for it was not in any charity, did not know even what genuine charity is, and also had no faith in the Lord. They indeed knew that he was to come, but supposed that it was to exalt them above all in the whole world; and because this was not done they entirely rejected him, being unwilling to know anything about his heavenly kingdom. These things, which are the internals of the church, that nation did not acknowledge even in doctrine and still less in life. From all this

alone it may be concluded that there was nothing of the church in that nation.

[3] It is one thing for the church to be with a people, and another for the church to be in a people—as for example, the Christian church is with those who have the Word, and from doctrine preach the Lord; but still there is nothing of the church in them unless they are in the marriage of good and truth, that is, unless they are in charity toward the neighbor, and thence in faith; thus unless the internals of the church are in the externals. The church is not in those who are solely in externals separate from internals; neither is it in those who are in faith separate from charity, nor in those who acknowledge the Lord from doctrine and not life. Hence it is plain that it is one thing for the church to be with a nation, and quite another to be in the nation.

[4] In the internal sense of this chapter is described the church as it was with the Jewish nation, and as it was in that nation. The quality of the church with that nation is described by the conjunction of Tamar with Judah under the pretext of the duty of a husband's brother, and the quality of the church in that nation is described by the conjunction of Judah with Tamar as with a harlot. But a more particular description of these things is omitted for the reason spoken of above, for as there stated they would fall into the shade of the understanding. That the shade of the understanding is in these things may be seen from the fact that at this day scarcely anyone knows what the internal of the church is. And who knows that charity toward the neighbor consists in willing, and from willing in acting, and hence that faith consists in perceiving? When this is unknown, and especially when it is denied, as it is by those who make faith saving without the works of charity, into what shade must those things fall which are here said in the internal sense concerning the conjunction of what is internal with the external of the church with the Jewish nation and in that nation. They who do not know that charity is the internal and thus the essential of the church, stand very remote from the first step toward the understanding of such things, and therefore very far from the innumerable and ineffable things that are in heaven, where the

things relating to love to the Lord and love toward the neighbor are the all of life, and consequently the all of wisdom and of intelligence.

4900. Verses 24–26. *And it came to pass about three months after, and it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and Moreover, behold she is with child to whoredoms. And Judah said, Bring her forth, and let her be burnt. She was brought forth, and she sent to her father-in-law, saying, By the man whose these are am I with child; and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff. And Judah acknowledged them, and said, She is more just than I; forasmuch as I gave her not to Shelah my son. And he added no further to know her.* “And it came to pass about three months after” signifies a new state; “and it was told Judah” signifies communication; “saying, Tamar thy daughter-in-law hath played the harlot” signifies perception then that it is false that anything conjugal exists between them; “and Moreover, behold she is with child to whoredoms” signifies and that anything can be produced thence; “and Judah said” signifies sentence from the religiosity in which the Jewish nation was; “Bring her forth, and let her be burnt” signifies that it ought to be extirminated; “she was brought forth” signifies that it was nearly effected; “and she sent to her father-in-law” signifies instilling; “saying, By the man whose these are, am I with child” signifies that such a quality was in their religiosity; “and she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff” signifies that it might be known from the pledges; “and Judah acknowledged them” signifies that being theirs they made affirmation; “and said, She is more just than I” signifies that there was no conjunction of the external with the internal, but of the internal with the external; “forasmuch as I gave her not to Shelah my son” signifies because the external was of such a quality; “and he added no further to know her” signifies that there was no further conjunction.

4901. *And it came to pass about three months after.* That this signifies a new state is evident from the signification of “three” as being what is complete, and hence the last and the first together, or the end and the beginning together (see n. 1825, 2788, 4495); and

from the signification of “month” as being state (n. 3814). For in the internal sense all periods of time signify states, as hour, day, week, month, year, age; and also the lesser divisions of time, as noon, evening, night, and morning, which are times of the day; and as summer, autumn, winter, and spring, which are times of the year; and also the several periods of life, as infancy and childhood, youth, adult age, and old age; all of which times, with others, signify states. What states are may be seen above (n. 4850).

[2] That times signify states is because times do not exist in the other life. The progression of the life of spirits and angels indeed appears as in time; but they have no thought from times, as men in the world have; their thought is from states of the life, and this without notion of times. The reason of this is that the progressions of their life are not distinguished into different ages, for there they do not grow old, and there are no days or years, because their sun, which is the Lord, is always rising and never sets. Hence no notion of time enters their thoughts, but only a notion of state and its progressions— notions being taken from the things that are and exist before the senses.

[3] These things must needs seem paradoxical, but only for the reason that man in every idea of his thought has somewhat adjoined from time and space. From this source are his memory and recollection, and also his lower thought, the ideas of which are called material. But that memory out of which comes such ideas is quiescent in the other life. They who are in that life are in interior memory, and in the ideas of its thought; and thought from this latter memory has not times and spaces adjoined to it, but states and their progressions instead. Hence also it is that they correspond, and in consequence of such correspondence times in the Word signify states. (That man has an exterior memory which is proper to him in the body, and also an interior memory which is proper to his spirit, may be seen above, n. 2469–2494.)

[4] That by “about three months after” is signified a new state is because by “months,” into which also times in the world are distinguished, is signified state, and by “three” is signified the last

and the first together, or the end and the beginning together, as said above. Because in the spiritual world there is a continual progression of states from one into another, and consequently in the last or end of every state there is a first or beginning, hence what is continuous, therefore by the words “about three months after” is signified a new state. It is similar also in the church, which is the spiritual world or the Lord’s kingdom on earth, the last of the church with one nation being always the first of the church with another. As the last is thus continued into the first, it is several times said of the Lord that he is the last and the first (as in Isaiah 41:4; 44:6; Rev. 21:6; 22:13); and thereby in the relative sense is signified what is perpetual, and in the supreme sense what is eternal.

4902. *And it was told Judah.* That this signifies communication is evident from the signification of “being told” as being communication, of which above (n. 4856).

4903. *Saying, Tamar thy daughter-in-law hath played the harlot.* That this signifies perception then that it is false that anything conjugal exists between them is evident from the signification of “saying” in the historic parts of the Word as being perception, of which above (n. 4892); from the signification of “playing the harlot” as being falsity (n. 2466, 2729, 3399, 4865); from the representation of Tamar, as being the internal of the representative church, of which also above (n. 4864); and from the signification of “daughter-in-law” as being the truth of the church (n. 4843, 4869). Hence by the words “saying, Tamar thy daughter-in-law hath played the harlot” is signified perception then that it is false that anything conjugal exists between them. How these things stand in the series may be seen above (n. 4864–4866), namely, that the Jewish nation from their religiosity perceived the internal of the church simply as a harlot, and its preaching and consequent life simply as whoredom. For they who are in the external alone without the internal do not otherwise regard the internal of the church, since they call that false which is true, and that true which is false. The reason is that no one can see from the external alone whether a thing be false or true, but only from the internal. There

must be an internal sight which shall judge of those things which are of external sight, and in order to do this the internal sight must be wholly in the light of heaven; and it is not in the light of heaven unless it is in faith in the Lord, and from this faith reads the Word.

[2] That the Jewish nation were in the external without the internal, and therefore believed truth to be falsity, and falsity truth, is evident from their teaching that it was allowable to hate an enemy; and also from their life in that they hated all who were not of their religiosity. They even believed that they were pleasing and serving Jehovah when they treated the gentiles with barbarity and cruelty, exposing their bodies after they had been slain to be devoured by birds and wild beasts, cutting them in two with saws while alive, lacerating them with harrows and axes of iron, and making them pass through the brick-kiln (2 Sam. 12:31). Moreover, it was in accordance with their teachings to treat in almost the same way a companion who for any cause was declared an enemy. Thus it is plainly evident that there was nothing internal in their religiosity. If anyone had then said to them that such things are contrary to the internal of the church, they would have replied that this was false. That they were merely in externals, were wholly ignorant of what the internal is, and led a life contrary to the internal is plain also from what the Lord teaches in Matthew, chapter 5, verses 21 to 48.

4904. *And Moreover, behold she is with child to whoredoms.* That this signifies, and that anything can be produced thence, is evident from the signification of “carrying in the womb” or “being with child” as being to produce something, for by “seed” is signified the truth of faith, and by “conception” its reception, whence by “carrying in the womb” or “being with child” is signified producing; and from the signification of “whoredom” as being falsity, namely, from their religiosity, as above (n. 4903). From this it is evident that by these words, “saying, Tamar thy daughter-in-law hath played the harlot; and Moreover,, behold, she is with child to whoredoms” is signified a perception that it is false that anything conjugal exists between them, and that anything can be produced thence. To be produced, when predicated of the church, denotes the good which is produced by means of truth; and it is produced

when truth passes through the understanding into the will, and from the will into act. For as before said, the “seed” is the truth of faith, and “conception” is reception, and reception is effected when truth which is of the understanding passes into good which is of the will, or when truth which is of faith passes into good which is of charity; and when it is in the will, it is in its womb, and is then first produced; and when man is in good in act, that is, when he produces good from the will, thus from delight and freedom, it then goes forth from the womb or is born—which also is meant by being reborn or regenerated. From this it is evident what is signified in the spiritual sense by “being with child.” Here however the contrary is signified—that nothing of good could be produced; for that nation which is here described was not in any truth, because not in any internal of the church, but in falsity.

[2] That to be reborn or regenerated, that is, to be made an internal man, was a thing wholly unknown to that nation, and consequently that it seemed to them as a harlot is evident from Nicodemus, who was a ruler of the Jews (John 3:1–13), for he said, “How can a man be born when he is old? Can he enter a second time into his mother’s womb?” (verse 4). It is known that the Lord opened the internal things of his kingdom and church, and yet these internal things were known to the ancients—as, that man should be reborn in order to enter into life; and that he should then put off the old man, that is, the loves of self and of the world with their evil desires, and should put on the new, that is, love toward the neighbor and to God; and also that heaven was in the regenerate man—besides other internal things. These things were known to those who belonged to the ancient church, but they were led to them by external things which were representative. But as such things were entirely lost with the Jewish nation, the Lord taught them, but abolished the representatives themselves, because most of these had respect to himself; for the image must vanish when the form itself appears.

[3] He therefore set up a new church, which should not like the former be led by representatives to internal things, but should know them without representatives; and he enjoined instead only a few external observances, namely, baptism and the holy

supper—baptism, that by it regeneration might be remembered; and the holy supper, that by it might be remembered the Lord, and his love toward the whole human race, and the reciprocal love of man to him. These things are said that it may be known that the internal things of the church, which the Lord taught, were known to the ancients, but were so entirely lost with the Jewish nation that they were regarded merely as falsities.

4905. *And Judah said.* That this signifies sentence from the religiosity in which the Jewish nation was is evident from the representation of Judah, as being the religiosity of the Jewish nation (n. 4864). That sentence from this is signified is plain from what now follows.

4906. *Bring her forth, and let her be burnt.* That this signifies that it ought to be exterminated, namely, the internal of the church which is represented by Tamar, is evident from the signification of “bringing her forth and burning her” as being to exterminate. “Bringing forth” is predicated of the truth, and “burning” of the good, which was to be exterminated. That “burning” is predicated of the extermination of good is evident from many passages in the Word; and the reason is that “fire” and “flame” in the spiritual sense denote good, and hence “heat” denotes the affection of good; but in the opposite sense “fire” and “flame” denote evil, and the “heat” thence the affection of evil (n. 1297, 1861, 2446). Moreover, good is actually spiritual fire, from which comes the spiritual heat which vivifies, and evil is the fire and the consequent heat which consumes. That the good of love is spiritual fire, and that the affection of this good is spiritual heat, will be very evident to one who attends and reflects; for if he reflects whence man has vital fire and heat, he will find that it is from love; because as soon as love ceases, the man grows cold, while the more he is in love, the warmer he grows. Unless man’s vitality were from this origin he could have no life at all. But this spiritual fire or heat which produces life becomes a burning and consuming fire with the evil, for with them it is turned into this kind of fire. With animals devoid of reason spiritual heat likewise flows in and produces life, but a life according to the reception in their organic forms, for

which reason their knowledges and affections are connate, as with bees and the rest.

4907. *She was brought forth.* That this signifies that it was nearly effected, that is, its extermination, is evident from the signification of “being brought forth and burnt” as being to be exterminated, of which just above (n. 4906). Here therefore by “being brought forth to be burnt” is meant that extermination was nearly effected.

4908. *And she sent to her father-in-law.* That this signifies instilling, namely, that she was with child by him, is evident from the series, from which this meaning results.

4909. *Saying, By the man whose these are am I with child.* That this signifies that such a quality was in their religiosity is evident from the representation of Judah, who here is “the man” as being the religiosity of the Jewish nation (n. 4864, 4905); and from the signification of “carrying in the womb” or “being with child” as being to be produced (n. 4904); but here to be in, for that which has been produced (that is, that which is conceived) is in. This product is the first effect, which because efficient is called a cause, from which is further effect, of which above (see n. 4904). What was in their religiosity may be seen from what was said above (n. 4899), and also from what follows.

4910. *And she said, Acknowledge I pray whose are these, the signet and the kerchief and the staff.* That this signifies that it might be known from the pledges is evident from the signification of the “signet, kerchief, and staff” as being pledges of the conjunction of the external or natural man (see n. 4874, 4887).

4911. *And Judah acknowledged them.* That this signifies that being theirs they made affirmation is evident from the signification of “acknowledging” as being to affirm, and this because he acknowledged from the pledges that it was his. In this passage the genius of that nation is described, which is such that though they reject the internal of the church as false, yet when it is insinuated into them that it is theirs, they accept and affirm it. They who are

in the filth of loves, that is, in avarice, and at the same time in the love of self, as that nation is, cannot elevate the mind's view and see truth from any other source than self; and therefore when it is attributed to themselves, they affirm it. For example, if they are told that the Word in itself is Divine, and contains arcana of heaven, and also such arcana as can be comprehended only by angels, they affirm this to be true, for they regard the Word as their own, because it was for them, among them, and treats of them in the letter; but if the arcana or spiritual truths themselves are disclosed to them, they reject them.

[2] If they are told that the rituals of their church were all holy in themselves, they affirm this to be true, because they regard these rituals as their own; but if it is said that those holy things were in the rituals apart from them, this they deny. Again, if they should be told that the Jewish church was celestial and the Israelitish church spiritual, and if it were explained to them what the celestial and spiritual are, they would affirm this also; but if it were said that these churches are called celestial and spiritual for the reason that every particular in them represented celestial and spiritual things, and that representatives have regard to the thing and not to the person, they would deny it. Again, if they are told that in the staff of Moses there was power from Jehovah, and thus Divine power, they affirm it and call it true; but if they are told that this power was not in the staff, but only in the Divine command, this they deny and call it false.

[3] If they are told that the brazen serpent set up by Moses healed those who were bitten by serpents, and thus that it was miraculous, they affirm it; but if it is said that it was not healing and miraculous in itself, but from the Lord who was represented, they deny it and call it false. (Compare what is related and said of the serpent in several passages, Num. 21:7-9; 2 Kings 18:4; John 3:14, 15.) So also in all other instances. Such are the things which are signified by Judah's acknowledging, and which on the part of the nation signified by him were conjoined with the internal of the church which is represented by Tamar; and because they were such, Judah did not come to her as a husband's brother to a wife, but as a whoremonger to a harlot.

4912. *And said, She is more just than I.* That this signifies that there was no conjunction of the external with the internal, but only of the internal with the external, is evident from what was said above (n. 4899) about the church with the Jewish nation, and in them, namely, that there was a church with that people, that is, the internal was conjoined with the external; but that there was no church in them, that is, the external was not conjoined with the internal; for that the church may be in a nation there must be reciprocity.

4913. *Forasmuch as I gave her not to Shelah my son.* That this signifies because the external was of such a quality is evident from what has been explained above—that Tamar could not be given to Shelah, Judah’s son, because in this case there would be conjunction as of a wife with her husband in accordance with the law in regard to the duty of a husband’s brother; whereas the religiosity of the Jewish nation, which was to be represented, was not such, but was such as is the conjunction of a father-in-law with a daughter-in-law as with a harlot.

4914. *And he added no further to know her.* That this signifies that there was no further conjunction is evident from the signification of “knowing” as being to be conjoined; and from the signification of “adding no further” as being that it was no further, consequently that there was no further any conjunction with the internal of the church; for the internal of the church is represented by Tamar. For this reason also Judah had no more sons.

4915. Verses 27–30. *And it came to pass in the time of her travail, and behold twins were in her womb. And it came to pass when she travailed, and one put out a hand; and the midwife took and bound double-dyed upon his hand, saying, This came out first. And it came to pass as he drew back his hand, that behold his brother came out; and she said, Wherefore hast thou broken upon thee a breach? And he called his name Perez. And afterward came out his brother, that had the double-dyed upon his hand; and he called his name Zerah.* “And it came to pass in the time” signifies a following state; “of her travail” signifies acknowledgement on the part of internal truth; “and

behold twins were in her womb” signifies both things of the church; “and it came to pass when she travailed” signifies production; “and one put out a hand” signifies power; “and the midwife took” signifies the natural; “and bound double-dyed upon his hand” signifies that she put a mark upon it—“double-dyed” denotes good; “saying, This came out first” signifies that it had the priority; “and it came to pass, as he drew back his hand” signifies that it concealed its power; “that behold his brother came out” signifies the truth of good; “and she said, Wherefore hast thou broken upon thee a breach?” signifies its apparent separation from good; “and he called his name Perez” signifies the quality; “and afterward came out his brother” signifies good actually prior; “that had the double-dyed upon his hand” signifies acknowledgment that it was good; “and he called his name Zerah” signifies the quality.

4916. *And it came to pass in the time.* That this signifies a following state is evident from the signification of “time” as being state (n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827, 4882, 4901). That its “coming to pass in the time” signifies a following state is evident, because what came to pass now follows (see also n. 4814).

4917. *Of her travail.* That this signifies acknowledgment on the part of internal truth is evident from the signification of “travailing” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and from the representation of Tamar, who is meant by “her” as being the internal of the representative church, consequently internal truth.

4918. *And behold twins were in her womb.* That this signifies both things of the church is evident from the signification of “twins” as being both good and truth (n. 3299); and from the signification of the “womb” as being where good and truth lie conceived, consequently, where that is which is of the church. The “womb” in the genuine sense signifies the inmost of conjugal love in which is innocence, because in the grand man the womb corresponds to this love; and as conjugal love has its origin from the love of good and truth which belongs to the heavenly marriage, and as this marriage

is heaven itself, or the Lord's kingdom, and as the Lord's kingdom on earth is the church, therefore the church also is signified by the "womb"; for the church is where the marriage of good and truth is. For this reason it is that "opening the womb" denotes the derivative doctrines of churches (n. 3856), and also the capacity to receive the truths and goods of the church (n. 3967); and that "coming forth from the womb" denotes to be reborn or regenerated (see n. 4904), that is, to be made a church, for whoever is reborn or regenerated is made a church.

[2] As rebirth, and hence the church, are signified by "going forth from the womb," therefore the Lord is called in the Word, "He that formeth from the womb," "He that bringeth forth from the womb"; and they who are regenerated and made a church are said to be "carried from the womb," as in Isaiah:

Thus said Jehovah thy Maker, he that formeth thee from the womb, he helpeth thee (Isa. 44:2).

Thus said Jehovah thy Redeemer, and he that formed thee from the womb (Isa. 44:24).

Said Jehovah that formed me from the womb to be his servant, to bring Jacob again to him, and that Israel be gathered unto him (Isa. 49:5)

In David:

Jehovah who brought me forth from the womb (Ps. 22:9).

Again in Isaiah:

Attend to me, O house of Jacob, and all the remains of the house of Israel, carried from the womb and borne from the matrix (Isa. 46:3).

In David:

The wicked are estranged from the womb; they go astray from the belly, with words of a lie (Ps. 58:3);

where “being estranged from the womb” means from the good which is of the church, and “going astray from the belly” means going astray from truth. In Hosea:

The pangs of a travailing woman shall come upon him; he is an unwise son, for at the time he standeth not in the womb of sons (Hos. 13:13);

where “not standing in the womb of sons” means not being in the good of truth which is of the church.

[3] Again:

Their glory shall fly away like a bird; from the birth, from the belly, and from conception (Hos. 9:11);

meaning that the truth of the church will entirely perish; “from the birth” meaning what is born; “from the belly” what is in gestation; “from conception” what is begun. In Isaiah:

I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb (Isa. 48:8);

meaning that such was their quality from the beginning of the church. In Revelation:

A great sign was seen in heaven, a woman encompassed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she bearing in the belly, cried out, travailing in birth, and in pain to be delivered (Rev. 12:1–2);

the “woman” is the church (n. 252, 253, 255); the “sun with which she was encompassed” is the good of love (n. 30–38, 1529, 1530, 2441, 2495, 4060, 4696); the “moon which was under her feet” is the truth of faith (n. 30–38, 1529, 1530, 2120, 2495, 4696); the “stars” are the knowledges of good and truth (n. 2495, 2849, 4697); that there were “twelve” stars is because “twelve” means all, and thus all things of faith (n. 577, 2089, 2129, 2130, 3272, 3858, 3913); “bearing in the belly” means the truth of the church

conceived; “travailing in birth and in pain to be delivered” means that it was received with difficulty.

4919. *And it came to pass when she travailed.* That this signifies production is evident from the signification of “travailing” as being to acknowledge in faith and act (n. 3905, 3915, 3919); and as whatever is acknowledged in faith and act is produced, therefore by “travailing” is also signified production, namely of good and truth, which are of the church.

4920. *And one put out a hand.* That this signifies power is evident from the signification of a “hand” as being power (n. 878, 3387).

4921. *And the midwife took.* That this signifies the natural is evident from the signification of a “midwife” as being the natural (n. 4588). How the case herein is will appear from what follows. That in the spiritual world a midwife has a signification other than in the natural world is evident from the fact that none of the things relating to birth, and consequently to the office of a midwife, exist there; whence it is evident that when a man is reading these words, the angels with him perceive something else in place of a midwife, and indeed something spiritual. Consequently, as angels keep their ideas in those things which relate to spiritual birth, by a midwife they perceive that which assists and receives this birth; and that this is the natural may be seen above (n. 4588).

4922. *And bound double-dyed upon his hand.* That this signifies that she put a mark upon it, namely, upon the power, and that “double-dyed” is good, is evident from the signification of “binding upon the hand” as being to put a mark upon power, for the “hand” is power (n. 4920); and from the signification of “double-dyed” as being good, and indeed spiritual good. That “double-dyed” denotes spiritual good is because it was of a scarlet color; and the color of scarlet when seen in the other life signifies spiritual good, that is, the good of charity toward the neighbor. For all colors visible in the other life signify something of good and truth, because they come into existence from the light of heaven, which in itself is wisdom and intelligence from the Lord’s Divine. The variations or

modifications of that light are the consequent variations, and so to speak modifications, of wisdom and intelligence, consequently of good and truth. That the light in heaven is from the Divine wisdom and intelligence of the Lord, who appears there as a sun, may be seen above (n. 1053, 1521–1533, 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3337, 3339, 3340, 3485, 3636, 3643, 3862, 3993, 4180, 4214, 4302, 4405, 4408, 4413, 4415, 4523–4533). That colors are from this source, and that they are the variations and modifications of that light, and consequently of intelligence and wisdom, may be seen above (n. 1042–1043, 1053, 1624, 3993, 4530, 4677, 4742).

[2] That “double-dyed” denotes spiritual good is plain from the passages in the Word in which it is mentioned, as in Jeremiah:

If then thou art laid waste what wilt thou do? If thou clothest thyself with double-dyed, and adornest thyself with an ornament of gold, in vain shalt thou make thyself beautiful; the lovers will abhor thee (Jer. 4:30);

where Judah is spoken of; “clothing thyself with double-dyed” denotes spiritual good, and “adorning thyself with an ornament of gold” denotes celestial good. In the second book of Samuel:

David lamented over Saul and over Jonathan, and wrote to teach the sons of Judah the bow. Ye daughters of Israel, weep over Saul, who clothed you in double-dyed, with delights, and put an ornament of gold upon your apparel (2 Sam. 1:17–18, 24);

where “teaching the bow” is teaching the doctrine of love and charity, for a “bow” signifies this doctrine; “clothing in double-dyed” denotes spiritual good, as before; and “putting an ornament of gold upon the apparel” denotes celestial good.

[3] Because this was the signification of “double-dyed,” it was commanded that double-dyed scarlet should be used on the curtains of the tabernacle, on the veil, on the covering for the door of the tent, on the covering for the gate of the court, on the table of faces when they journeyed, and on Aaron’s garments of holiness, as

on the ephod, the breastplate of judgment, and the fringe of the robe of the ephod—as is evident from the following passages:

[4] Thou shalt make for the tabernacle ten curtains; of fine-twined linen, and blue, and crimson, and scarlet double-dyed (Exod. 26:1).

Thou shalt make a veil of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:31).

Thou shalt make a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 26:36).

For the gate of the court thou shalt make a covering of blue, and crimson, and scarlet double-dyed, and fine-twined linen, the work of the embroiderer (Exod. 27:16).

When the camp setteth forward they shall spread upon the table of faces a cloth of scarlet double-dyed, and cover the same with a covering of badger's skin (Num. 4:5, 7–8).

Thou shalt make the ephod of gold, of blue, and crimson, and scarlet double-dyed and fine-twined linen, the work of the artificer. Likewise on the belt (Exod. 28:6, 8).

Thou shalt make a breastplate of judgment, the work of the artificer; like the work of the ephod, of gold, of blue, and crimson, and scarlet double-dyed, and fine-twined linen (Exod. 27:15).

Upon the fringe of the robe of the ephod [thou shalt make] pomegranates of blue, and of crimson, and of scarlet double-dyed (Exod. 27:33).

[5] As the tent of assembly with the ark represented heaven, therefore the above-mentioned colors were commanded to be used; and they signify in their order the celestial and spiritual things there, “blue and crimson” signifying celestial goods and truths, and “scarlet double-dyed and fine-twined linen,” spiritual goods and truths. Everyone who believes the Word to be holy can know that everything in it has some signification; and whoever believes that the Word is holy because it was sent down by the Lord through heaven can know that the celestial and spiritual things of his

kingdom are signified. In like manner it was commanded that cedar wood, and scarlet, and hyssop should be used in the cleansing from leprosy (Lev. 14:4, 6, 52); and that cedar wood, and hyssop, and double-dyed crimson should be cast upon the burning of a red heifer, from which was to be prepared the water of separation (Num. 19:6, 9).

[6] The profanation of good and truth is described by similar expressions in Revelation.

I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in crimson and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and filthiness of her whoredoms (Rev. 17:3–4).

Woe, woe, the great city, she that was clothed in fine linen, and crimson, and scarlet, and gilded with gold, and precious stone and pearls (Rev. 18:16);

speaking of Babylon, by which is signified the profanation of good (n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326), here the profanation of good and truth, which is Babylonish. In the prophets of the Old Testament, “Babylon” is the profanation of good, and “Chaldea” the profanation of truth.

[7] “Scarlet,” in the opposite sense, signifies the evil which is opposite to spiritual good, as in Isaiah:

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool (Isa. 1:18).

That “scarlet” signifies this evil is because “blood”—also from its redness—signifies in the genuine sense spiritual good, or charity toward the neighbor, but in the opposite sense violence offered to charity.

4923. *Saying, this came out first.* That this signifies that it had the priority is evident from the signification of “coming out first,” or

being the firstborn, as being priority and superiority (n. 3325). The subject treated of here and through the remainder of this chapter is primogeniture. One who has no knowledge of the internal sense of the Word may suppose that it is primogeniture only that is treated of, and consequently the prerogatives which the firstborn would have according to the laws; but one who knows anything of the internal sense can see plainly enough that something more exalted also lies concealed and stored up in these words, not only from the very fact that one of the children put out his hand and drew it back again, whereupon the other came out, but also from the fact that they were named from this, and that the midwife bound double-dyed upon the hand of the first; and further from the fact that very similar incidents were related of Esau and Jacob—that they struggled together in the womb, and that when Esau came out first, Jacob took hold of his heel (Gen. 25:22, 26); and from the similarity of the case of the two sons of Joseph, on the younger of whom Jacob placed his right hand, and on the other his left hand, when he blessed them (Gen. 48:14, 17–19).

[2] The Jews and also some Christians believe indeed that in these, and also in the rest of the passages of the Word, there is some meaning stored up, which they call mystical, the reason of this belief being that an idea of holiness in regard to the Word has been impressed upon them from early childhood; but when it is inquired what this mystical meaning is, they do not know. If they are told that because the Word is Divine, this meaning must necessarily be such as is in heaven among the angels; and that no other mystical meaning can exist in the Word, or if so, that it would be either fabulous or magical or idolatrous; and furthermore that this mystical meaning which is in heaven among the angels is nothing else than what is called the spiritual and celestial, and treats solely of the Lord, of his kingdom, and of the church, consequently of good and truth; and that if they knew what good and truth, or what faith and love, are, they would be able to know this meaning—when this is told them, scarcely anyone believes it; nay, in such ignorance at the present day are they who are of the church, that what is related concerning the celestial and spiritual is scarcely comprehensible to them. Be it so; nevertheless as it has been granted me of the Lord's Divine mercy to be at the same time in

heaven as a spirit and on earth as a man, and therefore to speak with angels, and this now continually for many years, I cannot do otherwise than open those things of the Word which are called mystical, that is, its interiors, which are the spiritual and celestial things of the Lord's kingdom. But what the incidents related of the two sons of Tamar involve in the internal sense, will be shown in the following pages.

4924. *And it came to pass as he drew back his hand.* That this signifies that it concealed its power is evident from the signification of "hand" as being power (n. 878, 3387, 4920); to conceal which is signified by "drawing back."

4925. *That behold his brother came out.* That this signifies the truth of good is evident from the signification of a "brother" as being what is kindred from good (n. 3815, 4267), thus the truth of good; the truth of good is that truth which is from good, or that faith which is from charity. The subject treated of here in the internal sense is primogeniture in the case of those who are being reborn or regenerated by the Lord, consequently primogeniture in the church. It has been a matter of dispute from the most ancient times which is the firstborn, whether the good which is of charity, or the truth which is of faith; and as good does not appear while man is being reborn and made a church, but conceals itself in the interior man, and manifests itself only in a certain affection which does not fall clearly into the sensation of the external or natural man, until he has been reborn—whereas truth makes itself manifest, because it enters through the senses and stores itself in the memory of the external or natural man—therefore many persons have fallen into the error of thinking that truth is the firstborn, and at last even into that of thinking that truth is the essential of the church, and so essential that truth, which they call faith, has power to save without the good which is of charity.

[2] From this one error very many others have been derived, which have infected not only doctrine, but also life; as for instance that no matter how a man lives, provided he has faith he is saved; that even the most wicked are received into heaven if in the hour of

death they make profession of such things as are of faith; and that everyone can be received into heaven merely from grace, whatever his life has been. In consequence of holding this doctrine they at last do not know what charity is, nor do they care for it; and finally they do not believe there is such a thing, nor consequently that there is a heaven or a hell. The reason is that faith without charity, or truth without good, teaches nothing; and the more it recedes from good, the more foolish it renders a man. For it is good into which and through which the Lord flows and gives intelligence and wisdom, thus a higher mental view, and also perception as to whether a thing be so or not so.

[3] All this shows how the case is in regard to primogeniture—it actually belongs to good, and to truth only apparently. This then is what is described in the internal sense by the birth of Tamar's two sons, for by the “double-dyed” which the midwife bound upon the hand is signified good (see n. 4922); by “coming out first” is signified priority (n. 4923); by “drawing back his hand” is signified that good concealed its power, as was said just above; by his “brother coming out” is signified truth; by “thou hast broken upon thee a breach” is signified the apparent separation of truth from good; by his “brother coming out afterward” is signified that good is actually prior; and by “that had the double-dyed upon his hand” is signified acknowledgment that it is good; for good is not acknowledged to be prior until after the man has been reborn, for he then acts from good and from it regards truth and its quality.

[4] These are the things which are contained in the internal sense, which teaches how the case is with good and truth in the man who is being born anew, namely, that good is actually in the first place, but truth apparently; and that good does not appear to be in the first place while the man is being regenerated, but becomes manifestly so when he has been regenerated. But these things need not be further explained here, because they have been explained before (see n. 3324, 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4243, 4244, 4247, 4337). That from ancient times it has been a matter of controversy whether primogeniture belongs to good or to truth, or whether to charity or to faith, has also been shown above (n. 2435).

[5] As the Lord in the supreme sense is the “firstborn,” consequently love to him and charity toward the neighbor, therefore it was ordained as a law in the representative church that the firstborn should be Jehovah’s, as we read in Moses:

Sanctify to me all the firstborn, whatsoever openeth the womb among the sons of Israel, in man and in beast, let them be mine (Exod. 13:2).

Thou shalt cause to pass to Jehovah everything that openeth the womb, and everything that openeth the offspring of a beast, as many as shall be males to thee, shall be Jehovah’s (Exod. 13:12).

Everything that openeth the womb is mine; therefore as to all thy cattle thou shalt give the male, that openeth of ox and small cattle (Exod. 34:19).

Everything that openeth the womb of all flesh, which they shall bring to Jehovah, of men and of beasts, shall be thine; nevertheless every first born of man shalt thou surely redeem (Num. 18:15).

Behold I have taken the Levites from the midst of the sons of Israel, instead of every firstborn that openeth the womb of the sons of Israel; that the Levites may be mine (Num. 3:12).

[6] As that which opens the womb is the firstborn, therefore where the word “firstborn” is mentioned, it is also said “that which openeth the womb”; in order that good may be signified. That this signifies good is evident from the particulars in the internal sense, especially from what is related of Tamar’s sons—that Zerah opened the womb with his hand, by whom good is represented, as is evident from the double-dyed upon his hand (n. 4922). Moreover, the “womb” which is said to be “opened” is where good and truth are, consequently the church (n. 4918); and to “open the womb” is to give power that truth may be born.

[7] As the Lord alone is the firstborn—for he is good itself, and from his good is all truth—therefore in order that Jacob, who was not the firstborn, might represent him, he was permitted to buy the primogeniture from Esau his brother; and because this was not

sufficient, he was called Israel, in order that by this name he might represent the good of truth; for Israel in the representative sense is the good which comes by means of truth (n. 3654, 4286, 4598).

4926. *And she said, Wherefore hast thou broken upon thee a breach?* That this signifies its apparent separation from good is evident from the signification of a “breach” as being the infraction and perversion of truth by separation from good—of which presently. That “to break a breach” here is to pull off the double-dyed from the hand, and thus to separate good is evident, for by “double-dyed” is signified good (n. 4922); that this was apparently so follows from the fact that it so appeared to the midwife; for this was not the one who had the double-dyed, but his brother, by whom is represented truth. On this subject see what is shown just above (n. 4925), namely that good is actually the firstborn, but truth apparently. This may be further illustrated from the uses and members in the human body. It appears as if the members and organs are prior and that their uses follow; for the former are first presented to the eye, and are also known before the uses. Nevertheless the use is prior to the members and organs, these latter being from the uses, and therefore formed according to them; nay, the use itself forms them, and adapts them to itself. Unless this were so, all and each of the things in man would by no means conspire so unanimously to a one. It is similar with good and truth: it appears as if truth were prior, but it is good, for good forms truths and adapts them to itself; wherefore regarded in themselves truths are nothing else than goods formed, or forms of good. Truths also in respect to good are like the viscera and fibers in the body in respect to uses; and regarded in itself good is nothing else than use.

[2] That a “breach” signifies infraction of truth and perversion of it by separation from good is evident also from other passages in the Word, as in David:

Our garners are full, affording from food to food; our flocks are thousands and ten thousands in our streets; our oxen are laden; there is no breach (Ps. 144:13–14);

treating of the ancient church, such as it was in its youth; the “food with which the garners were full” denotes spiritual food, that is, truth and good; “flocks” and “oxen” denote internal and external goods; “there is no breach” denotes that truth is not infracted or broken through by separation from good.

[3] In Amos:

I will raise up the tent of David that is fallen, and fence up the breaches thereof; and I will restore its ruins, and I will build it according to the days of eternity (Amos 9:11);

describing the church which is in good, the “tent of David that is fallen” being the good of love and charity from the Lord. (That “tent” is this good may be seen above, n. 414, 1102, 2145, 2152, 3312, 4128, 4391, 4599, and that “David” is the Lord, n. 1888.) To “fence up the breaches” means to amend the falsities which have entered by the separation of truth from good; “to build it according to the days of eternity” denotes according to the state of the church in ancient times; that state and those times are called in the Word the “days of eternity,” the “days of an age,” and also “of generation and generation” — as in Isaiah:

[4] Builds of thee the wastes of an age, the foundations of generation and generation; and thou shall be called, The repairer of the breach, The restorer of paths to dwell in (Isa. 58:12);

describing the church in which charity and life is the essential. Here also “repairing the breach” denotes amending the falsities which have crept in by the separation of good from truth, every falsity being from this source; and “restoring paths to dwell in” denotes truths which are of good, for “paths” or “ways” are truths (n. 627, 2333), and “dwelling” is predicated of good (n. 2268, 2451, 2712, 3613).

[5] Again:

Ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool (Isa. 22:9);

the “breaches of the city of David” denote falsities of doctrine, and the “waters of the lower pool” the traditions by which they made infractions of the truths that are in the Word (Matt. 15:1–6; Mark 7:1–14). In Ezekiel:

Ye have not gone up into the breaches, neither have ye built up the fence for the house of Israel, that ye might stand in the war in the days of Jehovah (Ezek. 13:5).

I sought from them a man that buildeth the fence, and standeth in the breach before me for the land, that I should not destroy it; but I found none (Ezek. 22:30);

to “stand in the breach” denotes to defend and to take heed lest falsities break in. In David:

Jehovah said that he would destroy the people, unless Moses his chosen had stood before him in the breach (Ps. 106:23);

where also “to stand in the breach” denotes to take heed lest falsities break in. “Moses” is the Word (see preface to Gen. 18, and n. 4859e).

[6] In Amos:

They shall draw out your posterity with fish-hooks. Ye shall go forth through the breaches, everyone straight before her; and ye shall throw down the palace (Amos 4:2–3);

“to go forth through the breaches” denotes through falsities from reasonings; the “palace” is the Word, consequently the truth of doctrine which is from good. And as by “breaches” is signified the falsity which comes into existence by the separation of good from truth, the same is also signified, in the representative sense, by “strengthening and repairing the breaches of the house of Jehovah” (2 Kings 12:6–8, 12; 22:5). In the second book of Samuel:

It grieved David because Jehovah had broken a breach upon Uzzah; therefore he called that place Perez-Uzzah (2 Sam. 6:8);

speaking of Uzzah, who died because he touched the ark; by the ark was represented heaven, in the supreme sense the Lord, consequently Divine good; by Uzzah however was represented that which ministers, thus truth, for this ministers to good. The separation above described is signified by the “breach upon Uzzah.”

4927. *And he called his name Perez.* That this signifies the quality, namely, of the apparent separation of truth from good is evident from the signification of “calling a name” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is “Perez”; for in the original language “Perez” means a “breach.”

4928. *And afterward came out his brother.* That this signifies good actually prior is evident from the representation of Zerah, who here is the “brother,” as being good; for he it was who opened the womb, thus who was the firstborn, and upon whose hand was the double-dyed, which, as shown above (n. 4925) is good. That by his brother’s coming out afterward is signified that good is actually prior is because during man’s regeneration good does not appear, because it conceals itself in the interior man, and only flows into truth through affection according to the degrees of conjunction of truth with it. But when truth has been conjoined with good, as when man has been regenerated, good manifests itself; for man then acts from good and regards truths as from good, because he is then more studious of life than of doctrine.

4929. *That had the double-dyed upon his hand.* That this signifies acknowledgment that it is good is evident from the fact that he was now acknowledged from the double-dyed upon his hand, thus it was acknowledged that it was good which opened the womb, or which was the firstborn. By the midwife’s binding double-dyed upon his hand is signified that she marked who was the firstborn, and hence acknowledgment is here signified.

4930. *And he called his name Zerah.* That this signifies the quality is evident from the signification of “calling a name” as being the quality (see n. 4927). The quality which is signified by “Zerah” is the quality of what has been hitherto the subject treated of in the

internal sense, namely, that good is actually the firstborn and truth only apparently so. The quality itself contains innumerable things within it which cannot be seen in the light of the world, but only in the light of heaven, thus before the angels. If man should see the quality of a single thing as it appears before the angels, he would be amazed, and would confess that he would never have believed it, and that in comparison he had known scarcely anything. “Zerah” in the original language, signifies a “rising,” and is applied to the sun and to the first appearance of its light. He was named Zerah from this because it is similar with good in the man who is being regenerated, for this first rises and gives light, from which light are enlightened the things in the natural man, so that they may be seen, and acknowledged, and finally believed. Unless there were light from good inwardly in man, he would never be able to see truths so as to acknowledge and believe them, but would look upon them either as things to be called true on account of the common people, or else as falsities.

CONTINUATION CONCERNING

THE CORRESPONDENCE WITH THE GRAND MAN,

HERE CONCERNING

THE CORRESPONDENCE OF THE HANDS,

ARMS, FEET, AND LOINS THEREWITH

4931. It has been already shown that the whole heaven has reference to one man with his several organs, members, and viscera; and this because heaven has reference to the Lord, for the Lord is the all in all of heaven, insomuch that heaven is in the proper sense the Divine good and Divine truth which are from the Lord. For this reason heaven is distinguished into as many provinces, so to speak, as there are viscera, organs, and members in man, and with

these also there is correspondence. Unless there were such a correspondence of man with heaven, and through heaven with the Lord, man would not subsist even a single moment. All these things are kept in connection by influx.

[2] But all these provinces have reference to two kingdoms— the celestial kingdom and the spiritual kingdom. The celestial kingdom is the kingdom of the heart in the grand man, and the spiritual kingdom is the kingdom of the lungs; in like manner as in man, in the whole and every part of whom reign the heart and the lungs. These two kingdoms are wonderfully conjoined; and this conjunction is represented in the conjunction of the heart and lungs in man, and in the conjunction of their operations in the several members and viscera.

[3] While man is an embryo, or while he is yet in the womb, he is in the kingdom of the heart; but when he has come forth from the womb, he comes into the kingdom of the lungs; and if through the truths of faith he suffers himself to be brought into the good of love, he then returns from the kingdom of the lungs into the kingdom of the heart in the grand man; for he thus comes a second time into the womb and is born again. Then also these two kingdoms are conjoined in him, but in an inverted order; for previously the kingdom of the heart in him was under the rule of the lungs, that is, the truth of faith previously ruled in him; but afterward the good of charity rules. That the heart corresponds to the good of love, and the lungs to the truth of faith, may be seen above (n. 3635, 3883–3896).

4932. They in the grand man who correspond to the hands and arms, and also to the shoulders, are those who have power by the truth of faith from good. For those who are in the truth of faith from good are in the power of the Lord because they attribute all power to him, and none to themselves; and the more they attribute none to themselves—not with the lips, but with the heart—the more they are in power. From this the angels are called potencies and powers.

4933. That in the grand man the hands, arms, and shoulders correspond to power is because the forces and powers of the whole body and of all its viscera have reference to them; for the body exerts its forces and powers by the arms and hands. It is for this reason also that power is signified in the Word by the “hands,” “arms,” and “shoulders.” That this is signified by the “hands” may be seen above (n. 878, 3387); and that it is signified by the “arms” also is plain from many passages, as from the following:

Be thou their arm every morning (Isa. 33:2).

The Lord Jehovih cometh in strength, and his arm shall rule for him (Isa. 40:10).

He worketh it with the arm of his strength (Isa. 44:12).

Mine arms shall judge the peoples (Isa. 51:5).

Put on strength, O arm of Jehovah (Isa. 51:9).

I looked, and there was no one helping, therefore mine arm brought salvation unto me (Isa. 63:5).

Cursed is he that trusteth in man, and maketh flesh his arm (Jer. 17:5).

I have made the earth, the man, and the beast, by my great power and by my outstretched arm (Isa. 27:5; 32:17).

The horn of Moab is cut off, and his arm is broken (Isa. 48:25).

I break the arms of the king of Egypt, but I will strengthen the arms of the king of Babylon (Ezek. 30:22, 24–25).

O Jehovah, break thou the arm of the wicked (Ps. 10:15).

According to the greatness of thine arm reserve the sons of death (Ps. 79:11).

Brought out of Egypt with a mighty hand and with an outstretched arm (Deut. 7:19; 11:2–3; 26:8; Jer. 32:21; Ps. 136:12).

From these passages it is also evident that by “right hand” in the Word is signified superior power, and by “sitting at the right hand of Jehovah,” omnipotence (Matt. 26:63, 64; Luke 22:69; Mark 14:61, 62; 16:19).

4934. I have seen a bare arm, bent forward, which was possessed of such force and such power to inflict terror that I was not only horrified, but felt as if I might be crushed to atoms, even as to my inmost things, for it was irresistible. This arm has been seen by me twice; and from it I was given to know that the arms signify strength, and the hands power. A warmth was also felt exhaling from that arm.

4935. This bare arm is presented to view in various positions, according to which it excites terror, and in the position described just above, incredible terror; for it appears able to crush the bones and marrows in an instant. Even those who have not been timorous in the life of the body are thrown into extreme terror in the other life by this arm.

4936. Several times spirits have been seen who had rods, and who were said to be magicians. They are in front, far away to the right, deep in caverns; and those who have been more malign magicians are hidden away still deeper. They seem to themselves to have rods, and they also by fantasies make many kinds of rods, and believe that they can perform miracles with them; for they suppose potency to be in the rods, and this because they are what support the right hand and arm, which by correspondence are strength and power. From this it was plain to me why men of old attributed rods to magicians; for the ancient gentiles had this from the ancient representative church, in which rods, like hands, signified power (see n. 4876). And because they signified power, Moses was commanded, when miracles were wrought, to stretch out his rod, or his hand (Exod. 4:17, 20; 8:1–11, 16–18; 9:23; 10:3–21; 14:21, 26, 27; 17:5, 6, 11, 12; Num. 20:7–11).

4937. Infernal spirits also sometimes by fantasy exhibit a shoulder, by which they cause force to be repelled; and it cannot go beyond this; but this is only for those who are in such fantasy, for they know that in the spiritual world the shoulder corresponds to all power. By the “shoulder” in the Word also is signified all power, as is evident in the following passages:

Thou hast broken the yoke of his burden, and the staff of his shoulder (Isa. 9:4).

Ye thrust with side and with shoulder, and push with your horns (Ezek. 34:21).

Thou cleavest for them every shoulder (Ezek. 29:7).

That they may serve Jehovah with one shoulder (Zeph. 3:9).

Unto us a child is born, and the government shall be upon his shoulder (Isa. 9:6).

The key of the house of David will I put upon his shoulder (Isa. 22:22).

4938. They in the grand man who correspond to the feet, the soles of the feet, and the heels, are they who are natural; wherefore by “feet” in the Word are signified natural things (n. 2162, 3147, 3761, 3986, 4280), by “soles of the feet” lower natural things, and by “heels” the lowest natural things. For in the grand man celestial things constitute the head, spiritual the body, and natural the feet; and they follow in this order. Celestial things also, which are highest, terminate in spiritual, which are middle; and spiritual in natural, which are last.

4939. Once when I was elevated into heaven, it appeared to me as if I were there with my head, and below with my body, but with my feet still lower. And from this it was perceived how the higher and lower things in man correspond to those which are in the grand man, and how the one flows into the other, namely, that the celestial, which is the good of love and the first in order, flows into

the spiritual, which is the truth thence derived and the second in order, and finally into the natural, which is the third in order. From this it is evident that natural things are like the feet, on which the higher things rest. Nature also is that in which the spiritual world and heaven terminate. Thence it is that universal nature is a theater representative of the Lord's kingdom, and that everything in it is representative (n. 2758, 3483); and that nature subsists from influx according to this order, and that without such influx it could not subsist even for a moment.

4940. At another time when, encompassed with an angelic column, I was let down into the places of lower things, it was given me sensibly to perceive that they who were in the earth of lower things correspond to the feet, and to the soles of the feet. Moreover, these places are under the feet and the soles of the feet. I also conversed with the spirits there. They are such as have been in natural, and not in spiritual delight. (Concerning the lower earth see above, n. 4728.)

4941. In these places also are they who have ascribed all things to nature, and but little to the Divine. I conversed with them there, and when the conversation turned on the Divine providence, they attributed everything to nature. Nevertheless when those who have led a good moral life have been detained there for a time, they successively put off such principles, and put on principles of truth.

4942. While I was there, I heard in one of the rooms a noise as if there were some persons on the other side of the wall trying to break in. Those in the room were terrified at the sound, believing that it was thieves; and I was told that they who are there are kept in such fear in order that they may be deterred from evils, because fear is to some a means of amendment.

4943. In the lower earth, under the feet and 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 also are natural, because the desire to merit salvation is not spiritual; and Moreover, they regard themselves as superior to others, and some of them even despise others. If such 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 there appears to them from above on the left as it were a sheep, at the sight of which they also receive consolation.

4944. They who come out of the world from Christendom, and who have led a good moral life, and have had something of charity toward the neighbor, but have had little concern about spiritual things, are for the most part sent into the places under the feet and the soles of the feet; and are kept there until they put off the natural things in which they have been, and become imbued with spiritual and heavenly things insofar as they can be in accordance with their life; and when they have become imbued with these, they are elevated thence to heavenly societies. I have at times seen them emerging, and beheld their gladness at coming into heavenly light.

4945. In what situation the places under the feet are, it has not yet been given me to know. There are very many of them, and all most distinct from one another. In general they are called the earth of lower things.

4946. There are some who in the life of the body have become imbued with the idea that man ought not to be concerned about those things which are of the internal man, thus about spiritual things, but only about those which are of the external man, or that are natural, for the reason that interior things disturb the delights of their life, and produce discomfort. They acted upon the left knee,

and a little above the knee in front, and also upon the sole of the right foot. I conversed with them in their place of abode; and they said that they had been of opinion in the life of the body that only external things are living, and that they did not understand what internal things are, consequently that they knew what is natural, but not what the spiritual is. But it was given me to tell them that by this means they had shut out from themselves innumerable things which might have flowed in from the spiritual world if they had acknowledged interior things, and thus had admitted them into the ideas of their thought. And it was also given to tell them that in every idea of thought there are innumerable things which to man, especially the natural man, appear merely as a single un-compounded thing; when yet there are indefinite things in it which flow in from the spiritual world, and in a spiritual man produce superior insight, by which he can see and also perceive whether anything is true or not.

And because they were in doubt in regard to this, it was shown them by living experience. There was represented to them a single idea, which they saw as one simple idea, and thus as an obscure point (by a mode of representation very easy in the light of heaven); but when that idea was unfolded, and at the same time their interior sight opened, there was then manifested as it were a universe leading to the Lord; and it was said that so it is with every idea of good and truth, namely, that it is an image of the whole heaven, because it is from the Lord, who is the all of heaven, or that itself which is called heaven.

4947. Under the soles of the feet are they also who in the life of the body have lived for the world and their own pleasure, being delighted with such things as are of the world, and have loved to live in splendor, but only from external yearning or that of the body, not from internal desire or that of the mind; for they have not been proud in spirit—setting themselves before others—though in stations of honor; thus in so living they have acted from the body, and therefore have not rejected the teachings of the church, still less confirmed themselves against them, but at heart have said of them that it is so, because those who study the Word know it. In some who are of this character, the interiors are

open toward heaven, and into them are successively inseminated heavenly things, such as justice, uprightness, piety, charity, and mercy; and they are afterward taken up into heaven.

4948. Those, however, who in the life of the body have from within thought and taken interest in nothing else than what relates to self and the world, have closed to themselves every way or every influx from heaven; because the love of self and the world is opposite to heavenly love. Those of them who have lived at the same time in pleasures, or in a luxurious life conjoined with interior cunning, are under the sole of the right foot, but at a great depth there, thus beneath the earth of lower things, where is the hell of such spirits. In their dwellings is nothing but filth; they also seem to themselves to carry filth, for it corresponds to such a life. The stench of different kinds of filth is smelled there according to the genera and species of their life. Many have their abode there who have been among the more celebrated in the world.

4949. There are some who have abodes under the soles of the feet, with whom I have occasionally conversed. I have seen some of them endeavoring to ascend, and it was also granted me to feel their endeavor, and this even to the knees; but they fell back again. In this manner is it represented to the sense when any are desirous of ascending from their own abodes to higher ones, as these were of ascending to the abodes of those who are in the province of the knees and thighs. I was told that such are they who have despised others in comparison with themselves; for which reason also they wish to emerge, and not only through the foot into the thigh, but also if possible above the head; yet still they fall back again. They are in a kind of stupidity; for such arrogance extinguishes and suffocates the light of heaven, and consequently intelligence. Wherefore the sphere which surrounds them appears like thick dregs.

4950. Under the left foot, a little to the left, are such as have attributed all things to nature, but yet have made a confession of an *ens* of the universe from which come all the things of nature. Exploration was made as to whether they had believed in any *ens* of

the universe, or supreme deity, that had created all things; but it was perceived from their thought communicated to me, that what they had believed in was like something inanimate, in which there was nothing of life; and from this it was evident that they had not acknowledged a creator of the universe, but nature. They also said that they could have no idea of a living deity.

4951. Under the heel, somewhat farther back, is a hell at a great depth, the intermediate space appearing empty. In this hell are the most malicious, who secretly explore minds for the purpose of doing harm, and secretly lay snares in order to destroy, this having been the delight of their life. I have frequently observed them; they pour out the poison of their malice to those who are in the world of spirits, and stir them up by various wiles. They are interiorly malicious. They appear as it were in cloaks, and sometimes otherwise. They are often punished, and are then let down to a greater depth, and veiled as it were with a cloud, which is the sphere of malice exhaling from them. Out of that depth at times a tumult is heard as of a slaughter. They can move others to tears, and can also strike terror. This habit they have acquired in the life of the body, by having been with the sick and simple for the purpose of obtaining wealth, whom they constrained to weep and so moved to pity; and if they did not obtain their ends in this way, they inflicted terror. They are for the most part such as in this manner plundered many houses for the benefit of monasteries. Some were also observed at a middle distance, but appearing to themselves to be sitting in a room and consulting together. These also are malicious, but not in the same degree.

4952. Some of those who are natural have said that they know not what to believe, because a lot awaits everyone according to his life, and also according to his thoughts from confirmed principles; but it was answered them that it would have sufficed if they had believed that it is God who governs all things, and that there is a life after death; and especially if they had lived not as a wild beast, but as a man, that is, in love to God and in charity toward the neighbor; and thus in truth and in good, but not contrary to them. But they said that they had so lived; but again it was answered that

in externals they had appeared to do so, when nevertheless had not the laws opposed, they would have invaded everyone's life and property with more fury than wild beasts. They again said that they did not know what charity toward the neighbor is, nor what the internal is; but it was answered them that they could not know these things because the love of self and of the world, and external things, had engrossed the whole of their thought and will.

4953. A continuation will be found at the end of the following chapter.

Critical Notes

Genesis 32, numbers 4229–4331

1. That is, of the original Latin work.
2. Hebrew *enosh*.
3. The Latin word *nervus* means both a nerve and a sinew. In Gen. 32 the great *nervus ischiadicus* or sciatic nerve is meant; see n. 5051.

Genesis 33, numbers 4332–4421

1. That is, in the year 1752.
2. Latin *acquisitio*. The Hebrew *mikneh* means what is acquired, but is always used of cattle, in which the riches of nomads consist.

Genesis 34, numbers 4422–4534

No internal citations.

Genesis 35, numbers 4535–4634

No internal citations.

Genesis 36, numbers 4635–4660

No internal citations.

Genesis 37, numbers 4661–4806

1. The “tunic” was the undergarment.
2. The Latin here has *ejus*, “his,” but *illorum* “their,” in n. 4678.

Genesis 38, numbers 4807–4953

No internal citations.