

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 12

(Numbers 9974–10837)

Translated from the Original Latin by
John Clowes

Revised and Edited by
John Faulkner Potts

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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 12 of *Arcana Coelestia* concludes Swedenborg's verse-by-verse exposition, or commentary, of the biblical text of the book of Exodus. 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).

William Ross Woofenden
Sharon, Massachusetts

Exodus 29

THE DOCTRINE OF CHARITY AND FAITH

9974. Those who believe that they merit heaven by the goods which they do, do goods from themselves, and not from the Lord.

9975. None of the goods which men do from themselves are good, because they are done for the sake of self, being done for the sake of reward; thus from these works they have regard in the first place to themselves; but the goods which men do from the Lord are all good, because they are done for the sake of the Lord and for the sake of the neighbor; thus in these goods they have regard in the first place to the Lord and the neighbor.

9976. Therefore those who place merit in works love themselves, and those who love themselves despise the neighbor, and even are angry with God himself if they do not receive the hoped-for reward, for they do the works for the sake of the reward.

9977. From this it is evident that their works are not from heavenly love, thus not from true faith; for the faith which regards good from self, and not from God, is not true faith. Such cannot receive heaven into themselves, for heaven with man is from heavenly love and true faith.

9978. Those who place merit in works cannot fight against the evils which are from the hells, for no one can do this from himself; but the Lord fights and conquers for those who do not place merit in works.

9979. The Lord alone had merit, because he alone, from himself, has conquered and subdued the hells. Hence the Lord alone is merit and righteousness.

9980. Moreover, from himself man is nothing but evil; thus to do good from self is to do it from evil.

9981. That good must not be done for the sake of a reward, the Lord himself teaches in Luke:

If ye love those who love you, what thanks have ye? If ye do well to those who do well to you, what thanks have ye? For sinners do the same. Rather love your enemies, and do well, and lend, hoping for nothing; then shall your reward be great, and ye shall be sons of the most high (Luke 6:32–35).

That a man cannot from himself do good that is good; but only from the Lord, the Lord also teaches in John:

A man can receive nothing unless it be given him from heaven (John 3:27).

Jesus said, I am the vine, ye are the branches; he that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing (John 15:5).

9982. To believe that they will be rewarded if they do what is good, is not hurtful to those who are in innocence, as is the case with little children and with the simple; but to confirm themselves therein when they are grown up is hurtful; for a man is initiated into good by looking for a reward, and he is deterred from evil by looking for a punishment. But insofar as he comes into the good of love and of faith, he is removed from having regard to merit in the goods which he does.

9983. To do good that is good must be from the love of good, thus for the sake of good. They who are in this love abhor merit, for they love to do, and perceive satisfaction from it; and on the other hand, they are saddened if it is believed that it is done for the sake of something of self. The case herein is almost as it is with those who do what is good to friends for the sake of friendship, to a brother for the sake of brotherhood, to wife and children for their own sake, to their country for their country's sake; thus from friendship and from love. They who think well also say and insist

that they do not do well for the sake of themselves; but for the sake of those to whom they do it.

9984. The delight itself which is in the love of doing what is good without any end of recompense is the reward which remains to eternity; for every affection of love remains inscribed on the life. Into this there is instilled by the Lord heaven and eternal happiness.

EXODUS 29

1. And this is the word that thou shalt do to them, to sanctify them, to minister to me in the priest's office. Take one bullock, a son of the herd, and two rams without blemish;

2. And bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them.

3. And thou shalt put them upon one basket, and bring them near in the basket, and the bullock and the two rams.

4. And Aaron and his sons thou shalt bring near unto the door of the tent of meeting, and shalt wash them with waters.

5. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod.

6. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter.

7. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him.

8. And thou shalt bring near his sons, and clothe them with tunics.

9. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron and the hand of his sons.

10. And thou shalt bring near the bullock before the tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock.

11. *And thou shalt slay the bullock before Jehovah, at the door of the tent of meeting.*

12. *And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar.*

13. *And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar.*

14. *And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire without the camp; this is sin.*

15. *And thou shalt take one ram; and Aaron and his sons shall lay their hands upon the head of the ram.*

16. *And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about.*

17. *And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head.*

18. *And thou shalt burn with the whole ram upon the altar; this is a burnt offering unto Jehovah; an odor of rest; an offering made by fire unto Jehovah is this.*

19. *And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram.*

20. *And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about.*

21. *And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him.*

22. *And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hindquarter; because a ram of fillings is he;*

23. *And one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah;*

24. *And thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah.*

25. *And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt offering, for an odor of rest before Jehovah; an offering by fire is this to Jehovah.*

26. *And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave offering before Jehovah; and it shall be to thee for a portion.*

27. *And thou shalt sanctify the breast of the waving, and the hindquarter of the uplifting, which is waved, and which is uplifted from the ram of fillings, of that which is for Aaron, and of that which is for his sons;*

28. *And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for it is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah.*

29. *And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand.*

30. *Seven days shall the priest after him of his sons put them on, who shall enter into the tent of meeting to minister in the holy.*

31. *And thou shalt take the ram of fillings, and boil its flesh in a holy place.*

32. *And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting.*

33. *And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy.*

34. *And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy.*

35. *And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand.*

36. *And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it.*

37. *Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; everyone that toucheth the altar shall be sanctified.*

38. *And this is what thou shalt offer upon the altar; two lambs, sons of a year, day by day, continually.*

39. *The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings;*

40. *And a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink offering of the fourth of a hin of wine for the first lamb.*

41. *And the second lamb thou shalt offer between the evenings; according to the meat offering of the morning, and according to the drink offering thereof, thou shalt do thereto, for an odor of rest, a fire offering to Jehovah;*

42. *A continual burnt offering to your generations at the door of the tent of meeting before Jehovah; where I will meet with you, to speak unto thee there.*

43. *And there I will meet with the sons of Israel, and it shall be sanctified in my glory.*

44. *And I will sanctify the tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to me in the priest's office.*

45. *And I will dwell in the midst of the sons of Israel, and will be to them for God.*

46. *And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.*

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9985. In the internal sense in this chapter the subject treated of is the glorification of the Lord in respect to the human, which is signified by the inauguration of Aaron and his sons into the priesthood.

THE INTERNAL SENSE

9986. Verses 1–3. *And this is the word that thou shalt do to them to sanctify them, to minister to me in the priest's office. Take one bullock,*

a son of the herd, and two rams without blemish; and bread of unleavened things, and cakes of unleavened things mixed with oil, and wafers of unleavened things anointed with oil; of fine flour of wheat shalt thou make them. And thou shalt put them upon one basket, and bring them near in the basket; and the bullock and the two rams. “And this is the word that thou shalt do to them” signifies a law of order; “to sanctify them” signifies a representation of the Lord in respect to the Divine human; “to minister to me in the priest’s office” signifies to represent all the work of salvation by him; “take one bullock a son of the herd” signifies the purification of the natural or external man; “and two rams without blemish” signifies the purification of the spiritual or internal man; “and bread of unleavened things” signifies the purification of the celestial in the inmost of man; “and cakes of unleavened things mixed with oil” signifies the purification of the middle celestial; “and wafers of unleavened things anointed with oil” signifies the celestial in the external man; “of fine flour of wheat shalt thou make them” signifies the truth which is from Divine good; “and thou shalt put them upon one basket” signifies the sensuous in which they are; “and bring them near in the basket” signifies thus the presence of all; “and the bullock and the two rams” signifies the natural or external of man, and his spiritual or internal, which are to be purified.

9987. *And this is the word that thou shalt do to them.* That this signifies a law of order is evident from the signification of a “word” as being Divine truth, and hence a law of order (of which below). In the general sense a “word” signifies an utterance of the mouth, or a speech; and as a speech is a thought of the mind uttered by means of words, therefore a “word” signifies the thing that is being thought; and from this, in the original tongue, everything that really exists, and is anything, is called a “word.” But in an eminent sense the “Word” is Divine truth, for the reason that everything which really exists, and which is anything, is from Divine truth. Therefore it is said in David:

By the word of Jehovah were the heavens made, and all the army of them by the breath of his mouth (Ps. 33:6);

where “the word of Jehovah” denotes the Divine truth that proceeds from the Lord; “the breath of the mouth of Jehovah” denotes the life thence derived; “the heavens made by it, and all the army of them” denote the angels insofar as they are receptions of Divine truth. That “the heavens” denote the angels is because these constitute heaven; and as the angels are receptions of Divine truth, therefore by “angels” in the abstract sense are signified Divine truths which are from the Lord (see n. 8192); and that in the same sense “the army of the heavens” denotes Divine truths (see n. 3448, 7236, 7988).

[2] From this it can be seen what is signified by “the Word” in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him, and without him was not anything made that was made. And the Word was made flesh, and dwelt in us, and we saw his glory (John 1:1, 3, 14).

That the Lord is here meant by “the Word” is plain, for it is said that “the Word was made flesh.” The Lord is “the Word,” because when he was in the world, the Lord was Divine truth itself; and when he departed out of the world, the Divine truth proceeded from him (see the places cited in n. 9199, 9315).

[3] That in the supreme sense “the Word” denotes the Lord as to Divine truth, or what is the same, that “the Word” denotes the Divine truth proceeding from the Lord, is evident from many passages, as in the following:

They cried unto Jehovah, and he sent his Word, and healed them (Ps. 107:19–20).

Ye have not the Word of the Father abiding in you, because whom he hath sent, him ye believe not, and ye will not come to me, that ye may have life (John 5:38, 40).

I have given them thy word, therefore the world hateth them, sanctify them in thy truth; thy word is truth (John 17:14, 17).

He that sat on the white horse was clothed in a garment dipped in blood, and his name is called the Word of God. And he had upon his garment and upon his thigh a name written, King of kings, and Lord of lords (Rev. 19:13, 16).

From these and other passages it is evident that the Divine truth proceeding from the Lord is “the Word,” and in the supreme sense the Lord as to Divine truth, for it is said that “the name of him who sat on the white horse is the Word of God,” and that “he is king of kings and Lord of lords”; and as “the Word” denotes Divine truth, it is said that “he was clothed in a garment dipped in blood,” for by “garment” is signified truth (n. 9952), and by “blood” truth from good. (See this more fully explained in n. 2760–2762.)

[4] Hence all truth which is from the Divine is called the “word,” as in Joel:

Jehovah uttered his voice before his army; for his camp is very great, for countless is he that doeth his word (Joel 2:11);

where the “voice which Jehovah utters” denotes truth from the Divine (n. 9926); the “camp of Jehovah” denotes heaven (see n. 4236, 8193, 8196). From this it is evident that “countless is he that doeth his word” denotes one who does truth Divine. In Matthew:

When anyone heareth the word of the kingdom, and heedeth it not, the evil one cometh and snatcheth away that which was sown in his heart. He that was sown upon stony places is he that heareth the word and straightway with joy receiveth it; yet hath he not root. He that was sown among thorns is he that heareth the word, but the care of the age and the deceitfulness of riches choke the word. He that was sown in good ground is he that heareth the word and payeth attention, and from this bringeth forth fruit (Matt. 13:19–23).

That “the word” here denotes truth Divine is evident without explication. It is said “the word of the kingdom,” because it is the truth of heaven and the church, for “the kingdom” denotes heaven and the church.

[5] From this it can be seen that “words” denote Divine truths which are from the Lord; as in John:

The words that I speak unto you are spirit and are life (John 6:63).

Therefore also the commandments of the Decalogue are called the “ten words” (Exod. 34:28). That “the word” denotes a law of order is because the Divine truth that proceeds from the Lord makes order in the heavens, insomuch that it is order there. Hence the laws of heavenly order are Divine truths (n 1728, 1919, 2258, 2447, 4839, 5703, 7995, 8513, 8700, 8988). The law of order which is signified by “word” in this chapter is the way in which the Lord glorified his human, that is, made it Divine, for this is the subject here treated of in the internal sense; and from this in the relative sense the regeneration of man is treated of, for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3245, 3246, 3296, 4402, 5688). That this is the law of order in especial is because the Lord as to the Divine human is order in the heavens, and because everyone who is being regenerated is brought into this order; wherefore they who are in this order are in the Lord.

9988. *To sanctify them.* That this signifies to represent the Lord in respect to the Divine human is evident from the signification of “to sanctify” as being to represent the Lord as to the Divine human (see n. 9956). That this is “to sanctify” is because the Lord alone is holy, and because all that is holy proceeds from him, and all sanctification represents him (n. 9479, 9680, 9820).

9989. *To minister to me in the priest’s office.* That this signifies all the work of salvation by him is evident from the signification of “the priest’s office” as being a representative of the Lord as to the work of salvation (see n. 9899).

9990. *Take one bullock, a son of the herd.* That this signifies the purification of the natural or external man is evident from the signification of a “bullock” as being the good of innocence and of charity in the natural or external man (see n. 9391). And because it

is said “a son of the herd,” there is signified also the truth of this good, for a “son” denotes truth, and a “herd,” the natural. (That a “son” denotes truth, see n. 489, 491, 533, 2623, 3373, 9807; and that a “herd” denotes the natural, n. 2566, 5913, 8937.) That by a “bullock, a son of the herd” is here signified the purification of the natural or external man is because it was sacrificed, and by sacrifices was signified purification from evils and falsities, or expiation, here purification from the evils and falsities which are in the natural or external man. But purification in the spiritual or internal man is signified by the “burnt offering of the ram.”

[2] In order to know what the burnt offerings and sacrifices severally represented, it must be known that there is in man an external and also an internal, and that in each of these there is what relates to truth and what relates to good; and therefore when a man is to be regenerated, he must be regenerated as to the external and as to the internal, and in both as to truth and as to good. But before a man can be regenerated, he must be purified from evils and falsities, for these stand in the way. The purifications of the external man were represented by burnt offerings and sacrifices of oxen, bullocks, and he-goats; and the purifications of the internal man by burnt offerings and sacrifices of rams, kids, and she-goats; but the purification of the internal itself, which is the inmost, by burnt offerings and sacrifices of lambs; and therefore what particular purification or expiation was represented can be seen from the animals themselves that were sacrificed.

[3] It is said what purification or expiation was “represented,” because the burnt offerings and sacrifices did not purify or expiate man, but only represented purification or expiation; for who is not able to know that such things do not take away anything of the evil and falsity with a man? (See the passages cited from the Word in n. 2180.) That they did not take away, but only represented, was because with the Israelitish and Jewish nation there was instituted the representative of a church, through which conjunction was effected with the heavens, and through the heavens with the Lord (on which subject see what was shown in the places cited above, n. 9320 end, 9380). But what was specifically represented by the

burnt offerings and sacrifices of bullocks, rams, and lambs will be seen later in this chapter, for these are there treated of.

9991. *And two rams without blemish.* That this signifies the purification of the spiritual or internal man is evident from the signification of a “ram” as being the internal of man, thus his spiritual (see n. 2830); for the internal with man is called “spiritual”; and the external “natural.” Purification is signified because the burnt offerings were of rams, and by burnt offerings and sacrifices in general were represented purifications from evils and falsities, or expiations; and by burnt offerings and sacrifices of rams, the purifications or expiations of the internal or spiritual man (of which below in this chapter where these are treated of).

9992. *And bread of unleavened things.* That this signifies the purification of the celestial in the inmost of man is evident from the signification of “bread” as being what is celestial (see n. 2165, 2177, 3478, 9545); and from the signification of “unleavened” as being what has been purified (of which below). That it denotes the inmost of man is because the celestial is the good of love, and the good of love is inmost. There are three things with man which follow on in successive order. These three are called “the celestial,” “the spiritual,” and “the natural.” The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith, which, being from the spiritual, is called “the spiritual natural.” For the case with man is similar to what it is in the heavens. In the inmost heaven, which is also called the third, is the celestial; in the second or middle heaven is the spiritual; and in the first or ultimate heaven is the natural thence derived, or the spiritual natural. That the case with man is similar to what it is in the heavens is because a man who is in good is a heaven in the least form (see the places cited in n. 9279). Concerning the threefold division of heaven or of the heavenly kingdom, more will be told below when treating of the cakes and wafers of fine flour of wheat.

[2] That “unleavened” signifies purified is because “fermented” signifies falsity from evil (n. 2342, 7906); hence “unleavened” or

“unfermented” signifies pure, or without this falsity. That “fermented” signifies falsity from evil is because this falsity defiles good, and also truth, and also because it excites fighting; for on the approach of this falsity to good a burning heat is excited, and on its approach to truth, collision. For this reason a meat offering of unleavened bread was employed in the burnt offerings and in the sacrifices. Therefore it was ordered that “no meat offering which they should bring to Jehovah should be made leavened” (Lev. 2:11); that they “should not sacrifice the blood of the sacrifice upon what was leavened” (Exod. 23:18); and that on the feast of the passover, they “should eat nothing leavened,” and that he who did eat “should be cut off from Israel” (Exod. 12:15, 18–20). That he was to be cut off from Israel who ate what was leavened on the feast of the passover was because the feast of the passover signified liberation from damnation, and specifically liberation from falsities from evil, with those who suffer themselves to be regenerated by the Lord (see n. 7093, 9286–9292); hence also this feast was called “the feast of unleavened things.”

9993. *And cakes of unleavened things mixed with oil.* That this signifies the purification of the middle celestial is evident from the signification of “cakes” as being the middle celestial (of which in what follows); and from the signification of “oil” as being the good of love (see n. 886, 4582, 4638). From this it is evident that by “cakes mixed with oil” is signified the celestial which is from the inmost, for “oil” denotes the good of love, which is inmost. The case herein is that the heavens have been distinguished into two kingdoms, one of which is called “spiritual,” the other “celestial.” To the spiritual kingdom in the heavens corresponds understanding with man, and to the celestial kingdom corresponds his will (n. 9835). In each kingdom there is an internal and an external, as also with man in his understanding and will; for understanding with man is internal and external, and will is internal and external. Internal understanding makes the spiritual life of the internal man, and external understanding makes the spiritual life of the external man; but internal will makes the celestial life of the internal man, and external will makes the celestial life of the external man. That there is an internal and an external with man can be seen by everyone who reflects, especially from hypocrites, the deceitful, the

cunning, and the malicious, in that interiorly they think contrary to the truths of faith, and also will contrary to the goods of celestial love; but exteriorly they think and will in agreement with them, and also speak and act accordingly, that they may so appear before the world.

[2] Be it known further, that each kingdom in the heavens, namely the spiritual kingdom and the celestial kingdom, is in three divisions, being inmost, middle, and external (see n. 9873). The inmost of the celestial kingdom is the good of love to the Lord; the middle there is the good of mutual love, which is the good thence proceeding; and the external is the delight proceeding from this good. The two former are in the internal man with those who are in the Lord's celestial kingdom; but the third is in the external with the same. These three were represented by the bread of unleavened things, the cakes of unleavened things mixed with oil, and the wafers of unleavened things anointed with oil; and their purification is represented by the offering of these three upon the altar together with the burnt offering or sacrifice. That such things are signified in order can be seen merely from the fact that these three were commanded, and their preparation is also described, in the books of Moses, which would by no means have been done unless they had involved arcana of heaven and the church. Otherwise of what use would such things be?

[3] But I know that at the present day scarcely anyone can apprehend these arcana, for the reason that at this day everything in the understanding and the will is worldly, and they who think about heaven, and desire it, have and are willing to have no other idea of it than a natural and earthly one; and where there is such an idea, and such a will, thus such a love, there the arcana of heaven have no place. Very different would it be if the mind were more delighted with heavenly things than with worldly ones, for a man apprehends what delights him; as when he is delighted with the arcana of the civil state in kingdoms, and with those of the moral state with man. By "the moral state" is meant that of the loves and affections, and of the derivative thoughts, the arcana of which a shrewd man easily perceives, because he delights to lead others by

them, in order to secure honors, gain, or reputation for the sake of these.

[4] That “cakes” signify the [middle] celestial in the internal man, is because they are in the second rank; for in the first rank is bread of unleavened things; in the second are cakes mixed with oil; and in the third are wafers anointed with oil. These three were called “meat offerings,” and were offered on the altar together with burnt offerings and sacrifices. How they were to be prepared is described in Leviticus 2; and how they were to be offered is described in various passages, as by Aaron on the day of his anointing, in Leviticus 6:13–16.

[5] By “cakes” in the Word is also meant the good of love in general; from which it is that the “breads of faces,” or “of setting forth,” are called “cakes” in Moses:

Thou shalt take fine flour, and bake it into twelve cakes; of two tenth parts shall one cake be. And thou shalt set them on the table before Jehovah. And thou shalt put pure frankincense upon each row (Lev. 24:5–9);

the “pure frankincense put upon the cakes” signified truth from celestial good, which is the ultimate or outermost of the celestial kingdom.

[6] By “cakes” is also signified the good of love in general, in Jeremiah:

The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of the heavens, and to pour out drink offerings to other gods (Jer. 7:18; 44:19);

“to make cakes to the queen of the heavens” denotes to worship the devil from the good of celestial love; and “to pour out drink offerings to other gods” denotes to worship Satan from the truths of faith. For by “the queen of the heavens” are signified those who are in the hell of geni; and by “other gods,” those who are in the hell of evil spirits (on which see n. 5977, 8593, 8622, 8625). They

who are in the hell of genii are collectively called “the devil”; and they who are in the hell of evil spirits are called “satan.”

[7] But the good of spiritual love is signified by “cakes” in Hosea:

Ephraim hath become a cake not turned (Hos. 7:8);

but “cake” is here expressed by another term in the original tongue, which signifies the good of spiritual love; a cake is “not turned” when the external man rules over the internal. When this is the case with man, the order is inverted; for then the external rules, and the internal serves. “Ephraim” denotes the intellectual of the church, which is enlightened and affected when the truths and goods of faith are received.

9994. *And wafers of unleavened things anointed with oil.* That this signifies the celestial in the external man is evident from the signification of “wafers” as being the celestial in the external man (of which below); from the signification of “unleavened” as being purified (see above, n. 9992); and from the signification of “oil” as being the good of love (n. 886, 4582, 4638). From this it is evident that by “wafers of unleavened things anointed with oil” is signified the celestial in the external man, which proceeds in order from the prior celestials. The wafers are said to be “anointed with oil,” but the cakes “mixed with oil,” for the reason that the wafers are in the third rank, and the cakes in the second (as said just above, n. 9993); and that which is in the second rank proceeds from the inmost immediately, and hence has in it the inmost celestial, which is signified by “oil”; and that which is in the third rank proceeds from the inmost mediately, namely, through that which is in the second rank, and hence has the inmost not so much in it as that which is in the second rank. Therefore as the cakes signify the celestial of the second rank, they are said to be “mixed” with oil; and as the wafers signify the celestial of the third rank, they are said to be “anointed” with oil. But this is difficult of apprehension unless it is known how the case is with the coming forth of things in successive order, which is like end, cause, and effect. The inmost is the end, the middle is the cause, and the ultimate is the effect.

The end must be in the cause that it may be the cause of this end, and the cause must be in the effect that it may be the effect of this cause. The end does not appear in the effect as it does in the cause, because the effect is further from the end than is the cause. From this the mind may be enlightened as to how the case is with the inmost, the middle, and the external, in successive order.

9995. *Of fine flour of wheat shalt thou make them.* That this signifies the truth that is from Divine good, and from which are these things, is evident from the signification of “fine flour” as being truth (of which below); and from the signification of “wheat” as being the good of love (see n. 3941), thus in the supreme sense Divine good; and from the signification of “making them” as being that these celestial goods, which are signified by “bread, cakes, and wafers, of unleavened things,” are from this truth. The case herein is as follows. All the truths and goods that are in the heavens are from the Divine truth that proceeds from the Lord’s Divine good. As received by the angels in the celestial kingdom this Divine truth is called “celestial good”; but in the spiritual kingdom, as received by the angels there, it is called “spiritual good.” For howsoever the Divine truth that proceeds from the Lord’s Divine good is called truth, it is nevertheless good. The reason why it is called truth is that it appears in the heavens, before the external sight of the angels there, as light; for the light in the heavens is Divine truth. But the heat in this light, which is the good of love, makes it to be good. Similar is the case with man. When the truth of faith proceeds from the good of charity, which is the case when the man has been regenerated, it then appears as good, which from this is called “spiritual good”; for the being of truth is good, and truth is the form of good.

[2] From this it can be seen why a man finds it so difficult to distinguish between thinking and willing; for when he wills anything, he says that he thinks it; and often when he thinks anything, that he wills it. And yet they are distinct, like truth and good; for the being of thought is will, and the form of will is thought; as the being of truth is good, and the form of good is truth, as just said. As a man finds such difficulty in distinguishing

between these two, he therefore does not know what is the being of his life, and that it is good; and not truth except insofar as this comes forth from good. Good pertains to the will, and will is that which man loves; and therefore truth does not become the being of man's life until he loves it; and when a man loves it he does it. But truth pertains to the understanding, the office of which is to think, and when a man thinks it, he can speak about it. Moreover, it is possible to understand and think truth without willing and doing it; but when it is devoid of will, it is not appropriated to the man's life, because it has not in it the being of his life. Being ignorant of this, a man attributes everything of salvation to faith, and scarcely anything to charity; when yet faith has its being of life from charity, as truth has it from good.

[3] Moreover, all the good with man is formed by means of truth; for good flows in by an internal way from the Lord, and truth enters by an external way; and they enter into a marriage in the internal man; but in one way with a spiritual man and angel, and in another way with a celestial man and angel. With a spiritual man and angel, the marriage is effected in the intellectual part; but in a celestial man and angel in the will part. The external way, by which truth enters, is through the hearing and sight into the understanding; but the internal way, by which good flows in from the Lord, is through his inmost into the will (on which subject see what was shown in the passages cited in n. 9596). From all this it is evident that the celestial goods signified by the "bread, cakes, and wafers of unleavened things" come forth from the Divine truth that proceeds from the Lord's Divine good; and that this is meant by "of fine flour of wheat thou shalt make them." As this is so, all the meat offerings, which were prepared in various ways, were made of fine flour mingled with oil (Lev. 2:1 to the end; 6:13–16; Num. 7:13, and following verses; 15:2–15; 28:11–15).

[4] That "fine flour," and also "meal," denote the truth which is from good is evident from the following passages:

Thou didst eat fine flour, honey, and oil, whence thou becamest beautiful exceedingly (Ezek. 16:13);

this is said of Jerusalem, by which is here meant the ancient church; “fine flour” denotes the truth from the good of this church; “honey” denotes its delight; “oil” denotes the good of love; and “to eat” denotes to appropriate; therefore it is said “thou becamest beautiful,” for spiritual beauty is from truths and goods.

[5] In Hosea:

It hath no standing crop, the shoot shall yield no meal; if perchance it yield, strangers shall swallow it up (Hos. 8:7);

the “standing crop” denotes the truth of faith from good in conception (n. 9146); “the shoot shall yield no meal” denotes barrenness, because there is no truth from good; the “strangers who shall swallow it up” denote the falsities from evil which will consume it.

[6] In the first book of Kings:

The woman of Zidon in Zarephath said to Elijah that she had nothing of which to make a cake, except a handful of meal in a barrel, and a little oil in a cruse. Elijah said that she should make for him a cake in the first place, and the cask of meal would not be consumed, and the cruse of oil would not fail; which also came to pass (1 Kings 17:12–15);

by “meal” is here signified the truth of the church; and by “oil” its good; for by the woman in Zidon is represented the church which is in the knowledges of truth and good; and by Elijah the prophet, the Lord as to the Word; from which it is evident what this miracle involves, for all the miracles treated of in the Word involve such things as are of the church (n. 7337, 8364, 9086). From this it is evident what is signified by the barrel of meal not being consumed, and the cruse of oil not failing, if the woman made a cake of what little she had for Elijah in the first place, and for her son afterward. (That “woman” denotes the church, see n. 252, 253; that “Zidon” denotes the knowledges of truth and good, n. 1201; and that “Elijah” denotes the Lord as to the Word, n. 2762, 5247 end.)

[7] In Isaiah:

O daughter of Babel, take the millstone and grind meal (Isa. 47:1–2);

“the daughter of Babel” denotes those in the church who are in a holy external, but in a profane internal; “to grind meal” denotes to select from the sense of the letter of the Word such things as serve to confirm the evils of the loves of self and of the world, which evil is profane; “to grind” denotes to select, and also to explain in favor of these loves; and “meal” denotes truth serving for this (n. 4335).

[8] From this it is plain what is meant by “grinding,” consequently what by that which is ground; as in these passages:

Princes were hanged up by their hand, the faces of elders were not honored, they carried away the young men to grind (Lam. 5:12–13).

Moses took the calf which they had made, and burnt it with fire, and ground it to powder; then he strewed it upon the faces of the waters, and made the sons of Israel drink (Exod. 32:20; Deut. 9:21).

Then shall two be in the field; the one shall be taken, and the other left: two women shall be grinding at the mill; the one shall be taken, and the other left (Matt. 24:40–41);

from this it is evident what is meant by “grinding”; that in a good sense it denotes to select truths from the Word and explain them so as to be of service to good; and in a bad sense so as to be of service to evil (n. 7780); from which it is also evident what is signified by that which is ground, consequently by “meal,” and “fine flour.”

9996. *And thou shalt put them upon one basket.* That this signifies the sensuous in which these things are, is evident from the signification of a “basket” as being the sensuous. That a “basket” denotes the sensuous is because the sensuous is the ultimate of man’s life, and in the ultimate are stored up all the interior things in order (see n. 9828, 9836); and by vessels of every kind in the Word are signified external things in which are interior ones (n. 3079). From this then it is that it is said that the bread, cakes, and wafers of unleavened things should be put into a basket, and should

be brought in a basket. (That the sensuous in man is the ultimate of his life, see n. 9212, 9216.) But the case herein is as follows. There are two things with man which make his life—the understanding, and the will. The ultimate of the understanding is called sensuous knowledge, and the ultimate of the will is called sensuous delight. Sensuous knowledge, which is the ultimate of the understanding, is imbibed through two senses—hearing and sight; and sensuous delight, which is the ultimate of the will, is also imbibed through two senses—taste and touch. The ultimate of the perception of both is smell.

[2] The sensuous knowledge which is the ultimate of the understanding is meant in the Word by a “bowl,” or a “cup,” for the wine which is therein, or the water, denotes the truths that belong to the understanding; but the sensuous delight which is the ultimate of the will is meant in the Word by a “basket”; and as the ultimate is the container of all the interior things, these interior things also are meant by these vessels; by a “bowl,” or a “cup,” the truths of the understanding, and in the opposite sense falsities; and by a “basket” the goods of the will, and in the opposite sense evils; for goods pertain to the will, and truths to the understanding. (That “bowls,” or “cups,” denote the truths of the understanding in the complex, see n. 5120, 9557; and that “baskets” denote the goods of the will in the complex, n. 5144.) Whether you say “the goods of the will,” or “celestial goods,” it is the same; and in like manner whether you say “the truths of the understanding,” or “spiritual truths.” That the things which were placed in the basket signify celestial goods, may be seen just above (n. 9992–9994); and as the sensuous is their ultimate, and thus the container of all, it is said that all these things were to be “put into a basket.”

9997. *And bring them near in the basket.* That this signifies thus the presence of all is evident from the signification of “bringing near” as being conjunction and presence (see n. 9378); and from the signification of a “basket” as being the sensuous in which are all things (of which just above, n. 9996).

9998. *And the bullock and the two rams.* That this signifies the natural or external of man, and his spiritual or internal, which are to be purified, is evident from the signification of “the bullock” as being the natural or external of man, which is to be purified (see n. 9990); and from the signification of “the rams” as being the spiritual or internal of man, which is to be purified (see n. 9991).

9999. Verses 4–9. *And Aaron and his sons thou shalt bring near unto the door of the tent of meeting, and shalt wash them with waters. And thou shalt take the garments, and shalt clothe Aaron with the tunic, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the girdle of the ephod. And thou shalt set the miter upon his head, and put the crown of holiness upon the miter. And thou shalt take the oil of anointing, and pour it upon his head, and anoint him. And thou shalt bring near his sons, and shalt clothe them with tunics. And thou shalt gird them with a belt, Aaron and his sons, and shalt bind the tiaras on them, and the priesthood shall be to them for a statute of an age; and thou shalt fill the hand of Aaron, and the hand of his sons.* “And Aaron and his sons” signifies the Lord as to Divine good and as to the Divine truth thence derived; “thou shalt bring near unto the door of the tent of meeting” signifies the conjunction of both in heaven; “and shalt wash them with waters” signifies purification by means of the truths of faith; “and thou shalt take the garments, and shalt clothe Aaron” signifies a representative of the Lord’s spiritual kingdom; “with the tunic” signifies the inmost of this kingdom; “and the robe of the ephod” signifies the middle of this kingdom; “and the ephod” signifies its ultimate; “and the breastplate” signifies the Divine truth shining forth from the Lord’s Divine good; “and thou shalt set the miter upon his head” signifies the Divine wisdom; “and put the crown of holiness upon the miter” signifies the Lord’s Divine human; “and thou shalt take the oil of anointing” signifies a representative of inauguration into Divine good; “and pour it upon his head, and anoint him” signifies a representative of the Divine good in the Lord as to the whole human; “and thou shalt bring near his sons” signifies the conjunction of the Divine truth that proceeds from the Lord’s Divine good; “and shalt clothe them with tunics” signifies a representative of the proceeding Divine spiritual; “and thou shalt gird them with a belt” signifies a bond of conjunction that all

things may be kept in connection, and thence in the heavenly form; “Aaron and his sons” signifies the Lord as to Divine good and the Divine truth thence proceeding; “and shalt bind the tiaras on them” signifies intelligence from wisdom; “and the priesthood shall be to them” signifies the Lord as to the work of salvation in successive order; “for a statute of an age” signifies according to the eternal laws of order; “and thou shalt fill the hand of Aaron, and the hand of his sons” signifies a representative of the Divine power of the Lord by means of Divine truth from Divine good.

10000. *And Aaron and his sons.* That this signifies the Lord as to Divine good and as to the Divine truth thence derived is evident from the representation of Aaron as being the Lord as to Divine good (see n. 9806); and from the representation of his sons as being the Lord as to the Divine truth thence derived (see n. 9807).

10001. *Thou shalt bring near unto the door of the tent of meeting.* That this signifies the conjunction of both in heaven is evident from the signification of “bringing near” as being presence and conjunction (see n. 9997), here the conjunction of Divine good and Divine truth from the Lord in heaven; from the signification of “the door” as being introduction (see n. 8989); and from the representation of the tent of meeting as being heaven (see n. 9457, 9481, 9485, 9963). That the bullock, the rams, the bread, the cakes, and the wafers of unleavened things in the basket, and Aaron with his sons, were to be presented at the door of the tent of meeting, and that Aaron and his sons were there to be clothed with garments and anointed, and the things mentioned were to be there offered upon the altar, was because the place where was the door of the tent of meeting represented the marriage of Divine good with Divine truth. For by the altar, which also was placed at the door of the tent, was represented the Lord as to Divine good, and by the tent of meeting was represented the Lord as to Divine truth; hence by the place at the door of the tent was represented the conjunction of good and truth, which conjunction is called the heavenly marriage. (That by the altar of burnt offering was represented the Lord as to Divine good, see n. 9964; and by the tent of meeting the Lord as to Divine truth, n. 9963.) That the altar was placed there is

evident in Moses, “And Moses placed the altar of burnt offering at the door of the tent” (Exod. 40:29). (That the conjunction of good and truth is the heavenly marriage, and that it is heaven, see n. 2173, 2508, 2618, 2803, 3004, 3132, 3952, 4434, 6179.) From all this it is now evident that by “bringing Aaron and his sons near to the door of the tent of meeting” is signified the conjunction of both, namely, of the Divine good and the Divine truth from the Lord in heaven.

10002. *And shalt wash them with waters.* That this signifies purification by means of the truths of faith is evident from the signification of “washing with waters” as being purification by means of the truths of faith (see n. 3147, 5954, 9088); (that all purification and regeneration are effected by means of the truths of faith, see n. 2799 middle, 7044, 8635–8640, 8772; and that “waters” denote the truths of faith, n. 739, 2702, 3058, 3424, 4976, 7307, 8568).

10003. *And thou shalt take the garments, and shalt clothe Aaron.* That this signifies a representative of the Lord’s spiritual kingdom is evident from the signification of “the garments of Aaron” as being a representative of the Lord’s spiritual kingdom (see n. 9814).

10004. *With the tunic.* That this signifies the inmost of this kingdom is evident from the signification of “the tunic with which Aaron was clothed” as being the Divine spiritual that proceeds immediately from the Divine celestial, thus the inmost of the spiritual kingdom (see n. 9826, 9942).

10005. *And the robe of the ephod.* That this signifies the middle of this kingdom is evident from the signification of “the robe” as being the Divine spiritual that proceeds mediately from the Divine celestial, thus the middle of the spiritual kingdom (see n. 9825). It is called “the robe of the ephod” because the robe belonged to the ephod; moreover, it was distinguished from the tunic by the girdle; for there were two girdles, one in common for the ephod and the robe together, the other for the tunic alone, which signified that

those things of the spiritual kingdom which were represented by the tunic were distinct from those which were represented by the robe and the ephod together. The “girdle,” or “belt” signifies the general bond by which the interior things are held in connection (n. 9828), and also by which the one is separated from the other (n. 9944).

[2] The case herein is this. There are three things that follow or succeed in order, which three in the heavens are called the celestial, the spiritual, and the natural thence derived. The celestial is the good of love to the Lord; the spiritual is the good of charity toward the neighbor; and the natural thence derived is the good of faith. The celestial, which is the good of love to the Lord, constitutes the inmost or third heaven; the spiritual, which is the good of charity toward the neighbor, constitutes the middle or second heaven; and the natural thence derived, which is the good of faith, constitutes the ultimate or first heaven. As the garments of Aaron represented the Lord’s spiritual kingdom (n. 9814), it is evident from what has been said what the tunic represented, and what the robe, and what the ephod; namely, that the tunic represented the uniting medium of the spiritual kingdom with the celestial kingdom, and therefore it was distinguished by the girdle from the robe and the ephod, which represented the spiritual kingdom, internal and external. (Concerning the tunic, see n. 9826, 9942; concerning the robe, n. 9825; and concerning the ephod, n. 9824.)

[3] An idea of this subject can also be had from what has been previously shown concerning the tent of meeting, by which was represented heaven, wherein is the Lord. By its inmost, where was the ark of the testimony, was represented the inmost or third heaven; by the habitation, which was outside the veil, was represented the middle or second heaven; and by the court, the first or ultimate heaven; thus also the celestial, the spiritual, and the derivative natural. But the uniting medium of the inmost heaven and the middle heaven was represented by the veil between the holy place and the holy of holies, in like manner as by the tunic upon Aaron. (Concerning the inmost of the tent where was the ark, see n. 9485; concerning the habitation which was outside the veil, n.

9594, 9632; concerning the court, n. 9741; and concerning the veil as being the uniting medium of the inmost and middle heavens, n. 9670–9671.)

[4] A still better idea of all this can be formed from the correspondence of man with the heavens, in that there is a correspondence of all things in man with all things in the heavens. (See what has been previously shown at the end of many chapters.) The head with man corresponds to the inmost or third heaven, where is celestial good; the breast as far as the loins corresponds to the middle or second heaven, where is spiritual good; and the feet correspond to the ultimate or first heaven, where is natural good. But the neck is by correspondence the uniting medium of the inmost and middle heavens (n. 9913–9914), in like manner as was the veil in the tent. For all the representatives in nature bear relation to the human form, and have a signification according to their relation to it (n. 9496). From all this it can now be seen why the tunic was kept distinct by the girdle from the robe and the ephod, and also why the robe is called “the robe of the ephod.”

10006. *And the ephod.* That this signifies the ultimate of the spiritual kingdom is evident from the signification of “the ephod” as being the ultimate of the spiritual kingdom (see n. 9824).

10007. *And the breastplate.* That this signifies Divine truth shining forth from the Lord’s Divine good is evident from what was shown above concerning the breastplate (n. 9823, 9863–9873, 9905).

10008. *And thou shalt set the miter upon his head.* That this signifies the Divine wisdom is evident from the signification of “the miter” as being intelligence, and when said concerning the Lord, who is represented by Aaron, as being Divine wisdom (see n. 9827).

10009. *And shalt put the crown of holiness upon the miter.* That this signifies the Lord’s Divine human is evident from what was said above (n. 9930–9931) about the plate of gold on which was

engraved “Holiness to Jehovah,” which is here called “the crown of holiness.”

10010. *And thou shall take the oil of anointing.* That this signifies a representative of inauguration into Divine good is evident from the signification of “oil” as being the good of love, and in the supreme sense the Divine good of the Divine love in the Lord; and from the signification of “anointing” as being inauguration to represent this good (see n. 9947, 9954).

10011. *And shalt pour it upon his head, and anoint him.* That this signifies a representative of the Divine good in the Lord as to the whole human is evident from the signification of “pouring oil upon Aaron’s head” as being the Divine good upon the whole human of the Lord; for by “oil” is signified the Divine good (see n. 4582, 9474), by “Aaron” the Lord as to Divine good (n. 9806), and by the “head” the whole human; and from the signification of “to anoint” as being a representative of this thing (n. 9474, 9954). That the “head” denotes the whole human, or the whole man, is because everything of man descends from the head, for the body is a derivation thence, and therefore that which man thinks and wills, which is done in the head, is presented in effect in the body. The head is like the supreme or inmost in the heavens, which descends and flows into the heavens that are beneath, and produces and derives them. Therefore also the head with man corresponds to the inmost heaven, the body as far as the loins to the middle heaven, and the feet to the ultimate heaven. In a word, that which is inmost is the only thing in the derivatives that essentially lives. From this it is evident that as the Divine is the inmost of all things, or what is the same, the supreme of all things, it is the one only thing from which is the life of all things, and therefore insofar as a man receives of the Divine, so far he lives.

[2] Moreover, the oil with which the priest was anointed flowed down from the crown of the head into the body, as can be seen in these passages:

Like the good oil upon the head, coming down into Aaron’s beard, that cometh down upon the mouth of his garments (Ps. 133:2).

A woman poured an alabaster box of balm upon the head of Jesus as he lay, and Jesus said, She hath poured this balm upon my body for the burying (Matt. 26:7, 12).

There came a woman having an alabaster box of ointment of spikenard very precious, and breaking the alabaster box, she poured it upon the head of Jesus; and Jesus said, She hath come beforehand to anoint my body for the burying (Mark 14:3, 8).

From all this also it is evident that “to anoint the head” denotes to anoint the whole body.

[3] That by the “head” is meant the whole man is also evident from many passages in the Word, as the following:

The redeemed of Jehovah shall return, and shall come unto Zion with singing; and everlasting joy upon their heads (Isa. 35:10).

The precious things of the products of the sun, the chief things of the mountains of the east, and the precious things of the earth, for the head of Joseph, and for the crown of the head of the Nazirite of his brethren (Deut. 33:14–16).

The storm of Jehovah shall rush upon the head of the wicked (Jer. 30:23).

I will put their way on their head (Ezek. 11:21; 16:43; 22:31; Joel 3:4, 7; Obad. 15).

Woe to those who made kerchiefs upon the head of every stature to hunt souls (Ezek. 13:18).

God shall bruise the head, the hairy crown (Ps. 68:21).

From all this it is now evident that by the “head” is signified the whole man, and thus that by “pouring oil upon Aaron’s head” is signified the Divine good in the Lord upon the whole human. (That when the Lord was in the world he made himself Divine truth, and when he departed out of the world he made himself Divine good, see the places cited in n. 9315 end, 9199 end.)

10012. *And thou shalt bring near his sons.* That this signifies the conjunction of the Divine truth that proceeds from the Lord's Divine good is evident from the representation of the sons of Aaron as being the Divine truth that proceeds from the Lord's Divine good (see n. 9807); and from the signification of "bringing near" as being conjunction (see n. 9806, 10001).

10013. *And shalt clothe them with tunics.* That this signifies a representative of the proceeding Divine spiritual is evident from the signification of the "tunics for the sons of Aaron" as being the Divine truth that proceeds from the Divine spiritual that is represented by the tunic of Aaron (see n. 9947).

10014. *And thou shalt gird them with a belt.* That this signifies a bond of conjunction, that all things may be kept in connection, and thence in the heavenly form, is evident from the signification of the "belt" as being an external bond holding together all the truths and goods of faith in connection and in form (see n. 9341, 9828, 9837, 9944).

10015. *Aaron and his sons.* That this signifies the Lord as to Divine good and the Divine truth thence proceeding is evident from the representation of Aaron as being the Lord as to Divine good (see n. 9806); and from the representation of the sons of Aaron as being the Lord as to the Divine truth thence proceeding (n. 9807).

10016. *And shalt bind the tiaras on them.* That this signifies intelligence from wisdom is evident from the signification of "tiaras" as being intelligence from wisdom (see n. 9949).

10017. *And the priesthood shall be to them.* That this signifies the Lord as to the work of salvation in successive order is evident from the signification of "the priesthood" as being a representative of the Lord as to all the work of salvation (see n. 9809). That it denotes in successive order is because the subject here treated of is the priesthood of the sons of Aaron, and by his sons are represented the things which proceed, thus which succeed in order (n. 9807). The

case herein is this. The priesthood which is represented by Aaron is the work of salvation of those who are in the Lord's celestial kingdom, which kingdom is properly understood in the Word by the "kingdom of priests"; but the priesthood which is represented by the sons of Aaron is the work of salvation of those who are in the Lord's spiritual kingdom, which proceeds next from his celestial kingdom. Hence it is that by the "priesthood" is here meant the Lord's work of salvation in successive order. But the priesthood which is represented by the Levites is the Lord's work of salvation again proceeding from the former.

[2] There are three things which succeed in order: the celestial, which is the good of love to the Lord; the spiritual, which is the good of charity toward the neighbor; and the natural thence derived, which is the good of faith. And because there are these three which succeed in order, there are also three heavens, and in them goods in this order. The work of salvation of those who are in celestial good is represented by the priesthood of Aaron; the work of salvation of those who are in spiritual good is represented by the priesthood of the sons of Aaron; and the work of salvation of those who are thence in natural good is represented by the priesthood of the Levites. And as the things that succeed in order proceed from the good of love to the Lord, which is represented by Aaron and his priesthood, therefore it is said of the Levites that they were "given to Aaron," for the things that proceed belong to that from which they proceed, because the things proceeding or successive derive their being from it, according to what was said just above (n. 10011). (That the Levites were given to Aaron and his sons in order that they might perform the ministry of the priesthood under them, see the book of Numbers, chapter 3, verse 1 to the end of the chapter.)

10018. *For a statute of an age.* That this signifies according to the eternal laws of order is evident from the signification of "a statute" as being a law of order (see n. 7884, 7995, 8357); and from the signification of "an age" as being eternal.

10019. *And thou shalt fill the hand of Aaron and the hand of his sons.* That this signifies inauguration to represent the Divine power of the Lord through Divine truth from Divine good is evident from the signification of “filling the hand” as being to inaugurate to represent the Lord as to Divine truth from Divine good, and as to the power thence derived. There were two things by which inauguration into the priesthood was effected—anointing, and filling the hand; by anointing was effected inauguration to represent the Lord as to Divine good, for the oil by which the anointing was done signifies the good of love (see n. 10011); and by filling the hand was effected inauguration to represent the Lord as to Divine truth from Divine good, thus as to power. For by the “hand” is signified power (n. 878, 4931–4937, 5327–5328, 6947, 7011, 7188–7189, 7518, 7673, 8050, 8069, 8153); and “hand” is predicated of the truth which is from good (n. 3091, 3563, 4931, 8281, 9025), because all power is of truth from good (n. 5623, 6344, 6423, 6948, 8200, 8304, 9327, 9410, 9639, 9643). And as the head and the whole body exercise their power by the hands, and power is the activity of life with man, therefore by “hand” is also signified whatever pertains to man, thus the man himself insofar as his action is concerned (n. 9133); from all which it can be seen what is signified by “filling the hand.” (That the Lord alone has all power, and that an angel, spirit, or man has none at all, save what is from the Lord, see n. 8200, 8281, 9327, 9410, 9639.) That by these two things—anointing and the filling of the hand—inauguration into the priesthood was effected, was because all things whatsoever that are and come forth in the heavens and on earth bear relation to good and to truth.

[2] How the filling of the hand was effected is described in this chapter (verses 9 to 36), and also in Leviticus (8:22 to the end). It was effected by means of the second ram, which is therefore called “the ram of fillings.” The process of filling was that the ram should be slain, that some of his blood should be put upon the earlap of the right ear, the thumb of the right hand, and the great toe of the right foot, of Aaron and his sons; that some of the blood from the altar, and of the oil of anointing, should be sprinkled upon Aaron and his sons, and upon their garments; that the fat, the tail, the fat upon the intestines, the caul of the liver, the kidneys and their fat,

and the right shoulder, of that ram; also the bread, the cakes, and the wafers of unleavened things from the basket; should be put upon the palms of Aaron and his sons, and should be waved, and afterward be burnt upon the burnt offering of the first ram; that the breast after it was waved, and the left shoulder, should be for Aaron and his sons, and the flesh cooked in a holy place and the bread remaining in the basket, should be eaten by them at the door of the tent of meeting. This was the process of filling the hands; but what the particulars signified will of the Lord's Divine mercy be told in what follows.

[3] The Divine power of the Lord, which was represented by the filling of the hands of Aaron and his sons, is the Divine power of saving the human race; and the power of saving the human race is power over the heavens and over the hells. For man is saved by this power of the Lord, and not by any other; because all the good which is of love, and all the truth which is of faith, flow in through the heavens from the Lord, and they cannot flow in unless the hells are removed, for all evil, and from this all falsity, are from the hells. Man is saved by the removal of the evils and the derivative falsities that are from the hells, and by the influx then of the good of love and of the truth of faith through heaven from the Lord. (That when the Lord was in the world he subjugated the hells, and reduced the heavens into order, and acquired to himself Divine power over them, see n. 9486, 9715, 9809, 9937, and the places cited in n. 9528e.) This power of the Lord is what was represented by the filling of the hands of the priests; for by the "priesthood" was signified all the work of the Lord's salvation (n. 9809).

[4] That the Lord has this power he himself teaches in plain words in these passages:

All power has been given to me in the heavens and on earth (Matt. 28:18).

Jesus said to the seventy who said that the demons were obedient to them, Behold I give you power to tread upon serpents and upon scorpions, and over all the power of the enemy; that nothing at all shall

harm you. All things have been delivered to me by my Father (Luke 10:19, 22).

By these words is described the power of the Lord over the hells; “demons” denote those who are in the hells; “serpents and scorpions” denote evils and the falsities of evil; “to tread upon them” denotes to destroy these evils and falsities; the hells are also meant by “the enemy over which they were to have power.”

[5] That the Lord acquired this power when he was in the world is evident in Isaiah:

Who is this that cometh from Edom, marching in the multitude of his strength, great to save? Mine own arm performed salvation to me; therefore he became their savior (Isa. 63:1, 5, 8);

that these things are said of the Lord is known in the church. In like manner those said elsewhere in these passages:

His own arm performed salvation to him, and his righteousness uplifted him. Therefore he put on righteousness as a coat of mail, and a helmet of salvation upon his head; and the redeemer came to Zion (Isa. 59:16–21).

The saying of Jehovah unto my Lord, Sit thou at my right hand, until I make thine enemies a stool for thy feet. Jehovah shall send forth the scepter of thy strength out of Zion; rule thou in the midst of thine enemies; the Lord is at thy right hand (Ps. 110).

That these things are said of the Lord, he himself teaches in Matthew 22:43. His dominion over the hells is described by “sitting at the right hand”; for by “the right hand” is signified the power possessed by Divine truth from Divine good. The hells and the evils and falsities therefrom are the “enemies who were to be made a stool for his feet,” and also the “enemies in the midst of whom he was to rule.”

[6] That the “right hand of Jehovah” denotes Divine power is evident from many passages in the Word; as in the following:

Thy right hand, O Jehovah, is become great in power; thy right hand, O Jehovah, breaketh in pieces the enemy (Exod. 15:6).

O God, thou givest me the shield of salvation, and thy right hand holdeth me up (Ps. 18:35).

Their arm did not save them; but thy right hand, and thine arm, and the light of thy faces (Ps. 44:3);

it is said “thy right hand, and thine arm, and the light of thy faces,” because the “right hand” denotes power, the “arm” denotes strength, and the “light of the faces” denotes Divine truth from Divine good. (That the “arm” denotes strength, see n. 4932, 4934, 4935, 7205; that “light” denotes Divine truth, n. 9548, 9684; and that “the faces of Jehovah” denote Divine good, n. 222, 5585, 9306.) Again:

O God, thy right hand upholdeth me (Ps. 63:8).

O Jehovah, thou hast an arm with might; strong is thy hand, exalted shall be thy right hand (Ps. 89:13).

Jehovah hath sworn by his right hand, by the arm of his strength (Isa. 62:8).

O Jehovah, let thy hand be for the man of thy right hand, for the son of man thou hast made strong for thyself; then will we not go back from thee (Ps. 80:17–18).

[7] From all this it can now be seen what is meant by the words of the Lord in these passages:

Jesus said, Henceforth ye shall see the son of man sitting at the right hand of power (Matt. 26:64).

Henceforth shall the son of man sit on the right hand of the power of God (Luke 22:69).

That “the son of man” denotes the Lord as to Divine truth, see in n. 9807; and that “the right hand” denotes Divine power, is

evident from what has now been shown; therefore also it is called “the right hand of power” and “the right hand of might.” From all this it is now evident what was represented by the anointing of Aaron and of his sons, and what by the filling of their hands; namely, by the anointing, the Divine good of the Divine love in the Lord (see n. 9954 end); and by the filling of their hands, the Divine truth and the Divine power thence derived. That Divine good has all power through Divine truth, and that the Lord alone has this power, may be seen in the passages cited above; therefore also in the Word of the Old Testament the Lord is called “Hero,” a “Man of War,” and also “Jehovah Zebaoth,” or “of armies.”

10020. Verses 10–14. *And thou shalt bring near the bullock before the tent of meeting; and Aaron and his sons shall lay their hands upon the head of the bullock. And thou shalt slay the bullock before Jehovah at the door of the tent of meeting. And thou shalt take of the blood of the bullock, and shalt put it upon the horns of the altar with thy finger; and all the blood thou shalt pour out at the base of the altar. And thou shalt take all the fat that covereth the intestines, and the caul upon the liver, and the two kidneys, and the fat that is upon them, and shalt burn them on the altar. And the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp; this is sin.* “And thou shalt bring near the bullock” signifies the state of application of the natural or external man, such as he is in his infancy; “before the tent of meeting” signifies for purification, the reception of truth from heaven, and its conjunction with good; “and Aaron and his sons shall lay their hands upon the head of the bullock” signifies a representative of the reception of good and truth in the natural or external man; “and thou shalt slay the bullock before Jehovah” signifies preparation for the purification of good and truth from the Divine in the external or natural man; “at the door of the tent of meeting” signifies that there may be conjunction of these; “and thou shalt take of the blood of the bullock” signifies Divine truth accommodated in the natural or external man; “and shalt put it upon the horns of the altar with thy finger” signifies the Divine power of the Lord from his own; “and all the blood thou shalt pour out at the base of the altar” signifies Divine truth wholly in the sensuous, which is the ultimate of man’s life; “and thou shalt take all the fat” signifies good accommodated; “that covereth the

intestines” signifies which pertains to ultimate or lowest things; “and the caul upon the liver” signifies the interior good of the external or natural man; “and the two kidneys, and the fat that is upon them” signifies the interior truth of the external or natural man, and its good; “and shalt burn them on the altar” signifies from the Lord’s Divine love; “and the flesh of the bullock” signifies the evil of the former loves there; “and his skin” signifies falsity in ultimates; “and his dung” signifies all the other unclean things; “shalt thou burn with fire without the camp” signifies that they are to be committed to hell and consumed with the evils of the love of self; “this is sin” signifies thus purified from evils.

10021. *And thou shalt bring near the bullock.* That this signifies the state of application of the natural or external man, such as he is in his infancy, is evident from the signification of “bringing near” as being presence and conjunction (see n. 9378, 9997, 10001), and also application (n. 8439); here application for purification and the reception of good and truth from the Divine, for this is signified by this sacrifice and by sacrifices in general; and from the signification of “the bullock” as being the good of charity and of innocence in the natural or external man (n. 9391), thus the external or natural man as he is in his infancy, for then he is in the good of innocence; and while he is in this state, he is also in a state of application for purification and for the reception of good and truth from the Divine.

[2] As these are the things now treated of in the internal sense, it must be told how the case herein is. When a man is being regenerated, which takes place when he comes to mature age, he is then first led into a state of innocence; but into a state of external innocence, almost like that of little children, whose innocence is external innocence that dwells in ignorance. During the man’s regeneration, this state is the plane of the new life, and moreover the man is then like an infant; for when he is being regenerated, he is conceived anew, is born, becomes an infant, and grows up to maturity, which is effected by means of truth implanted in good; and insofar as he then comes into genuine good, so far he comes into the good of internal innocence, which innocence dwells in

wisdom. And as the regeneration of man is an image of the glorification of the Lord, it is clear that the Lord glorified himself, that is, made his human Divine, in this way; for in the internal sense in this chapter the subject treated of is the Lord's glorification (n. 9985). But as the glorification of the Lord in respect to his human transcends the understanding, therefore in order that it may in some measure be apprehended, it is unfolded by means of its image or likeness. These things have been premised in order that it may be known what is meant by purification, and by the reception of good and truth, and by their conjunction, which are signified by sacrifices in general, and here in particular by the sacrifices of the inauguration of Aaron and his sons into the priesthood. That the regeneration of man is an image of the glorification of the Lord, see n. 3138, 3212, 3296, 3490, 4402, 5688; that the innocence of infants is external innocence, and dwells in ignorance, n. 2305, 2306, 3495, 3504, 4563, 4797, 5608, 9301; that the man who is being regenerated is conceived anew, is born, becomes an infant and a child, and grows up to maturity, n. 3203; that the innocence of infancy is a plane, n. 2780, 3183, 3994, 4797, 5608, 7840; that the knowledges of truth and good are implanted in the innocence of infancy as their plane, n. 1616, 2299, 3504, 4797; that the innocence of the regenerate is internal innocence, and dwells in wisdom, n. 1616, 3495, 3994, 4797, 5608, 9301, 9939; the difference between the external innocence of little children, and the internal innocence of the wise, n. 2280, 4563, 9301; that such is the case can be seen from the education and regeneration of little children in the other life, n. 2289–2309; that all the good of the church and of heaven has innocence in it, and that without innocence good is not good, n. 2736, 2780, 6013, 7840, 7887, 9262; what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.

10022. *Before the tent of meeting.* That this signifies for purification, the reception of truth from heaven, and its conjunction with good is evident from the representation of “the tent of meeting” as being heaven where the Lord is (see n. 9457, 9481, 9485). That purification, the implanting of truth, and its conjunction with good are also signified here, is because the bullock was brought thither to be sacrificed, and by sacrifices are signified

both purification and the implanting of truth and of good, and their conjunction. (That by sacrifices were represented purifications from evils and falsities, and also expiations, see n. 9990, 9991; and that by the place before the tent, which is called the door thereof, is represented the conjunction of truth and good, which is called the heavenly marriage, n. 10001.) From this then it is that by “bringing the bullock near before the tent of meeting” is signified the application of the external or natural man, such as he is in his infancy, to his purification from evils and falsities, and thus to the reception of truth from heaven, and its conjunction with good.

[2] As what now follows in this chapter concerns sacrifices and burnt offerings, it must be told what was in general represented by them. By burnt offerings and sacrifices in general was represented purification from evils and falsities; and because purification was represented, there was also represented the implanting of good and truth from the Lord, and likewise their conjunction. For when a man has been purified from evils and falsities, which is effected by their removal, then good and truth from the Lord flow in, and insofar as good and truth flow in, in this state, so far they are implanted, and so far they are conjoined; for the Lord is continually present with good and truth with every man, but he is not received except insofar as evils and falsities are removed, thus insofar as the man is purified from them. The conjunction of truth and good is regeneration. From this it can be seen what was in general represented by burnt offerings and by sacrifices; but what was specifically represented is evident from the animals of different kinds that were sacrificed.

[3] As these three things, namely, purification from evils and falsities, the implanting of truth and good, and the conjunction of these, were represented by the sacrifices and burnt offerings, therefore by them is also signified all worship from the truth of faith and the good of love (n. 6905, 8680, 8936); for all worship has as its end that the man may be purified from evils and falsities, consequently that goods and truths from the Lord may be implanted in him, and that thus he may be regenerated, which is

effected by their conjunction. Their conjunction is heaven or the Lord's kingdom with the man.

10023. *And Aaron and his sons shall lay their hands upon the head of the bullock.* That this signifies a representative of the reception of good and truth in the natural or external man is evident from the signification of "laying on hands" as being to communicate that which is one's own to another; that it also denotes reception is because that which is communicated is received by the other; from the signification of "the head" as being the whole (see n. 10011); and from the signification of "the bullock" as being the good of innocence and of charity in the external or natural man (on which see n. 9391, 10021). That by "laying on the hand" is signified communication and reception is because by "the hand" is signified power, and as this is the activity of life, by "the hand" is also signified whatever pertains to man, thus the whole man insofar as he is acting (see the places cited in n. 10019); and by the "laying on" is signified communication in respect to him who lays on, and reception in respect to him, or to that, on which it is laid. From this is plain what was signified by the laying on of the hand among the ancients, namely, the communication and transfer of that which was being dealt with, and also its reception by another, whether it was power, or obedience, or blessing, or testification.

[2] That by the "laying on of the hand" was signified power, is evident from the following passages in Moses:

Jehovah said unto Moses, that he should lay his hand upon Joshua, and should set him in the presence of Eleazar the priest before the whole assembly, and thus should give of his glory upon him, and all the assembly should obey him (Num. 27:18–20);

that by "to lay on the hand" is here signified the communication and transfer of the power which Moses had, and its reception by Joshua, is plain; and hence it is said that "thus he should give of his glory upon him."

[3] In the same:

When the Levites were purified, and the ministry of the priesthood under Aaron was committed to them, it was commanded that two bullocks should be brought with a meat offering, and that Aaron should bring the Levites before Jehovah, and the sons of Israel should lay their hands upon the Levites, and the Levites should lay their hands upon the heads of the bullocks, one of which was to be offered for a sacrifice, the other for a burnt offering; and in this way they were to separate the Levites from the midst of the sons of Israel, and they should be Jehovah's (Num. 8:7–14);

that the sons of Israel were “to lay their hands upon the Levites” signified the transfer of the power of ministering for them, and its reception by the Levites, thus separation; and by the Levites “laying hands upon the head of the bullocks” was signified the transfer of this power to Jehovah, that is, to the Lord. Therefore it is said that in this way they should be “separated from the midst of the sons of Israel, and should be Jehovah's.”

[4] In the same:

After the sons of Israel had confessed their sins, then Aaron was to lay both his hands upon the head of the living goat Asasel, and was to confess over him all the iniquities of the sons of Israel, and all their sins, and was to put them upon the head of the goat, and send him into the wilderness (Lev. 16:21);

that “the laying on of the hands upon the goat” signified the communication and transfer of all the iniquities and sins of the sons of Israel, and their reception by the goat, is plain; “the wilderness whither the goat was to be sent” denotes hell. That the witnesses and all who heard were “to lay their hands upon him who was to be stoned” (Lev. 24:14), signified testification so communicated and transferred, which being received, the man was adjudged to death.

[5] In the same:

The man who bringeth from the herd or from the flock a burnt offering for a gift to Jehovah shall lay the hand on the head of the burnt offering; then it shall be received from him with good pleasure, to expiate him (Lev. 1:2–4).

In like manner “upon the head of the gift that was for sacrifice” (Lev. 3:1, 2, 8, 13). In like manner was “the priest to do if he sinned,” in like manner the elders, in like manner the whole congregation. Also the chief if he sinned, and in like manner every soul that sinned. (Lev. 4:4, 15, 24, 29). By the laying on of their hand upon the burnt offering and upon the sacrifice was signified all the worship of him who offered, namely, the acknowledgment of sins, confession, the consequent purification, the implantation of good and truth, thus conjunction with the Lord, all of which were effected by communication, transfer, and reception. By transfer and reception is meant that which is signified by “bearing iniquities” (n. 9937, 9938).

[6] As communications, transfers, and receptions were signified by the laying on of hands, it may be known what is signified by the “laying on of hands” in the following passages:

The chief came to Jesus and said, My daughter is even now dead, but come and lay thy hand upon her, then she shall live. Jesus entered in, and took her hand, and the girl arose (Matt. 9:18–19, 25).

Jesus laid his hand upon the eyes of the blind man, and he was restored (Mark 8:25).

They bring unto Jesus one that was deaf, that he should lay his hand on him; and he, taking him from the people, put his finger into his ears, and touched his tongue, and his hearings were opened (Mark 7:32–33, 35).

A woman was bowed down with a spirit of infirmity, and Jesus laid hands on her, and healed her (Luke 13:11, 13).

Jesus laid hands on the sick, and healed them (Mark 6:5).

[7] By the “laying on of the hand” by the Lord, and also by his “touching,” is here signified the communication and reception of Divine power, as is clearly manifest in Mark:

A certain woman came behind, and touched the garment of Jesus, saying, If I touch but his garment, I shall be healed; and immediately

she was healed of the plague and Jesus knew in himself that power was gone forth from him (Mark 5:27–30).

A woman touching the garment of Jesus was healed; and Jesus said, Some one hath touched me; for I knew that power had gone forth from me (Luke 8:44, 46).

The whole crowd sought to touch Jesus, because power went forth from him, and healed all (Luke 6:19).

[8] From this is plain what is signified by “touching with the hand” or “finger”; and also what in the same:

Jesus came nigh and touched the bier in which the dead man was, and the bearers stood still. Then he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak (Luke 7:14–15).

And what by the “laying on of the hand upon children” and “upon babes”—“upon children,” in Matthew:

There were brought unto Jesus children, that he should lay his hands upon them. Jesus said, Suffer the children, and forbid them not, to come unto me; for of such is the kingdom of the heavens. And he laid his hands on them (Matt. 19:13–15);

and “upon babes,” in Mark:

Jesus took babes upon his arms, and put his hands upon them, and blessed them (Mark 10:16).

By the “laying on of the hand upon children” and “upon babes” is here also signified the communication and reception of Divine power, through which is the healing of the interiors, which is salvation.

[9] That such things are signified by “touching,” which is done with the hands, has its origin from the representatives in the other life, where they who are in an unlike state of life appear removed to a distance, but they who are in a like state appear consociated; and in that life those who touch each other communicate the state of

their life to each other. If this is done by the hands, everything of the life is communicated, because by the hands, as above said, from the correspondence, is signified power, which is the active of life; thus whatever pertains to anyone. Such representatives come forth in the world of spirits, but they are effected by influx from heaven, where there are perceived nothing but consociations in respect to the affections of good and truth.

10024. *And thou shalt slay the bullock before Jehovah.* That this signifies preparation for the purification of good and truth from the Lord in the external or natural man is evident from the signification of “slaying,” when said of the animals that were offered for burnt offering or for sacrifice, as being preparation for those things which are represented by burnt offerings and sacrifices—that these were purification from evils and falsities, the implantation of good and truth, and their conjunction, may be seen above (n. 10022); and because these are from the Divine, therefore it is said, “before Jehovah”; and from the signification of “the bullock” as being the purification of the external or natural man (see above, n. 9990); hence it is that by “slaying,” when said in the Word of burnt offerings and sacrifices, is signified all that which is meant by the burnt offering and sacrifice itself, because all this is then meant.

10025. *At the door of the tent of meeting.* That this signifies that there may be conjunction of these is evident from the signification of “the door of the tent of meeting” as being the conjunction of truth and good, which is called the heavenly marriage (of which above, n. 10001). As this is signified by “the door of the tent of meeting,” therefore it was decreed that if the animal offered was slain elsewhere, blood should be imputed, and that soul should be cut off from his peoples (Lev. 17:3, 4, 8, 9); the reason was that then the conjunction of good and truth, thus the heavenly marriage, was not represented; but the conjunction of evil and falsity, which is the infernal marriage.

10026. *And thou shalt take of the blood of the bullock.* That this signifies Divine truth accommodated in the natural or external man is evident from the signification of “blood” as being the Divine

truth that proceeds from the Lord's Divine good (of which below); and from the signification of "the bullock" as being the natural of man, which is to be purified, and in which truth and good are to be implanted (see n. 9990). That mention is here first made of "blood," and that it was to be put on the horns of the altar, and the rest of it poured out at its base, is because by "blood" in the Word is signified the Divine truth that proceeds from the Lord's Divine good, and all purification is effected thereby, for truth teaches man what is good and how he should live, and when a man knows this, then for the first time can the affection or love of good be implanted, and thus the man be regenerated. For knowledge must come first, before man can have faith, and live the life of faith, which is the life of good. (That all purification from evils and falsities is effected through the truths of faith, consequently all regeneration, see the places cited in n. 9959.)

[2] They who have no knowledge of the internal sense of the Word, thus who do not know that by "blood" is signified Divine truth, and that by this from the Lord is effected purification, believe that man is purified by the blood of the Lord, by which they understand his passion of the cross. But be it known to them that no one is purified by the Lord's passion of the cross, thus by his blood; but by a life according to his precepts, as he himself teaches in many places. The passion of the cross was the last of the Lord's temptation, by which he fully glorified his human, as he himself also says in Luke:

Ought not Christ to suffer this, and to enter into his glory? (Luke 24:26).

For the Lord came into the world that he might subjugate the hells and bring back all things into order, even in the heavens, which was effected through temptations admitted into himself; and the passion of the cross was the last of his temptation, by which he fully conquered the hells, and set the heavens in order, and at the same time glorified his human; and unless he had done this, no man could have been saved (but see what has been abundantly shown before on these subjects at the places cited in n. 9528, 9715, 9937, 10019); and that by "the blood of the Lord" is signified the Divine

truth that proceeds from his Divine good (n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393).

10027. *And shalt put it upon the horns of the altar with thy finger.* That this signifies the Divine power of the Lord from his own is evident from the signification of “the horns of the altar” as being the power of truth from good (that “horns” denote power, see n. 9081, 9719–9721; and that the “altar” denotes a representative of the Lord as to Divine good, or a representative of Divine good in the Lord, n. 9388, 9389, 9714, 9964); and from the signification of “finger” as being power (n. 7430). That it denotes from his own power, or from his own, is because this was done by Moses, and by Moses is represented the Lord as to Divine truth (n. 9372, 9806), wherefore it is said, “with thy finger.” That the blood was first to be put upon the horns of the altar was in order that there might be represented the very power of Divine truth from Divine good; for all things are done by the power of Divine truth from Divine good, and nothing is done without it (see the places cited in n. 10019).

10028. *And all the blood thou shalt pour out at the base of the altar.* That this signifies Divine truth wholly in the sensuous, which is the ultimate of man’s life, is evident from the signification of “the blood” as being the Divine truth from the Lord’s Divine good (on which see just above, n. 10026); and from the signification of “the base of the altar” as being the sensuous which is the ultimate of man’s life. That the base of the altar has this signification is because the altar was a representative of the Lord’s Divine human, wherefore its base signifies that which is the ultimate of life in the human, and the ultimate of life in the human is that which is called the external sensuous, which is here meant. That the altar was the chief representative of the Lord’s Divine human may be seen above (n. 9388–9389, 9714, 9964); that its base is its ultimate is evident; that this with man is the external sensuous, and what this is, see also above (n. 9212, 9216, 9996).

[2] How the case herein is shall be briefly told. When a man is being purified, then first of all are learned such truths as can be apprehended by the sensuous man, such as are the truths in the

sense of the letter of the Word; afterward are learned more interior truths, such as are collected from the Word by those who are in enlightenment, for these collect its interior sense from various passages where the sense of the letter is unfolded. From these, when known, truths still more interior are afterward drawn forth by those who are enlightened, which truths together with the former serve the church for doctrine, the more interior truths for doctrine to those who are men of the internal church, the less interior for doctrine to those who are men of the external church. Both the former and the latter men, provided they have lived according to these truths, are taken up into heaven among the angels, and are there imbued with angelic wisdom, which is from truths still more interior, and finally is from inmost truths in the third heaven. These truths, together with the former in their order, close in the ultimate truths of the external sensuous, and are all together there. From this it is plain that all interior truths are together in the truths of the sense of the letter of the Word, for these truths, as above said, are the ultimate ones. (That all interior things are stored up in order, and are together in ultimates, see n. 9828, 9836.) From all this it is evident what is meant by Divine truth being wholly in the sensuous, which is signified by “all the blood being poured out at the base of the altar.”

10029. *And thou shall take all the fat.* That this signifies good accommodated is evident from the signification of “fat” or “fatness” as being good (see n. 5943). It is called “good accommodated,” because the subject here treated of is the purification of the external or natural man, and the implantation of truth and good, and thus the conjunction of both there, for these are the things signified by the sacrifices and the burnt offerings. Therefore by “the fat of the bullock” is here meant good accommodated to the natural or external man, and which can be conjoined with the truth there; for truth must be accommodated to its good, and good to its truth, because they must be a one. Be it also known that the truth and good in the natural or external man differ from the truth and good in the internal man, as do what is exterior and what is interior, or what is lower and what is higher, or what is the same, what is posterior and what is prior. The truth in the natural is memory-knowledge, and the good there is the delight of this, both of which

are perceptible to man while he is in the world, for when they are thought of they are seen. But the truth in the internal man is not memory-knowledge that is seen, but is truth implanted in its intellectual part; and the good there also is not perceptible, because it is implanted in the will part—both in the man’s interior life, in which truth is of faith, and good is of love. Such is the difference between the truth and good in the internal or spiritual man, and the truth and good in the external or natural man. The implantation and conjunction of the latter is signified by the sacrifice from the bullock, but the implantation and conjunction of the former, by the burnt offering from the ram (of which below in this chapter). From all this it is evident what is meant by “accommodated good,” which is signified by “the fat from the bullock.”

10030. *That covereth the intestines.* That this signifies which pertains to ultimate or lowest things is evident from the signification of “the intestines” as being ultimate or lowest things. “The intestines” denote ultimate or lowest things because they are the ultimate and lowest of man’s interior viscera, not only in respect to situation, but also in respect to use. In respect to situation they are below the stomach, to which they are appended; and in respect to use, they receive last the things digested in man. Above them, as is known, are the stomach, liver, pancreas, and spleen; and still further above are the heart and lungs; and above all is the head. It is also known that the superior organs cast their filth and refuse into the intestines, and thereby remove it, partly by means of the stomach, partly by means of the ducts from the liver, called the hepatic ducts, and also the cystic or biliary, partly by means of the ducts from the pancreas, which with the rest have their outlets into the intestine called the duodenum; from which it is now evident why ultimate or lowest things are signified by “the intestines.” (That by the viscera in man are signified such things as are of the spiritual world can be seen from what has been abundantly shown at the end of many chapters, where the correspondence of the grand man, which is heaven, with all things in man, has been treated of. What in particular corresponds to the intestines, see in n. 5392; and that the hells correspond to the feces and excrements thence ejected, n. 5393–5396.)

[2] As in what now follows mention is made of some parts of the body, as the caul, liver, and kidneys, also the legs, breast, shoulders, and head; and as the ordering of them in the sacrifices is treated of, it shall first be shown that by man's members in general are signified such things as are in the grand man, that is, in heaven; here only those by which the statue of Nebuchadnezzar is described in Daniel:

Its head was of pure gold, its breast and arms of silver, its belly and sides of brass, its legs of iron, and its feet part of iron and part of clay (Dan. 2:32–33);

one who does not know that the Word of the Lord is spiritual, believes that this was said of the kingdoms of the earth; but in the Word the kingdoms of the earth are not treated of, but the kingdom of God, thus heaven and the church. These are described by such things as are on earth and in the kingdoms of earth, because worldly and earthly things correspond to such as are in heaven; for all nature and the whole world is a theater representative of the Lord's kingdom (see the places cited in n. 9280), and earthly and worldly things are what man first apprehends.

[3] From this it can be seen that by the statue seen by Nebuchadnezzar in a dream are not signified earthly, but heavenly things; but what is specifically signified by the head, breast, belly, and sides, and by the legs and feet, can be known from their correspondence, thus from the internal sense of the Word. From correspondence it is known that by the "head" is signified the first state of the church; by the "breast and arms," the second; by the "belly and side," the third; by the "legs," the fourth; and by the "feet," the last. As the first state of the church was a state of good of love to the Lord, it is said that "the head was of gold"; and as the second state was a state of truth from this good, it is said that "the breast and arms were of silver"; and as the third state was the good of love and its truth in the external or natural man, it is said that "the belly and sides were of brass"; and as the fourth state was the truth of faith, it is said that "the legs were of iron"; and as the last state was truth, which is called of faith, without good, it is said that

“the feet were part of iron and part of clay.” And as such a state of the church was the last, it is said that “out of the rock was cut a stone, which brake in pieces and scattered all things, so that the wind carried them away, and no place was found for them” (Dan. 2:34–35). By this is signified that the good of love to the Lord, the good of charity toward the neighbor, and the good of faith, had completely disappeared, insomuch that it was not known what they are; but only something about the truths of faith without good, or with good which is not good, thus which does not cohere with the truths of faith.

[4] This good is external good without internal, such as is the good of merit, good for the sake of self and for the sake of the world; thus for the sake of profit, honor, and reputation; for the sake of friendship on account of these, or for the sake of favor; and also merely on account of the fear of the law; and not for the sake of the good of charity, which is the good of one’s fellow citizen, the good of human society, the good of our country, and the good of the church.

[5] Such goods as are mentioned above are signified by “clay,” or “mire,” and the truth with which this good does not cohere is “iron.” Therefore it is said:

The iron, which thou sawest mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cleave one to another, even as iron doth not mingle with clay (Dan. 2:43);

“the seed of man” denotes the truth of faith from man’s own, thus truth falsified and adulterated by application to evils from regard to self and the world. From all this it is evident that by the members of man, from his head down to the sole of the foot, are signified such things as belong to the church.

[6] (That in general the “head” signifies celestial good, which is the good of love to the Lord; the “breast,” spiritual good, which is the good of charity toward the neighbor; and the “feet,” natural good, which is the good and truth of faith, see n. 9913, 9914; also

that similar things are signified by “gold,” “silver,” “brass,” and “iron,” n. 5658; what is specifically signified by the “head,” see n. 4938, 4939, 5328, 9913, 9914; what by “gold,” n. 113, 1551, 1552, 5658, 9510, 9881; what by the “breast,” n. 4938, 4939, 5328, 6436, 9913, 9914; what by “silver,” n. 1551, 5658, 6914, 6917. From this it is evident what is signified by the “belly” and the “sides,” which are below the breast; but what is signified by “brass,” see n. 425, 1551; what by the “feet,” n. 2162, 3147, 3761, 4938–4952; what by “iron,” n. 425, 426; and what by “clay,” or “mire,” n. 1300, 6669.)

[7] From all this it can now be known that by the members and viscera of man are signified such things as correspond to those in the grand man, or in heaven, all of which bear relation to the good of love and the truth of faith; and the things that correspond to these correspond also to the same things in the church, for the Lord’s heaven on earth is the church. That there is a correspondence of man and of all things pertaining to man with the grand man, which is heaven, see what has been shown from experience itself at the end of many chapters, at these places, n. 3624–3649, 3741–3751, 3883–3896, 4039–4051, 4218–4228, 4318–4331, 4403–4421, 4527–4533, 4622–4633, 4652–4660, 4791–4805, 4931–4953, 5050–5061, 5171–5189, 5377–5396, 5552–5573, 5711–5727, 5846–5866, 5976–5993, 6053–6058, 6189–6215, 6307–6326, 6466–6495. Also what correspondence is, n. 2987–3003, 3213–3227, 3337–3352, 3472–3485.)

10031. *And the caul upon the liver.* That this signifies the interior good of the external or natural man is evident from the signification of “the caul which is upon the liver” as being the interior good of the external or natural man. That “the caul” denotes this good is because it is all fat, and by “fat” is signified good (see above, n. 10029). That it denotes interior good is because this fat is higher or more inward in the body than the fat which covers the intestines (of which just above). By “the liver” also is signified interior purification, for the liver purifies the blood, but the intestines purify those things from which the blood is derived. That it denotes the good of the external or natural man is because by the “bullock,” in which is this caul, is signified the good of

innocence and of charity in the external or natural man (n. 9990). Elsewhere by “the liver” is signified the external good of innocence such as belongs to infants, because before the rest of the viscera have been fully formed for their use, which is the case when the infants are embryos, these are nourished through the liver, for all the nutritious juice is brought there through the placenta and the umbilical cord from the womb of the mother. This juice corresponds to the good of innocence.

[2] That this good is signified by “the liver” is evident in Jeremiah:

Mine eyes have been consumed by tears, my inwards have been troubled, my liver hath been poured forth on the earth, for the breach of the daughter of my people; the infant and the suckling faint in the streets, they say to their mothers, Where is grain and wine? (Lam. 2:11–12);

in this passage is described the grief of the vastated church; grief for destroyed truth is signified by “the eyes being consumed by tears”; grief for the destroyed truth of innocence, by “the inwards being troubled”; and grief for the destroyed good of innocence, by “the liver being poured forth on the earth.” Wherefore the infant and the suckling are said to “faint in the streets,” and “they say to their mothers, Where is grain and wine?” “The daughter of the people for whose breach is this grief” denotes the church (n. 2362, 3963, 6729); “eyes” denote the things of the internal sight, thus the truths of faith (n. 4526, 4528, 9051); “the inwards” denote the truths of innocence (n. 3294); “the liver” denotes the good of innocence; for “the infants and sucklings who faint in the streets” denote those who are in the good of innocence (n. 430, 3183, 4563, 5608); “the grain and wine” concerning which “they say to their mothers, Where are they?” denote the good of truth and the truth of good; “grain,” the good of truth (n. 5959); “wine,” the truth of good (n. 1071, 1798).

10032. *And the two kidneys, and the fat that is upon them.* That this signifies the interior truth of the external or natural man, and its good, is evident from the signification of “the kidneys” as being

interior truths (of which below); and from the signification of “fat” as being good (of which above, n. 10029); that it denotes the good of this truth is because it was the fat upon the kidneys. It is said “the good of this truth,” because every good has its own truth, and every truth its own good. There are innumerable kinds of good, and every kind of good has a truth which is of the same kind; for in the universal heaven there are goods and truths which make the life there, and they are everywhere various. The quality of the good which is signified by “the fat upon the kidneys” is evident from the truths which are signified by “the kidneys.” By “the kidneys” are signified truths which explore, purify, and correct, taking this signification from their function. This shows what is signified by “kidneys,” or “reins,” in the following passages:

Jehovah trieth the reins and the heart (Jer. 11:20).

Thou that triest the hearts and the reins, O just God (Ps. 7:9).

O Jehovah, explore my reins and my heart (Ps. 26:2).

O Jehovah, thou possessest my reins (Ps. 139:13).

I am he who searcheth the reins and the heart (Rev. 2:23).

“To search,” and “to try, the kidneys,” or “reins,” denotes to explore the truths of faith; and “to search,” and “try, the heart” denotes to explore the goods of love, for “the heart” denotes the good of love (n. 3883–3896, 7542, 9050). That the truths of faith are signified by “the kidneys” is very evident in David:

O Jehovah, thou desirest truth in the reins (Ps. 51:6).

That by “the kidneys” is signified interior truth and its exploration is because by the ureters and the bladder, which go forth from the kidneys, is signified exterior truth and its exploration, as also its correction (n. 5381–5384).

10033. As the subject treated of in this chapter is the sacrifice and the burnt offering by which Aaron and his sons were to be

inaugurated into the priesthood, a few more words shall be said about the blood and the fat. That all the blood of the sacrifice and of the burnt offering was to be poured forth at the altar, and that all the fat was to be burned on the altar, is evident from the statutes and the laws concerning the burnt offerings and the sacrifices in Leviticus. That it was so done was because the “blood” signified Divine truth, and the “fat” Divine good. (That “blood” had this signification is evident from what was shown concerning blood in n. 4735, 6378, 6978, 7317, 7326, 7850, 9127, 9393; and that “fat” signified Divine good, from what was shown in n. 5943.)

[2] That by “blood” is signified Divine truth is evident in Ezekiel:

Gather yourselves from every side upon my sacrifice that I do sacrifice for you, 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; ye shall eat fat to satiety, and drink blood even to drunkenness, of my sacrifice which I will sacrifice for you; ye shall be sated upon my table with horse, with chariot, with the mighty man, and every man of war. Thus will I put my glory among the nations (Ezek. 39:17–22);

everyone can see that by “blood” is not here meant blood, for it is said that they should “drink the blood of the princes of the earth, and this even to drunkenness”; and also that they should “eat fat even to satiety”; and then that they should be “sated with horse and with chariot.” From this it is plain that something else than blood is meant by “blood,” and something else than the princes of the earth by these “princes”; also something else than fat, and than horse and chariot, by “fat” and “horse” and “chariot”; but what is signified cannot be known except by means of the internal sense, which teaches that “blood” denotes Divine truth; “the princes of the earth,” the primary truths of the church; “fat,” Divine good; a “horse,” the internal sense of the Word; and a “chariot,” the very doctrine therefrom. That “blood” denotes Divine truth is evident from the passages above cited; also that “the princes of the earth” denote primary truths (n. 5044); “the earth,” the church (n. 9325); a “horse,” the internal sense of the Word (n. 2760–2762); and a “chariot,” doctrine (n. 5321, 8215).

[3] From all this it is now evident what is signified by the words of the Lord in John:

Jesus said, Except ye eat the flesh of the son of man, and drink his blood, ye shall have no life in you. He that eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him (John 6:53–56).

(That “flesh” denotes Divine good, see n. 3813, 7850, 9127; and that “the son of man whose flesh they were to eat and whose blood they were to drink” denotes the Lord as to Divine truth from Divine good, n. 9807.)

[4] But that “fat,” or “fatness,” denotes Divine good is evident in these passages:

In this mountain Jehovah shall make for all peoples a feast of fat things (Isa. 25:6).

Attend unto me, and eat ye good, and your soul shall be delighted in fatness (Isa. 55:2).

I will fill the soul of the priests with fatness, and my people shall be sated with my good (Jer. 31:14).

From all this it can be seen why all the fat of the sacrifice was to be burnt upon the altar, and why all the blood was to be poured forth at its side.

[5] As “blood” and “fat” signified these Divine things, therefore the Israelitish people were wholly forbidden to eat fat and blood, as is evident in Moses:

It shall be a statute of eternity in your generations, that ye shall eat no fat and no blood (Lev. 3:17).

Ye shall eat no fat, whether of ox, or sheep, or goat; everyone who shall eat the fat of the beast of which an offering is made by fire unto

Jehovah, the soul that eateth it shall be cut off from his peoples (Lev. 7:23, 25).

Whosoever shall eat any blood, I will set my faces against the soul that eateth blood, and will cut him off from the midst of his people (Lev. 17:10–14; also Deut. 12:23–25).

[6] The reason why to eat fat and blood was so severely forbidden was because by it was represented the profanation of Divine truth and Divine good; for the Israelitish and Jewish nation was in external things separate from internal, thus in no Divine truth and in no Divine good in respect to faith and love; but was in external worship without these; for they were in the love of self and of the world more than other nations, consequently in the evils that spring from this love, which are contempt for others, enmity, hatred, revenge, ferocity, and cruelty. Hence also it was that internal truths were not revealed to them, for if they had been revealed, they could not but have profaned them. (That such was the character of that nation, see the places cited in n. 9320, 9380.) Therefore they would have represented profanation if they had eaten blood and fat, for whatever was instituted among them was representative of the interior things of the church and of heaven.

[7] From this again it is plain what is signified by “eating fat to satiety,” and by “drinking blood, the blood of the princes of the earth, even to drunkenness,” in Ezekiel 39:17–22 (of which above); namely, that when interior things were opened, then to those who were in them, that is, in faith and in love to the Lord, would be appropriated Divine truth and Divine good, which was done among the nations when the Lord came into the world; wherefore also it is there said, “Thus will I put my glory among the nations” (Ezek. 39:21). By “glory” is signified Divine truth proceeding from the Lord, such as it is in heaven (n. 9429); and by “nations” are signified all who are in good (n. 1259–1260, 1416, 1849, 4574, 6005, 8771, 9256).

[8] This the Lord himself confirms when he says that “His flesh is food indeed, and his blood is drink indeed,” and that “whoso eateth his flesh, and drinketh his blood, abideth in him, and he in

him” (John 6:55, 56); and also in his instituting the holy supper, in which they were to “eat his flesh and drink his blood” (Matt. 26:27, 28); by which is signified the appropriation of Divine good and Divine truth from him; and the appropriation of Divine good and Divine truth from the Lord is possible with those only who acknowledge the Lord’s Divine, for this is the first and essential thing itself of all things of faith in the church. For heaven cannot be unclosed to others, because the whole heaven is in this faith; thus the Divine truth that proceeds from the Lord’s Divine good, which is there meant by “blood,” cannot be communicated to others. Therefore let everyone within the church take heed to himself lest he deny the Lord, and also lest he deny his Divine, for heaven is closed to this denial, and hell is opened to it, all such being separated from heaven, where the Divine of the Lord is all in all, because it makes heaven. And when heaven has been closed, a memory-knowledge of the truths of faith from the Word and the doctrine of the church is indeed possible; but not any faith which is faith, for faith which is faith comes from above; that is, through heaven from the Lord.

[9] That the Lord so spoke, namely, that he called the Divine good that proceeds from him his “flesh,” and the Divine truth that proceeds from his Divine good his “blood,” was because the Word, which is from him, was the Divine that fills the universal heaven. Such a Word must exist by means of correspondences, consequently must be representative and significative in each and all things, for thus and no otherwise it conjoins the men of the church with the angels in the heavens. For when men perceive the Word according to the letter, the angels perceive it according to the internal sense; thus instead of the Lord’s “flesh” they perceive Divine good, and instead of his “blood,” Divine truth, both from the Lord. From this what is holy flows in through the Word.

10034. *And shalt burn them on the altar.* That this signifies from the Lord’s Divine love is evident from the signification of “burning” as being the kindling of the Divine love; and from the representation of the altar as being a representative of the Lord in respect to the Divine good of love (see n. 9388–9389, 9714). That

“to burn” denotes the kindling of the Divine love is because the Divine love was signified by the fire upon the altar (n. 6832).

10035. *And the flesh of the bullock.* That this signifies the evil of the former loves there is evident from the signification of “flesh” as being the good of love, and in the opposite sense the evil of love (of which below); and from the signification of “the bullock” as being the external or natural (of which above). For by a “bullock” and a “calf” in a good sense is signified the external or natural of man in respect to the good of innocence and of charity; but in the opposite sense, the external or natural of man in respect to the evil which is contrary to the good of innocence and of charity; for in the Word most things have also an opposite sense. That “the flesh of the bullock” here signifies the evil of the former loves in the external or natural man is because by “flesh” is signified man’s will, thus his own, for that which is of the will is his own; and as by “flesh” is signified the will or own, therefore by it is also signified the good of love, or the evil of love. For in man there are two faculties called understanding and will. To the understanding pertain truths or falsities; but to the will, goods or evils. Thus to the understanding pertain the things of faith, and to the will the things of love, because the things of love are perceived as goods, and the things of faith are perceived as truths. Moreover, with those who are in falsities and evils, falsities are of faith, and evils are of love.

[2] From this it can be seen what is meant by the own of the will, which is signified by “flesh” in both senses. Be it known further that all the own of the will of man is evil, because from himself man loves nothing but himself and the world, and if he loves his neighbor it is for the sake of himself. Therefore he must be regenerated, and through regeneration receive a new will; but the will which he receives through regeneration is not of the man, but of the Lord with the man. When this will or will part is meant by “flesh,” then “flesh” signifies the good of love. (But see what has already been shown concerning “flesh,” and concerning own, namely, that “flesh” signifies the Lord’s own which is Divine good, and from this it signifies all the good of love with the regenerate man, n. 3813, 7850, 9127; and that in the opposite sense it

signifies the own of the will of man, which is the evil of love, n. 999, 3813, 8409.) (That the Lord's own denotes the Divine good, and from this the good of love to him and toward the neighbor, because the Lord's own is that which gives the life of heaven to man when he is being regenerated, see n. 1023, 1044, 1937, 1947, 3812, 5660, 5786, 8480; and that man's own is nothing but evil, n. 210, 215, 694, 874–876, 987, 1047, 3812, 4328, 5660, 5786, 8480, 8497.) That by “the flesh of this bullock” is signified the evil of love is evident from what follows in this verse, namely, that the flesh, the skin, and the dung were to be burned without the camp, because they were sin. But what was represented by the command that the flesh of the sacrifice was to be eaten by the priest and by the people in the holy place will be seen below (n. 10040).

10036. *And its skin.* That this signifies falsity in ultimates is evident from the signification of the “skin,” or “hide,” as being truth in ultimates, and in the opposite sense falsity there. This signification of the “skin” or “hide” is from correspondence, for those who in the grand man or heaven bear relation to the skin are those who are in the truths of faith, and not so much in the corresponding good, and who are on the threshold of heaven (see n. 5552–5559); hence by “skin” or “hide” in the abstract sense is signified truth in ultimates (n. 3540, 8980). That here by the “skin” is signified falsity in ultimates is because by the “flesh” is signified the evil of love (of which just above, n. 10035); and when “flesh” signifies the evil of love, its “skin” signifies the falsity of faith thence derived.

10037. *And its dung.* That this signifies all the other unclean things is evident from the signification of “dung” as being what is unclean. That “dung” signifies what is unclean, consequently evil and falsity, for in the spiritual sense these are unclean, is because all that is useless and worn out of the food goes into dung and into ordure, and in the spiritual sense “food” denotes the truth and good of faith and of love (see n. 4792, 5147, 5293, 5340, 5342, 5576, 5915, 8562, 9003). Hence also it is that dung, ordure, and excrement correspond to evils which are in hell, which also in the

Word is called “the draught” (in regard to which correspondence see above, n. 954, 2755, 4948, 5394, 5395, 7161).

[2] Hence then it is that such things in the Word signify things infernal, as can be seen from the following passages. In Isaiah:

He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, everyone that is written unto life in Jerusalem, when the Lord shall have washed away the excrement of the daughters of Zion, and shall have washed away the bloods of Jerusalem (Isa. 4:3–4);

by “Zion” and “Jerusalem” is signified the church, by “Zion” the church with those who are in the good of love, and by “Jerusalem” with those who are in truths from this good; “to wash away the excrement of the daughters of Zion” denotes to purify from evils those in the church who are in the good of love, and “to wash away the bloods of Jerusalem” denotes to purify from falsities of evil those in the church who are in truths.

[3] In Jeremiah:

They shall draw out the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and shall spread them before the sun and the moon, and all the army of the heavens, which they had loved, and which they had served; they shall not be gathered, nor buried; they shall be for dung upon the faces of the earth (Jer. 8:1–2);

by these words is described the state of those who have profaned the goods and truths of the church, which state at that time was also represented by the drawing out of bones from the sepulchers; “the bones of kings and of princes drawn out from sepulchers” signify truths profaned; “the bones of priests and of prophets” signify goods profaned; “to be spread before the sun, the moon, and all the army of the heavens” signifies removal from all good and truth; “not to be gathered, nor buried” signifies no resurrection to life; “to be dung on the faces of the earth” signifies to be nothing but infernal. Again:

They shall die by deaths of malignant diseases, so that they shall not be bewailed, neither shall they be buried; they shall be for dung on the faces of the earth (Jer. 16:4; 25:33);

by “dung on the faces of the earth” is signified the like as above.

[4] In Lamentations:

They who did eat dainties were devastated in the streets; they that were brought up on crimson have embraced dunghills (Lam. 4:5);

“they who did eat dainties” denote those who have the Word and from it the knowledges of truth; “they that were brought up on crimson” denote those who are in the knowledges of good; “to embrace dunghills” denotes to learn and choose falsities in place of these. In Malachi:

If ye will not hear, and if ye will not lay to heart, I will send a curse upon you, and will scatter dung upon your faces, the dung of your feasts (Mal. 2:2–3);

“to scatter dung upon the faces” denotes to defile the interiors of life with the falsities of evil; “the dung of feasts” denotes to defile the holy things of worship.

[5] In Ezekiel:

The prophet was commanded to make a cake of barley with the dung of human excrement, because thus do the sons of Israel eat their unclean bread. But he said, Ah, Lord Jehovih, my soul hath not been polluted; there hath not come into my mouth the flesh of abomination. Then he answered, I give thee the excrement of an ox instead of the dung of man, that thou mayest make thy bread with it; for I will cause them to lack bread and water, and a man and his brother shall be desolated, and shall pine away because of their iniquity (Ezek. 4:9, 12–17);

by these things was represented the quality of the good and truth of the church of the Jewish nation; “a cake of barley with the dung of human excrement” signifies the interior good of the church defiled with the evils of the love of self; “a cake with the excrements of an

ox” signifies the external good of the church defiled with the evils of this love.

[6] Because these things are signified by the “cake,” it is said that they “should lack bread and water,” and “should be desolated”; “bread and water” denote good and truth; “to lack them,” and “to be desolated,” denote to be deprived of them. Because such things were signified by “dung,” “ordure,” and “excrement,” it is plain what is signified by these words in Moses:

There shall be a space without the camp, whither thou shalt go forth abroad; and thou shalt have a paddle, with which thou shalt cover thine excrement; for Jehovah God walketh in the midst of thy camp; that thy camp may be holy, and he see not in thee the nakedness of anything, and turn back from behind thee (Deut. 23:12–15);

this was commanded because what is unclean was represented by the ordure; for by the camp where the sons of Israel were was represented heaven and the church, where the Lord is present through faith and love; and therefore by the “space without the camp” was represented where heaven and the church are not, thus where the Lord is not present through faith and love. Therefore it is said that “the camp should be holy, lest Jehovah walking in the midst of the camp should see the nakedness of anything and should turn back.” “Nakedness” denotes what is unclean by reason of evils and falsities. (That “the camp” there signified heaven and the church, where the Lord is, will be seen in what now follows.)

10038. *Shalt thou burn with fire without the camp.* That this signifies that those things were to be committed to hell, and to be defiled with the evils of the love of self, is evident from the signification of “burning with fire” as being to consume with the evils of the love of self; for by “burning” is signified consuming, and by “fire” the evil of the love of self (see n. 1297, 5071, 5215, 6314, 6832, 7324, 7575, 9141, 9434); and from the signification of “the camp” as being heaven and the church, and in the opposite sense where heaven and the church are not, thus hell (of which in what follows). That “to be burned with fire” denotes to be consumed by the evils of the love of self is because this love

consumes all the goods and truths of faith. That the love of self does this is known to scarcely anyone at this day, and consequently neither is it known that this love is hell with man, and that it is meant by “hell fire.”

[2] For there are two fires of life with man; one is the love of self, the other is love to God. They who are in the love of self cannot be in love to God, because these loves are opposite. They are opposite because the love of self produces all evils, which are contempt for others in comparison with self, enmity against those who do not favor, and finally hatreds, revenges, ferocities, cruelties; which evils wholly resist the Divine influx, and consequently extinguish the truths and goods of faith and of charity, for these are what flow in from the Lord. Anyone who reflects is able to know that everyone’s love is the fire of his life; for without love there is no life, and such as the love is such is the life; and from this it can be known that the love of self produces evils of every kind, and that it so far produces them as it is regarded as the end, that is, so far as it reigns. The worst kind of the love of self is the love of ruling for the sake of self, that is, solely for the sake of honor and self-advantage. They who are in this love are indeed able to make a profession of faith and charity; but they do this with the mouth, and not with the heart; nay, the worst of them regard the things of faith and charity, thus the holy things of the church, as means to attain their ends. But of the Lord’s Divine mercy I will speak specifically of the love of self, and its various kinds, and the evils that spring from it, and of the state of such in the other life. These things have been said that it may be known what is denoted by being “burnt with fire without the camp.”

[3] That the camp where the sons of Israel encamped represented heaven and the church, and hence that “without the camp” denotes where heaven and the church are not, thus hell, can be seen from what is related in the Word about the camp and the encamping of the sons of Israel in the wilderness, as from these words in Moses:

The sons of Israel shall encamp, every man by his own camp, and every man by his own standard, according to their armies; and the Levites shall encamp around the habitation of the testimony, that there

be no wrath upon the congregation of the sons of Israel (Num. 1:52–53; 2:2).

The tribes of Judah, Issachar, and Zebulun encamped to the east; the tribes of Reuben, Simeon, and Gad to the south; the tribes of Ephraim, Manasseh, and Benjamin to the west; and the tribes of Dan, Asher, and Naphtali to the north; but the Levites in the midst of the camp (Num. 2:10).

Their encampments were so ordered that they might represent heaven and the church (n. 9320); by the tribes also, according to which they encamped, were represented all the goods and truths of heaven and the church in the complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997); hence it is said that “Jehovah dwelt in the midst of the camp” (Num. 5:3), and that “He walketh in the midst of them, and therefore they shall be holy” (Deut. 23:14); and in the prophetic utterance of Balaam it is said, “when he saw Israel dwelling according to their tribes, he said, How good are thy tabernacles, O Jacob, and thy habitations, O Israel” (Num. 24:2, 3, 5).

[4] As by the camp was represented heaven and the church, it follows that by “without the camp” was signified where heaven and the church are not, thus hell; and therefore everyone that was unclean and also that was guilty was sent forth thither, as can be seen from the following passages:

Ye shall send forth out of the camp every leper, and everyone that suffereth with an issue, everyone unclean on account of a soul, from a male even to a female, ye shall send them abroad out of the camp, that they pollute not the camp, in the midst of which Jehovah dwelleth (Num. 5:2, 3; Lev. 13:45–46).

A man that is not clean by chance of the night shall go abroad out of the camp, and shall not come into the midst of the camp; when he shall wash himself in waters, and the sun hath set, he shall enter into the camp. Thou shalt have a space without the camp, whither thou mayest go forth abroad, and thou shall cover thine excrement with a paddle, because Jehovah walketh in the midst of the camp; therefore the camp shall be holy (Deut. 23:10–15).

It was also commanded that persons should be stoned “without the camp” (Lev. 24:14; Num. 15:35, 36). From all this it is now evident that by “burning with fire the flesh, skin, and dung of the bullock without the camp” is signified that the evils which are signified by these things were to be committed to hell.

[5] The like that was represented by the camp, and without the camp, was also represented by the land of Canaan and the lands round about it, after that land had been distributed for inheritances among the sons of Israel. From this it is that by the “land of Canaan,” and simply by “land,” in the Word are signified heaven and the church, and by the “sons of Israel” those who are in heaven and the church. (That by “land” [or “earth”] is signified heaven and the church, see the places cited in n. 9325; and that by the “sons of Israel” are signified those who are there, n. 9340.)

10039. *It is sin.* That this signifies thus purified from evils and falsities, is evident from the signification of “sin,” when by it is meant sacrifice, as being purification from evils and falsities; for in the original tongue by “sin,” where sacrifices are treated of, is meant sacrifice for sin, and by “sacrifice” is signified purification from evils and falsities (n. 9990–9991). (That in the Word sacrifice for sin is called “sin,” see Leviticus 4:3, 8, 14, 20–21, 24–25, 29, 33–34; 5:6, 8–9; 16:9, 25; and elsewhere.)

10040. As the flesh of the bullock with its skin and dung was to be burnt with fire without the camp, it can be seen that by its “flesh” was not signified the good of love, but the evil of love, according to what was said of its flesh above (n. 10035), and of the camp just above (n. 10038). But that the eating of the flesh of the sacrifice was allowed, as can be seen from the passages which follow, was because that nation, while in worship, was in the external without the internal (see the places cited in n. 9320, 9380); and the external without the internal is not at all holy, because then there is only gesture of the body and speech of the mouth, and the heart and soul are absent. Nevertheless the external without the internal was called holy, because it represented holy internal things. Holy internal things are all things that belong to

love and faith from the Lord to the Lord. As that nation was of this character, they were not allowed to eat blood and fat, because by “blood” was signified the Divine truth which is of faith, and by “fat” the Divine good which is of love, both from the Lord (see above, n. 10033); but they were allowed to eat the flesh of the sacrifice, because it signified what is man’s own (n. 10035), and the own of that nation was to worship external things as holy, and to make no account whatever of internal things; which worship, except as a representative that was holy, was idolatrous (n. 4281, 4311). Moreover, representatively “flesh” is nothing else, seeing that its blood represented Divine truth and its fat Divine good (n. 10033), for in this case the flesh represented something without life and soul, which is called dead, as is the external without the internal, according to these words in Moses:

Thou shalt not eat the blood, for the blood is the soul; than shalt not eat the soul with the flesh (Deut. 12:23).

[2] Worship is nearly similar with the gentile people of the Catholic religion, as it is called, namely, external without internal; for it is not granted to the common people to know the internal things of the Word, seeing that they are not allowed to read the Word. For this reason also it has of the Lord’s Divine providence come to pass that in the holy supper the bread is given, which is “the flesh”; and not the wine, which is “the blood”; and yet the blood is what gives life to the flesh, as the wine does to the bread. For as bread without wine does not give nourishment to the body, so neither does the good of love, which is signified by “bread” and by “flesh,” without the truth of faith, which is signified by “wine” and by “blood,” give nourishment to the soul. By the Divine providence of the Lord it has also come to pass that the priest should drink up the wine, because by this is signified the nourishment of the soul by Divine truth without the good of love, which is a holy external without a holy internal. That this has come to pass by the Divine providence of the Lord they do not know, because they idolatrously adore external things, and thus do not apprehend internal ones; and therefore if they had acted differently they would have profaned holy things just like the Jews. By drinking wine alone, is also signified alone to know Divine truth,

and not the common people, except insofar and in such a way as the priests wish, as also is the case there. (That in the holy supper the flesh and the bread denote the Divine good of the Lord's Divine love toward the human race, and the reciprocal love of man to the Lord; and that the blood and the wine denote the Divine truth that proceeds from the Lord's Divine good, thus the truth of faith from the Lord to the Lord, see n. 3464, 3813, 4211, 4217, 4735, 4976, 6135, 6377, 6789, 7850, 9127.) As regards the flesh of the sacrifices, when it was to be brought forth out of the camp, and burned with fire, see Leviticus 4:11, 12, 21; and when and by whom it was to be eaten, Leviticus 6:19 to the end; 7:6, 15–19; 19:5, 6; Deuteronomy 12:7, 17–18, 27; 26:6–7.

10041. Verses 15–18. *And thou shalt take one ram, and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood, and sprinkle it upon the altar round about. And thou shalt cut the ram into its pieces, and shalt wash its intestines, and its legs, and put them upon its pieces, and upon its head. And thou shalt burn with the whole ram upon the altar; this is a burnt offering unto Jehovah; an odor of rest, an offering made by fire unto Jehovah is this.* “And thou shalt take one ram” signifies the good of innocence in the internal man; “and Aaron and his sons shall lay their hands” signifies the communication of power; “upon the head of the ram” signifies with the whole; “and thou shalt slay the ram” signifies preparation for the purification of the internal man; “and thou shalt take its blood” signifies Divine truth; “and sprinkle it upon the altar round about” signifies conjunction with Divine good; “and thou shalt cut the ram into its pieces” signifies that the interior things are to be set in order in a distinct manner; “and shalt wash its intestines” signifies the purification of the lowest things; “and its legs” signifies the purification of the exterior things of the natural man; “and put them upon its pieces, and upon its head” signifies the setting in order of exterior things under internal and inmost ones; “and thou shalt burn with the whole ram upon the altar” signifies the internal of the Lord's Divine human united to the Divine good of his Divine love, which was in himself; “this is a burnt offering unto Jehovah” signifies the glorification of the Lord's human; “an odor of rest” signifies perceptivity of peace; “an

offering made by fire to Jehovah is this” signifies all from the Divine love.

10042. *And thou shalt take one ram.* That this signifies the good of innocence in the internal man is evident from the signification of a “ram” as being the good of innocence and of charity in the internal man (of which in what follows). As in this chapter the sacrifices and burnt offerings of rams and of lambs are treated of, it must be told what was signified by the animals in general that were offered in the sacrifices and burnt offerings. These animals were oxen, bullocks, he-goats, rams, she-goats, and he-kids; also he-lambs, she-lambs, and she-kids. One who does not know what these animals signify, cannot possibly know what is specifically signified by the sacrifices and burnt offerings of them. Be it known that all animals on the earth signify such things as are in man, which in general bear relation to the affections of his will and the thoughts of his understanding, thus to goods and truths, for goods are of the will, and truths are of the understanding. And as they bear relation to goods and truths, they also bear relation to love and faith, for all things of love are called goods, and all things of faith are called truths.

[2] That animals of different kinds have such a signification has its cause in the representatives in the other life; for in that life there appear animals of many genera and innumerable species. Such animals there are appearances to the very life, corresponding to the affections and thoughts that exist with the spirits and angels. That this is so can be seen also from the prophetic visions in the Word throughout; for all things seen by the prophets are such as appear before the angels in heaven. From this it is that beasts are so frequently mentioned in the Word, and by everyone of them is signified something that bears relation to such things as are in man (of which above). Neither is man anything but an animal in respect to his external man, but he is distinguished from animals by the internal man, whereby both the internal and the external man can be elevated toward heaven and to God, and thence receive faith and love. From this it is that beasts were employed in the sacrifices and burnt offerings. He who does not know this cannot possibly know why it was commanded at one time to offer bullocks, rams, and he-

lambs; at another time oxen, she-goats, and she-lambs; and at another he-goats, he-kids, and she-kids; for otherwise what would be the purpose of such things? (That in the Word “beasts” signify goods and evils with man, and also truths and falsities, see n. 142, 143, 246, 714, 715, 776, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090; and that on this account they were employed in the sacrifices, n. 1823, 2180, 2805, 2807, 2830.)

[3] But as regards the sacrifices and burnt offerings from them, be it known: (1) that the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt offerings; (2) that the sacrifices and burnt offerings in general signified the regeneration of man through the truths of faith and the goods of love from the Lord; and in the supreme sense the glorification of the Lord’s human; (3) that everything of worship, according to the various things of it, was represented by the sacrifices and burnt offerings, thus with all variety; and that for this reason various kinds of animals were commanded.

[4] But to take up these points in detail: (1) That the representative worship with the Jewish and Israelitish nation consisted chiefly in sacrifices and burnt offerings is evident from the fact that they were employed for every sin, and for every guilt; also for every consecration and inauguration; and besides on every day, on every sabbath, every new moon, and every festival; and that for this reason the altar was the most holy of all things, and all the other things of worship with that nation depended upon these. Therefore where the abolition of representative worship is treated of in Daniel, it is said that “the sacrifice and oblation shall cease” (Dan. 9:27), and “the continual sacrifice shall be removed” (Dan. 8:10–13; 11:31; 12:11). By “the continual sacrifice” is specifically signified the sacrifice that was offered daily, and in general all worship. But see what has already been shown about these things, namely, that sacrifices in general signify all representative worship (n. 923, 2165, 6905, 8680, 8936); that the altar was the principal representative of the Lord and from this of worship (n. 2771, 2811, 8935, 8940, 9388, 9389, 9714, 9964); that the ancients before Eber knew nothing of sacrifices (n. 2180); that by Eber, thus with

the Hebrew nation, and from this with the posterity of Jacob, sacrifices were instituted, and why (n. 1128, 1343, 2180, 2818); that sacrifices were not commanded, but permitted (n. 2180).

[5] (2) That sacrifices and burnt offerings in general signified the regeneration of man through the truths of faith and the goods of love to the Lord from the Lord is evident from the fact that all things of worship relate to purification from evils and falsities, to the implanting of truth and good, and to their conjunction, thus to regeneration; for by means of these three things man is regenerated; consequently sacrifices and burnt offerings were offered for every sin and for every guilt; and when they were offered, it is said that expiation was made and that pardon would be granted (Lev. 4:20, 26, 31, 35; 5:6, 10, 13, 16, 18; 6:7; 7:7; 10:17; 14:18, 19; 15:30, 31; 16:6, 24; 17:11). The pardon of sins, expiation, propitiation, and redemption is also nothing else than purification from evils and falsities, the implantation of good and truth, and their conjunction, thus regeneration (n. 9076, 9452–9454, 9937, 9938). Every process of regeneration is also described by the special rituals of the several sacrifices and burnt offerings, and it is opened when the representatives are unfolded by means of the internal sense (n. 10022).

[6] That in the supreme sense the sacrifices and burnt offerings signify the glorification of the Lord's human is because all the rituals of worship instituted with the Israelitish and Jewish nation regarded the Lord alone; thus the sacrifices and burnt offerings especially regarded him, because by them in general was represented everything of worship, as has been shown above. Moreover, the regeneration of man is from no other source than the Lord (n. 9506, 9715, 9486, 9487, 9809, 10019); and therefore where the regeneration of man is treated of in the Word, in the supreme sense the glorification of the Lord's human is treated of; for the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688). To glorify the human is to make it Divine, but to regenerate man is to make him heavenly, in order that the Divine of the Lord may dwell in him.

[7] (3) That everything of worship, according to the various things of it, was represented by the sacrifices and burnt offerings, thus with all variety, and that for this reason various kinds of animals were commanded, is evident from the various things for which sacrifices and burnt offerings were made; namely, for sins by error, and for sins not by error; for every transgression and uncleanness, whether with the priest, or with the whole assembly, or with a prince, or with any soul; for cleansing from leprosy; for purification after child-bearing; for the consecration of the altar, of the tent of meeting and of all things therein; for the cleansing of the same when Aaron once every year entered into the holy of holies; for the inauguration of Aaron and his sons into the priesthood; for the consecration of the Nazirites; and in general on the three feasts, on each of the new moons, on the sabbaths, and daily in the morning and between the evenings; besides the votive and voluntary offerings.

[8] As there were sacrifices and burnt offerings for such various purposes, and by them were represented the various things of worship, therefore also the various kinds of animals that were to be offered were commanded; namely, bullocks, oxen, and he-goats; rams, she-goats, and he-kids; he-lambs, she-lambs, and she-kids; and by the sacrifices and burnt offerings from the bullock, ox, and he-goat were represented the purification and regeneration of the external or natural man; by those from the ram, she-goat, and he-kid were represented the purification of the internal or spiritual man; and by those from the he-lamb, she-lamb, and she-kid were represented the purification or regeneration of the inmost or celestial man. (That there are three things that are in succession with man: the celestial, the spiritual, and the natural, see n. 9992, 10005, 10117; and that in order to be regenerated a man must be regenerated as to things internal and also external, see the places cited in n. 9325 at the end.)

[9] But what is specifically signified by the sacrifice and the burnt offering from a ram, which are treated of in this chapter, is evident from the passages in the Word where sacrifices and burnt offerings from a ram are described, and where a ram is mentioned; from

which it is plain that by a “ram” is signified the good of innocence and of charity in the internal man; and by the sacrifice and burnt offering from it, the purification and regeneration of the internal man; thus the implantation of the good of innocence and charity therein. That this is signified by a “ram” is evident from the following passages. In Isaiah:

All the flocks of Arabia shall be gathered together to thee, the rams of Nebaioth shall minister to thee; they shall come up with acceptance on mine altar (Isa. 60:7);

where the subject treated of is the Lord and his heaven and church; “the flocks of Arabia” denote all the goods of the internal man; “the rams of Nebaioth” denote the goods of innocence and of charity there. (That “flocks” denote the good of the internal man, see n. 8937, 9135; that “Arabia” denotes where good is, n. 3268; that “Nebaioth” denotes those who are there in this good, n. 3268, 3686, 3688.)

[10] In Ezekiel:

Arabia and all the princes of Kedar, the traders of thy hand in small cattle, and rams, and he-goats (Ezek. 27:21);

speaking of Tyre, by which is signified the church where are the knowledges of good and truth (n. 1201); “traders” denote those who have these knowledges and communicate them (n. 2967, 4453); “small cattle” denote the goods of love; “rams,” the goods of charity; and “he-goats,” the goods of faith. In the Word mention is made of “flocks,” “small cattle” [*pecora*], and “cattle” [*pecudes*], which in the original tongue are distinguished by their names, and by “flocks” are signified in general internal things; by “cattle,” the same specifically, and by “small cattle,” inmost things specifically; but by “herds” are signified external things. In Jeremiah:

I will bring them down like small cattle to the slaughter, like rams with he-goats (Jer. 51:40);

by “small cattle,” “rams,” and “he-goats” similar things are here signified.

[11] In Ezekiel:

Thus said the Lord Jehovih, Behold I judge between cattle and cattle, and between the rams and the he-goats (Ezek. 34:17);

“between cattle and cattle” denotes between those who are in the interior things of good and of evil; “between the rams and the he-goats” denotes between those who are in charity and thence in faith, and those who are in the truths of faith without charity; “rams” here signify the like as sheep, for rams are the males of sheep (that “sheep” denote those who are in charity and from this in faith, see n. 4169, 4809; and that “he-goats” denote those who are in truths, which are called the truths of faith, without charity, n. 4169, 4769). Like things are signified by the “ram” and the “he-goat” in Daniel 8; and by the “sheep” and the “he-goats” in Matthew 25:32.

[12] In Moses:

If a soul hath sinned through error, he shall bring his guilt to Jehovah, a ram without blemish out of the flock (Lev. 5:15, 18; 6:6);

by the sacrifices from a ram is signified the purification of the internal man and the implantation of the good of innocence therein; for “sin through error” denotes sin from ignorance in which is innocence, and the innocence of ignorance is of the internal man.

[13] In the same:

In the new moons they were to offer two bullocks, one ram, and seven he-lambs; and afterward a he-goat; in like manner on every day of the passover; and on the day of the firstfruits (Num. 28:11, 15, 19, 22, 27);

this was in order that there might be represented the purification of the whole man, as well external as internal and inmost; by the sacrifice and burnt offering from bullocks, the purification of the external man; from a ram, the purification of the internal man; and from the lambs, the purification of the inmost man. And as purification was represented, so also was the implanting of the good of innocence, for a “bullock” denotes the good of innocence in the external man; a “ram,” in the internal, and a “he-lamb” in the inmost, as said above; that the last of them was a he-goat was because by a “he-goat” is signified the truth of faith in the external man, and the truth of faith there is the ultimate (n. 9959). As the goods and truths with man follow in this order, therefore also the presents of the princes of Israel, when the altar and the tent of meeting were anointed, were a bullock, a ram, and a he-lamb for burnt offerings; and a he-goat for a sacrifice (Num. 7:15–17, 21–23, 27–29, 33, and following verses). From all this it can now be seen that a “ram” signifies the good of innocence and of charity in the internal man.

10043. *And Aaron and his sons shall lay their hands.* That this signifies the communication of power is evident from the signification of “laying on hands” as being the communication of power (see above, n. 10023).

10044. *Upon the head of the ram.* That this signifies with the whole is evident from the signification of “the head” as being the whole man, thus the whole (see n. 10011). That “the head” denotes the whole is because it is the highest, and therein is the inmost of man; and from what is highest proceed all things which are beneath; as also from what is inmost proceed all things which are without, for such is the source in both these cases. The inmost with man is his will and understanding; these in their beginnings are in the head, and what thence proceed are acts, which are effects of the interior things in the body; and therefore when will and understanding are mentioned, the whole man is meant, for from these man is man. The acts of the body also have their all from the will; consequently a man is not regarded from the acts of the body, or works; but from the will in these. For this reason by “soul” in

the Word is meant the whole man, and man is called a “soul,” as in Leviticus 4:27; 5:1, 4, 17; 6:2; 17:10, 15; and elsewhere.

[2] There are two things which signify the whole; namely, the highest, and the lowest. That the lowest or ultimate also signifies the whole is because all the interior things, even from the first or highest, close in the ultimates, and are there together (n. 9828, 9836). Hence it is that the highest, through the ultimate, holds together in connection and in form all the interior things which are intermediate, so that they look to one end (n. 9828). That the ultimate also signifies the whole, is evident from many things in the Word, as that the whole man is called the “flesh” (Gen. 6:12; Num. 16:22; 27:16; Isa. 40:5; Zech. 2:13; and elsewhere).

[3] As the ultimates also signify all things or the whole, therefore the hair and the beard, which are ultimate outgrowths of man, are taken for all or the whole; as also the feet and their toes; and the fingers of the hands. That the “hair” and “beard” are taken for all or the whole is evident in Isaiah:

In that day shall the Lord shave with a razor by the king of Assyria the head, the hair of the feet, and also the beard (Isa. 7:20);

“the king of Assyria” denotes reasoning such as is that of those who by means of it destroy things Divine (n. 1186); “to shave the head, the hair of the feet, and the beard” denotes to take away the ultimates, for when these are taken away the interior things flow asunder and perish. On this account also a priest was forbidden to shave his head (Lev. 21:10); and also a Nazirite whose hair was called “the Naziriteship of God” (Num. 6:1–27; n. 6437, 9407), and is also meant by “the crown of the head of the Nazirite of his brethren” (Gen. 49:25, 26; Deut. 33:16). Hence also it is said that “the hairs of the head are all numbered” (Matt. 10:30), by which is signified that all things and everything in man is so; also that “a hair of the head shall not perish” (Luke 21:18).

[4] That the feet also and their toes, and the fingers of the hands, signify all things and thus the whole, is evident in John:

Peter said, Lord, thou shalt wash not my feet only, but also my hands and my head. Jesus said to him, He that is washed needeth not save to be washed as to his feet, and is wholly clean (John 13:9–10);

the “feet” denote the natural, which is the ultimate (n. 2162, 3147, 4938–4952, 9406). And in what follows in this chapter of Exodus:

Thou shalt put of the blood of the ram upon the lap of Aaron’s ear, and upon the thumb of his right hand, and upon the great toe of his right foot (Exod. 29:20);

denoting upon each and all things signified by the “ear,” the “hand,” and the “foot.”

[5] As the highest and the lowest, or what is the same, the first and the last, alike signify all things and each, or the whole with the parts, therefore the omnipotence and omni science of the Lord are described by his being “the first and the last, the beginning and the end, the alpha and the omega” (Rev. 1:8, 11; 21:6; 22:13; Isa. 41:4).

[6] That all things are held together in connection, and stand together, from the first or highest through the last or lowest, is thus described in Isaiah:

I am the first, and I am the last. My hand hath laid the foundation of the earth, and my right hand hath spanned the heaven; when I call them together, they stand together (Isa. 48:12–13);

the “hand” and “right hand” of Jehovah, or of the Lord, denote omnipotence; “the earth of which he hath laid the foundation” denotes the ultimate or last; “the heaven which he hath stretched out” denotes that which is between the first and the last; to “call them together that they may stand together” denotes to hold together all the interior things through the ultimate in connection and in form, so that they may look to one end. The one end to which they are to look is “he who is the first and the last”; that he is the Lord is evident in Isaiah:

Thus said Jehovah, the king of Israel, and his redeemer, I am the first and I am the last (Isa. 44:6);

“the king of Israel” denotes the Lord (John 18:37); and that the “redeemer” is the Lord is manifest. In Revelation:

These things saith the first and the last, who was dead and hath lived again (Rev. 2:8).

[7] That the first holds together all things in connection through the ultimate can be seen from the Word and from man. The Word in ultimates is the sense of its letter, and the Word in its first is the Lord, and the Word in its interior things is its internal sense, which is perceived in the heavens, and causes those who are there to look to one end, which is the Lord (concerning this secret, see n. 9360, 9824).

[8] In regard to man: man in ultimates is the church on earth; man in the first is the Lord; man in the interior things is heaven, for before the Lord the church and heaven are as one man, from which heaven is called the grand man (treated of at the end of many chapters, see the places cited at the end of n. 10030). There is a continual connection, and an influx according to the connection, of all things from the Lord through the heavens to the church on earth. By the heavens are meant the angels who are there; by the church are meant men who are true men of the church; and by man in the first is meant the Lord as to his Divine human. That from the first through the last or ultimate all things are held together in connection, and stand together, is meant by the words of the Lord above quoted from Isaiah:

I am the first and I am the last, my hand hath laid the foundation of the earth, and my right hand hath spanned the heaven; when I call them together, they stand together (Isa. 48:12–13).

(That by “the earth” in the Word is meant the church has also been abundantly shown, see the places cited in n. 9325.)

[9] An idea of this subject can be had from the ultimate and the inmost with man. His ultimate is the skin, his inmost is the heart, his intermediates or interior things are the viscera. From the heart even to the skin through the viscera there is a continuous connection by means of the blood vessels, for these proceed from the heart, and terminate in the skin. That the skin is the ultimate that holds together the interior things in connection is plain, for when the skin is taken away the interior things flow asunder. From all this it can be seen whence it is that as the highest or inmost signifies each and all things, so also does the lowest or ultimate.

[10] From all this also is laid open the secret why the Lord glorified his human even as to its ultimates. The ultimates are called bones and flesh, and therefore the Lord said to his disciples, who supposed that they saw a spirit:

Behold my hands and my feet that it is I myself; feel me, and see; for a spirit hath not flesh and bones, as ye see me have (Luke 24:37, 39).

That the Divine itself was the first in him is known, for he was conceived of Jehovah, and that which is conceived of the father is the first of man; that the Lord glorified even the ultimates of his human is plain from his words above, and also from the fact that he left nothing of his human in the sepulchre. (That the interior things close and rest in the ultimates, and are there together, and that the ultimates hold together the interior things in connection, even in spiritual things, see n. 9216, 9828; that therefore strength and power are in ultimates, n. 9836; and that therefore holiness is in ultimates, n. 9824; and that in ultimates revelations are made and answers given, n. 9905.)

10045. *And thou shalt slay the ram.* That this signifies preparation for the purification of the internal man is evident from the signification of “slaying,” when said of the sacrifice or burnt offering, as being preparation for purification (see n. 10024); and from the signification of “the ram” as being the internal man (see above, n. 10042).

10046. *And thou shalt take its blood.* That this signifies Divine truth may be seen above (n. 10026, 10033). (That all purification from evils and falsities, and all regeneration, are effected through the Divine truth that proceeds from the Lord, see the places cited in n. 9959.)

10047. *And sprinkle it upon the altar round about.* That this signifies conjunction with Divine good is evident from the signification of “the blood that was to be sprinkled upon the altar round about” as being Divine truth (n. 10026, 10033); and from the representation of the altar as being a representative of the Lord as to Divine good (n. 9388–9389, 9714, 9964). From this it is plain that “to sprinkle the blood upon the altar round about” denotes to unite Divine truth with Divine good in the Lord.

[2] The case herein is as follows. It was said above that in this chapter the subject treated of is the glorification of the Lord’s human, and in the representative sense the regeneration of man by the Lord. As regards the glorification of the Lord’s human, it was effected by the union of Divine truth with Divine good. The Divine good, which is Jehovah, was in the Lord as the soul from the father in man, for he was conceived of Jehovah, and through Divine means he made his human Divine truth, especially through the combats of temptations; and insofar as he united it he glorified it, that is, made it Divine. This union is what is signified in the supreme sense by “sprinkling the blood round about the altar.” (That when the Lord was in the world he made his human Divine truth and united it with the Divine good which was in himself, and thus glorified his human, see the places cited in n. 9199, 9315; as also that Jehovah his father is the Divine good which was in him, n. 9194.)

[3] As the Lord glorified his human, so also he regenerates man; for with man the Lord flows in with good through the soul, which is through the internal way, and with truth through the hearing and the sight, which is through the external way; and insofar as a man desists from evils, so far the Lord conjoins the good with truth, and the good becomes of charity toward the neighbor and of

love to God, and the truth becomes of faith. So does the Lord create the man anew, or regenerate him; for as before said the regeneration of man is effected by purification from evils and falsities, by the implantation of good and truth, and by the conjunction of these. The regeneration of man, and in the supreme sense the glorification of the Lord's human, is what is represented by the sacrifices and burnt offerings (n. 10022).

[4] Be it known that in the burnt offerings the blood was sprinkled upon the altar round about; in like manner in the eucharistic sacrifices; but in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar. By sprinkling the blood on the altar round about was represented the complete union of Divine truth and Divine good, as well in the internal as in the external man; and by sprinkling the blood at the base of the altar was represented the union of Divine truth and Divine good in the external man only.

[5] With the regenerate, conjunction is effected in the external man, according to the words of the Lord in John:

He that is washed needeth not save to be washed as to his feet, and is wholly clean (John 13:9–10).

“Washing” signifies purification and regeneration (n. 3147, 9089); thus “he that is washed” signifies one purified and regenerated; and the “feet” signify the natural or external of man (n. 2162, 3147, 4938–4952, 9406). That in the burnt offerings blood was sprinkled upon the altar round about may be seen in Leviticus 1:5, 11; also in the eucharistic sacrifices, Leviticus 3:2, 8, 13; and that in the sacrifices for guilt and for sin the blood was sprinkled at the base of the altar, Leviticus 4:7, 18, 25, 30, 34; 5:9.

10048. *And thou shalt cut the ram into its pieces.* That this signifies that the interior things are to be set in order in a distinct manner is evident from the signification of “the ram” as being the good of innocence and of charity in the internal man (see n. 10042), here preparation for the purification of this, which is signified by the

burnt offering from the ram; and from the signification of “cutting into pieces” as being the setting in order of the interior things there. That preparation for the setting in order of the interior things is signified by cutting into sections, the pieces, members, and parts is because a setting in order is described by the intestines and legs being put upon the pieces and upon the head, and by the “intestines” are signified lowest things, which are called external sensuous, and by the “legs” those next higher, which are called natural. Thus by the “pieces,” which were still higher, are signified interior things, and by the “head” inmost ones. That such things are signified by the intestines, legs, and head, will be seen from what follows. (That by the viscera and members of man such things are signified in order, see n. 10030.)

[2] As in the representative sense by the sacrifices and burnt offerings is meant the regeneration of man, it shall be briefly told how the case is with the setting in order in this. With those who are being regenerated the interior and exterior things are set in order by the Lord for all the following states, insomuch that things present involve things future, and when things future become present they do the same, and this to eternity; for the Lord foresees all, and provides all, and his foresight and providence are to eternity, thus are eternal. For the Divine, which alone is his, in itself is infinite, and the infinite relatively to duration is eternal. Hence whatsoever the Lord disposes and sets in order is eternal. This is the case with those whom the Lord regenerates. The regeneration of man begins in the world and continues to eternity, for when a man becomes an angel he is always being perfected. There are in man things external, internal, and inmost; all these are disposed and set in order together and successively for the reception to eternity of the things that follow. But in what order the things external, interior, and inmost are regenerated, and again in what reverse order, will of the Lord’s Divine mercy be shown in what follows.

10049. *And shalt wash its intestines.* That this signifies the purification of the lowest things is evident from the signification of “washing” as being to purify (see n. 3147, 5954, 9089); the purification that was represented by washing is purification from evils and falsities, for these are impurities in the spiritual sense; and

from the signification of the “intestines” as being the lowest things (see above, n. 10030). It is said that the intestines and the legs were to be washed, because by them are signified lowest and natural things, and lowest or natural things are more defiled with evils and falsities than the interior ones; for those evils and falsities are in the world, and sensuous things, which are lowest, stand forth in the world, and therefore immediately receive what is in the world. The things which they receive are the delights of the loves of self and of the world, together with the delights of the senses and their fallacies. But the interior things are not so, for these are not in the world, but in heaven, and the things which are of the world cannot enter into those which are of heaven, physical influx being impossible; whereas the things of heaven can enter into those which are of the world with man.

Therefore as soon as the external man seeks to enter into the internal, which is done by means of reasonings from the loves of self and of the world, and from the fallacies of the senses, the internal man is closed. Thus does the Lord provide; and therefore the purification of the internal man during man’s regeneration is effected in heaven by the Lord. Consequently, while a man is in the world he does not perceive what is being accomplished in his internal man during regeneration. This is what is meant by the words of the Lord in John:

The spirit bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is everyone that is born of the spirit (John 3:8);

“the spirit” denotes the life of charity through faith.

10050. *And its legs.* That this signifies the purification of the exterior things of the natural man is evident from the signification of “washing the legs” as being the purification of the natural man (that “to wash” denotes to purify, see just above, n. 10049); and from the signification of “legs” as being the exterior things that belong to the natural man. That “legs” have this signification is because the feet are meant at the same time, for the legs of beasts are four and cohere with the feet, and “feet” from correspondence

signify the natural or external of man (see n. 2162, 3147, 3761, 4938–4952).

[2] The like is signified by “legs” in Amos:

As the shepherd hath snatched out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be rescued that dwell in Samaria, in the corner of a bed, and at the extremity of a couch (Amos 3:12);

by “the lion” are here signified those who lay waste the church; by the “legs,” the external of the church, which also is of the natural man; by “a piece of an ear,” its perception; by “them that dwell in Samaria,” those who are in external worship; “the corner of a bed and the extremity of a couch” denote the lowest natural, which is the external sensuous, and its truth and good.

[3] By the “legs” in the description of the statue of Nebuchadnezzar in Daniel:

The head thereof was of pure gold, the breast and arms of silver, the belly and side of brass, the legs of iron, and the feet partly of iron, partly of clay (Dan. 2:32–33);

is signified the truth of faith in the external or natural man, which is also “iron” (n. 10030). That the legs are here distinguished from the feet is because it is different with the legs of man from what it is with those of beasts.

10051. *And put them upon its pieces and upon its head.* That this signifies the setting in order of exterior things under interior and inmost ones is evident from the signification of the “pieces” as being interior things (see above, n. 10048); from the signification of the “head” as being the inmost (n. 5328, 6436, 9656, 9913, 9914); and from the signification of the “intestines and legs” which were to be put upon them as being things outermost and outer (that the “intestines” denote things outermost or lowest, see n. 10030; and that the “legs” denote outer or exterior things, n. 10050); and from the signification of “putting the latter upon the

former” as being to set in order. That it denotes to set in order exterior things under interior ones, and not “upon” them according to the sense of the letter, is because the altar and the fire upon the altar denote things highest or inmost; for the altar represented the Divine human of the Lord as to Divine good, and the fire the Divine love itself; and therefore those parts from the ram and the burnt offering that were nearest to the fire of the altar, were higher or interior; and those which had a place above them, being more remote from the fire of the altar, were lower or exterior. For in the internal sense those things are regarded as higher or interior which are nearest to the highest, and those as lower or exterior which are more remote from it, differently than in the sense of the letter. Whether we speak of things higher and lower, or of things interior and exterior, it is the same, for that which is higher is interior, and that which is lower is exterior (n. 2148, 3084, 4599, 5146, 8325). From this it is now plain that by “putting the intestines and the legs upon the pieces and upon the head” is signified that things outermost and outer were to be set in order under things interior and inmost. (That the altar was representative of the Lord’s Divine human as to Divine good, see n. 921, 2777, 2811, 9388, 9389, 9714, 9964; and that the fire of the altar denotes his Divine love, see n. 6832.)

10052. *And thou shalt burn with the whole ram upon the altar.* That this signifies the internal of the Lord’s Divine human united to the Divine good of his Divine love which was in himself is evident from the signification of “burning” as being to unite to the Divine good of the Divine love (of which below); from the signification of “the ram” as being the internal in man, thus in the supreme sense the internal of the Lord’s Divine human (n. 10042); and from the signification of “the altar” as being the principal representative of the Lord’s Divine human as to his Divine good (of which just above, n. 10051 at the end).

[2] Be it known that in every man there is an internal and an external, which are called his internal and external man, and that when a man is being regenerated, he is regenerated as to both the internal and the external, and that regeneration is the conjunction

of good and truth in each. So was it in the Lord as to his human; yet concerning his human it cannot be said that it was regenerated, but that it was glorified, for his inmost, which with man is called the soul from the father, was the Divine itself, as he was conceived of Jehovah. The Divine itself is the Divine good of the Divine love; and as the Lord united his human with this, and thus made his human also Divine, therefore it cannot be said that his human was regenerated, but glorified, for “to glorify” is to make Divine (see just below, n. 10053). The glorification of his internal man, or of his internal human, is described by representatives in the burnt offerings from rams and from lambs.

[3] That “to burn upon the altar with the whole ram” denotes to unite the Divine good of the Divine love with the internal of his human is because the altar was representative of the Lord’s Divine human, and the fire upon the altar, with which the burnt offering was burnt, signified the Divine good of the Divine love (as can be seen from the places cited just above, n. 10051 at the end); and because the ram which was the burnt offering and was burned, signifies the internal with man, thus the internal of the Lord’s human (n. 10042). From all this it is evident that by “burning upon the altar with the whole ram for a burnt offering” is signified the internal of the Lord’s human united to the Divine good of his Divine love which was in himself.

10053. *This is a burnt offering unto Jehovah.* That this signifies the glorification of the Lord’s human is evident from the representation of a burnt offering as being the glorification of the Lord’s human. Among the Jewish nation there were sacrifices and burnt offerings; the “sacrifices” signified purification from evils and falsities, and the implantation of truth, but the “burnt offerings” signified the conjunction of truth with good, thus full and complete regeneration. In the supreme sense however, which treats of the Lord, the “sacrifices” signified the casting out of evils and falsities from his human that was from the mother, and the implantation of Divine truth from the Divine good which was in him; and the “burnt offerings” signified the union of the Divine truth with the Divine good, which union is what is meant by

“glorification.” For when the Lord was in the world he made his human Divine truth, and successively also by union with the Divine good which was in him and was the being of his life, he made his human Divine good, thus one with Jehovah. The being of his life was that which with man is called the soul from the father, and this was the Divine good itself or the Divine love. (But on these things see what was shown in the places cited in n. 9194, 9315, 9528; and that the Lord expelled all the human that was from the mother, until at last he was not her son, n. 9315; and that the “son of man,” as the Lord called himself, is not the son of Mary but the Divine truth, n. 9807.)

[2] That where the Lord is treated of “glorification” denotes the union of his human with the Divine itself which was in him, thus with Jehovah his Father, by which union he made his human also the Divine good, is manifest from the passages in the Word where mention is made of “glory,” and “glorification,” when spoken of Jehovah or the Lord, as in these passages:

The glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it (Isa. 40:5).

I Jehovah have called thee in righteousness, to open the blind eyes, to bring forth from the prison him that is bound; I am Jehovah; this is my name, and my glory will I not give to another (Isa. 42:6–8).

Jehovah shall arise upon thee, and his glory shall be seen upon thee; the nations shall walk to thy light (Isa. 60:2–3).

These passages treat of the Lord, and by “the glory of Jehovah” is meant the Lord as to Divine truth, for the Divine truth proceeding from the Lord is the “glory of Jehovah” (n. 9429). That Divine truth is from no other source the Lord teaches in John:

Ye have neither ever heard the voice of the Father, nor seen his shape (John 5:37).

And as it is the Lord that is treated of, it is Jehovah himself, for he says, “I am Jehovah, this is my name, and my glory will I not give to another.”

[3] Hence also it is that the Lord is called the “king of glory,” as in David:

Lift up your heads, O ye gates, and be ye lifted up, ye doors of the world, and the king of glory shall come in. Who is this king of glory? Jehovah strong and a hero, Jehovah, a hero of war (Ps. 24:7–10).

The Lord is here called the “king of glory” from the Divine truth from which he fought, conquered, and subdued the hells; that this was done from his human when he was in the world, see n. 9715, 9809, 10019; hence it is that he is called “Jehovah strong and a hero of war,” and a “hero” also in Isaiah:

Unto us a child is born, unto us a son is given, and his name is God, hero, the Father of eternity (Isa. 9:6).

[4] That “the glory of Jehovah” denotes the Lord as to the Divine truth proceeding from his Divine good, which is Jehovah or the Father, the Lord himself teaches in John:

The Word was made flesh, and we saw his glory, as of the glory of the only-begotten of the Father (John 1:14);

that the Lord is here meant by the “Word which was made flesh,” is manifest; “the Word” denotes the Divine truth, and so also does “glory.” Again:

The son of man shall come in the glory of his Father (Matt. 16:27).

Jesus said to the disciples, Ought not the Christ to suffer this, and to enter into his glory? (Luke 24:26);

“to enter into his glory” denotes to be united to the Divine good which was in him, thus to Jehovah or his Father.

[5] From this is plain what is meant by “being glorified” in the following passages:

The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39).

These things knew not the disciples of Jesus; but when Jesus was glorified, then they remembered. Jesus said, The hour is come that the son of man should be glorified. And he said, Father, glorify thy name. There came forth a voice from heaven, I have both glorified it, and will glorify it again (John 12:16, 23, 27–28).

After Judas was gone out, Jesus said, Now is the son of man glorified, and God is glorified in him; and God shall glorify him in himself, and shall straightway glorify him (John 13:31–32).

From this it is evident that the union of the Lord as to the human with the Divine itself that was in him and is called Jehovah the Father is “glorification,” for it is said that “God will glorify him in himself.” It is also plain that this union was fully accomplished by the passion of the cross, which was the last of the temptations. (That through combats with the hells, which are temptations, the Lord glorified his human, see the places cited in n. 9528, 9937.)

[6] That since the Lord was glorified the Divine truth proceeds from him, he himself teaches in these passages:

The Holy Spirit was not yet, because Jesus was not yet glorified (John 7:39).

The paraclete, the spirit of truth, whom I will send to you, shall not speak from himself. He shall glorify me, for he shall receive of mine, and shall declare it unto you. All things whatsoever the Father hath, are mine (John 13–15, 28);

“the spirit of truth” denotes the Divine truth proceeding from the Lord (n. 9818); the union of the human with the Divine in him is also here described by its being said that “all things which the Father hath are his”; and in another place, that “the Father and he are one”; and that “the Father is in him, and he in the Father” (John 10:30; 14:10, 11; n. 3704); thus that the glorification or union was reciprocal, which also the Lord teaches in John:

Father, glorify thy son, that thy son also may glorify thee (John 17:1);

“the Father” denotes the Divine itself that was in him, and “the son” denotes the Divine human. (That “the Father” denotes the Divine good that was in the Lord, see n. 3704, 7499; also that “Jehovah” in the Word denotes the Lord, n. 2921, 6303, 8865; and that the Lord is the Divine itself or Jehovah under a human form, see the places cited in n. 9315.)

10054. *It is an odor of rest.* That this signifies perceptivity of peace is evident from the signification of “odor” as being perceptivity (see n. 3577, 4624–4634, 4748); and from the signification of “rest” as being peace. (What Divine peace is in the heavens, see n. 92–93, 2780, 5662, 8455, 8665, 8722; also that in the supreme sense “peace” denotes the Lord, and the Divine proceeding from him affecting with good in the heavens from the inmost, n. 3780, 8517.) The burnt offering is called “an odor of rest to Jehovah,” because by the burnt offering was represented the union of the Divine human of the Lord with the Divine itself (see above n. 10053); and through this union peace was acquired in the heavens; for all the hells were subjugated by the Lord when he was in the world, and all the heavens were reduced into order (n. 9715, 9809, 9937, 10019). From this it is plain whence it is that the burnt offering is called “an odor of rest to Jehovah,” as in many other places where the burnt offerings and the meat offerings are treated of (Lev. 1:9, 13, 17; 2:2, 9, 12; 3:5; 4:31; 6:6, 15; 8:28; 23:13, 18; Num. 15:3, 7, 13; 28:6, 8, 13; 29:2, 6, 13).

10055. *An offering made by fire to Jehovah is this.* That this signifies all things from the Divine love is evident from the signification of “an offering by fire to Jehovah” as being that it is from the Divine love, for “fire” in the Word signifies love in both senses, and when said of Jehovah or the Lord, it signifies the Divine love. (That “fire” denotes love in both senses, see n. 4906, 5215, 6314, 7324; and that in the supreme sense, in which it relates to Jehovah or the Lord, it denotes the Divine love, n. 6832, 6834, 6849.) The burnt offering is called “an offering by fire to Jehovah” because the Divine assumed the human, and from the human

fought against the hells and subjugated them, and at the same time united it to the Divine, to save the human race, from pure love; and that this union is signified by the burnt offering, see n. 10042, 10053.

10056. Verses 19–35. *And thou shalt take the second ram; and Aaron and his sons shall lay their hands upon the head of the ram. And thou shalt slay the ram, and shalt take of its blood, and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and thou shalt sprinkle the blood upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the oil of anointing, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him; and he shall be holy, and his garments, and his sons, and the garments of his sons with him. And thou shalt take of the ram the fat, and the tail, and the fat that covereth the intestines, and the caul of the liver, and the two kidneys, and the fat that is upon them, and the right hindquarter; because a ram of fillings is he; and one loaf of bread, and one cake of bread with oil, and one wafer, out of the basket of unleavened things that is before Jehovah; and thou shalt put the whole upon the palms of Aaron, and upon the palms of his sons; and shalt wave them a wave offering before Jehovah. And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt offering for an odor of rest before Jehovah; an offering by fire is this to Jehovah. And thou shalt take the breast from the ram of fillings, which is for Aaron, and shalt wave it a wave offering before Jehovah; and it shall be to thee for a portion. And thou shalt sanctify the breast of the waving, and the hindquarter of the uplifting, which is waved, and which is uplifted, from the ram of fillings, of that which is for Aaron, and of that which is for his sons; and it shall be to Aaron and his sons for a statute of an age from among the sons of Israel; for this is an uplifting; and it shall be an uplifting from among the sons of Israel of their peace sacrifices, their uplifting to Jehovah. And the garments of holiness which are for Aaron shall be for his sons after him, to be anointed in them, and to fill in them their hand. Seven days shall the priest after him of his sons put them on, who shall enter into the tent of meeting to minister in the holy. And thou shalt take the ram of fillings, and boil its flesh in a holy place. And Aaron and his sons shall eat the*

flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. And they shall eat those things wherein expiation was made, to fill their hand, to sanctify them; and a stranger shall not eat, because they are holy. And if there be anything left of the flesh of fillings, and of the bread, unto the morning, thou shalt burn what is left with fire; it shall not be eaten, because it is holy. And thus shalt thou do to Aaron and to his sons, according to all that I have commanded thee; seven days shalt thou fill their hand. “And thou shalt take the second ram” signifies the following state, which is of Divine truth proceeding from the Lord’s Divine good in the heavens; “and Aaron and his sons shall lay their hands upon the head of the ram” signifies the communication of power with the whole; “and thou shalt slay the ram” signifies preparation; “and shalt take of its blood” signifies the Divine truth proceeding from the Lord’s Divine good in the heavens; “and shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons” signifies all perceptivity of the Divine truth that proceeds from the Lord’s Divine good in the heavens; “and upon the thumb of their right hand” signifies the understanding thence derived in the middle heaven; “and upon the great toe of their right foot” signifies the understanding in the ultimate heaven; “and thou shalt sprinkle the blood upon the altar round about” signifies the union of Divine truth with Divine good; “and thou shalt take of the blood that is upon the altar” signifies Divine truth united to Divine good in the Lord; “and of the oil of anointing” signifies the Divine good of the Divine love which is in the Lord; “and shalt sprinkle it upon Aaron, and upon his garments” signifies the reciprocal union of Divine good with Divine truth in the Divine human of the Lord in the higher heavens; “and upon his sons, and upon the garments of his sons with him” signifies the reciprocal union of Divine good with Divine truth in the Divine human of the Lord in the lower heavens; “and he shall be holy, and his garments, and his sons, and the garments of his sons with him” signifies so with all Divine things in the heavens; “and thou shalt take of the ram the fat” signifies good in the heavens; “and the tail” signifies all truth there; “and the fat that covereth the intestines” signifies good in ultimates; “and the caul of the liver” signifies the interior good of the natural man purified; “and the two kidneys, and the fat that is upon them” signifies the interior truth of the natural man purified,

and its good; “and the right hindquarter” signifies inmost good; “because a ram of fillings is he” signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good; “and one loaf of bread” signifies inmost celestial good from the Lord; “and one cake of bread with oil” signifies middle celestial good; “and one wafer” signifies ultimate celestial good; “out of the basket of unleavened things” signifies which are together in the sensuous; “that is before Jehovah” signifies from the Divine good of the Lord; “and thou shalt put all upon the palms of Aaron, and upon the palms of his sons” signifies the acknowledgment in the heavens that these things are of the Lord and from the Lord; “and shalt wave them a wave offering before Jehovah” signifies the consequent Divine life; “and thou shalt take them from their hand, and shalt burn them on the altar upon the burnt offering” signifies union with the Divine good of the Divine love; “for an odor of rest before Jehovah” signifies perceptivity of peace; “an offering by fire is this to Jehovah” signifies from the Divine love; “and thou shalt take the breast” signifies the Divine spiritual in the heavens and its appropriation there; “from the ram of fillings, which is for Aaron” signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good; “and shalt wave it a wave offering before Jehovah” signifies vivification; “and it shall be to thee for a portion” signifies communication with those who are in truths Divine; “and thou shalt sanctify the breast of the waving” signifies the Divine spiritual acknowledged in heaven and in the church; “and the hindquarter of the uplifting” signifies the Divine celestial, that belongs to the Lord alone, perceived in heaven and in the church; “which is waved, and which is uplifted” signifies which is acknowledged and perceived; “from the ram of fillings, of that which is for Aaron, and of that which is for his sons” signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good; “and it shall be to Aaron and his sons for a statute of an age from among the sons of Israel” signifies a law of order in the representative church in respect to the Divine good of the Lord and the Divine truth thence proceeding; “for this is an uplifting” signifies a representative of Divine good and the Divine truth thence proceeding; “and it shall be an uplifting from among the sons of Israel of their peace sacrifices,

their uplifting to Jehovah” signifies reception in the heavens and in the church, and the acknowledgment that it is of the Lord alone; “and the garments of holiness which are for Aaron” signifies the Divine spiritual proceeding immediately from the Divine celestial; “shall be for his sons after him” signifies in the natural successively; “to be anointed in them” signifies to represent the Lord as to Divine good; “and to fill in them their hand” signifies a representative of the Divine truth that proceeds from the Lord’s Divine good in the heavens; “seven days shall the priest after him of his sons put them on” signifies full and complete acknowledgment and reception; “who shall enter into the tent of meeting to minister in the holy” signifies in all worship in heaven and in the church; “and thou shalt take the ram of fillings” signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good, and its capability of communication and reception there; “and boil its flesh in a holy place” signifies the preparation of good for the use of life through the truths of doctrine in enlightenment from the Lord; “and Aaron and his sons shall eat the flesh of the ram” signifies the appropriation of spiritual good from the Lord; “and the bread that is in the basket” signifies the appropriation of celestial good from the Lord; “at the door of the tent of meeting” signifies to enter into heaven; “and they shall eat those things wherein expiation was made” signifies the appropriation of good with those who are purified from evils and the falsities thence derived; “to fill their hand” signifies to receive Divine truth; “to sanctify them” signifies that they may be in truths from good from the Lord; “and a stranger shall not eat” signifies no appropriation of good with those who do not acknowledge the Lord; “because they are holy” signifies because they are Divine; “and if there be anything left of the flesh of fillings and of the bread unto the morning” signifies spiritual and celestial goods which have not been conjoined for a new state; “and thou shalt burn what is left with fire” signifies their dispersion; “it shall not be eaten” signifies it shall not be appropriated; “because it is holy” signifies the Divine with which it shall not be conjoined, because of the consequent profanation; “and thus shalt thou do to Aaron and to his sons” signifies this representative of the glorification of the Lord, and of his influx into the heavens and the church; “according to all that I have commanded thee” signifies according to the laws

of Divine order; “seven days shalt thou fill their hand” signifies a representative of the full and complete power of the Lord in the heavens through influx from the Divine good of the Divine love of his human.

10057. *And thou shalt take the second ram.* That this signifies the following state, which is of Divine truth proceeding from the Lord’s Divine good in the heavens, is evident from what goes before and what follows; in what goes before, the subject treated of was the sacrifices from the bullock, and the burnt offering from the first ram; in what follows, the subject treated of is the second ram, and the filling of the hand by it; and lastly the sacrifice from the bullock, and the daily burnt offering from lambs. Who cannot see, if he thinks from reason in some measure enlightened, that arcana of heaven lie concealed in these details? For otherwise to what purpose would have been the sacrifices and burnt offerings with so many rituals; as that the altar should be drenched with blood, and that blood should be put upon the lap of the ear, the thumb of the hand, and the great toe of the foot, of Aaron and of his sons, and also upon their garments; and that in the sacrifice the fat of the intestines, of the liver, and of the kidneys, together with the kidneys themselves, should be burned upon the altar, and the rest should be burned with fire outside the camp, or should be eaten; and in the burnt offering, that the intestines and the legs placed on the pieces and the head should be burned; also that the parts of the second ram should first be waved on the palms of Aaron and his sons, and that some parts of it should be eaten. Let anyone who wishes, consider whether such things would not have been merely earthly and of no account if they had not involved holy arcana; and if they involve holy arcana, these must of necessity be such as belong to heaven and the church, and in the supreme sense to the Lord, for these alone are holy, because Divine. If there be faith that the Word is holy and inspired by the Divine in respect to each and all things, there must also be faith that each and all things that were instituted concerning the sacrifices and burnt offerings comprehend and contain within them such arcana. But what they comprehend and contain within them cannot possibly be known on earth, unless it is known what is signified by such things in the heavens; and what is signified the internal sense of the Word alone teaches,

because this sense unfolds the correspondences. For all things in the natural world correspond to those in the spiritual world, for the reason that the former world comes forth and subsists from the latter.

[2] But what the sacrifices and burnt offerings described in this chapter involve will be told in a series by unfolding the correspondences by means of the internal sense. In the supreme sense, in which all holy things are Divine, the glorification of the Lord's human is treated of, and in the representative sense the regeneration of man. The very process of the glorification of the Lord's human, and of the regeneration of man, is fully described by the things commanded concerning the sacrifices and burnt offerings; and in order that this process may be apprehended, I may set it forth by means of such things as can fall into the understanding. It is known that what is seen with the eyes and heard with the ears is perceived inwardly with man, and as it were passes out of the world through the eyes or ears into the thought, thus into the understanding, for the thought is of the understanding; and if they are such things as are loved, they pass from this into the will, and from the will by way of the understanding into the speech of the mouth, and also into the act of the body. Such is the circle of things out of the world through the natural man into his spiritual man, and from this again into the world. But be it known that this circle is instituted from the will, which is the inmost of man's life, and that it begins there, and is from this accomplished; and the will of a man who is in good is directed from heaven by the Lord, though it appears otherwise. For there is an influx from the spiritual world into the natural, thus through the internal man into his external, but not the reverse; for the internal man is in heaven, but the external in the world.

[3] As this circle is the circle of man's life, therefore during man's regeneration he is regenerated according to the same, and when he has been regenerated, he lives and acts in accordance with it. Therefore during man's regeneration the truths which are to be of faith are instilled through the hearing and sight, and these truths are implanted in the memory of his natural man. From this

memory they are withdrawn into the thought that belongs to the understanding, and those which are loved become of the will; and insofar as they become of the will, they become of the life, for the will of man is his very life; and insofar as they become of the life, they become of his affection, thus of charity in the will and of faith in the understanding. Afterward the man speaks and acts from this life, which is the life of charity and of faith; from charity which is of the will goes forth the speech of the mouth and also the act of the body, both by way of the understanding, thus by the way of faith. From all this it is evident that the circle of the regeneration of man is like the circle of his life in general; and that it is in like manner instituted in the will by means of an influx out of heaven from the Lord.

[4] Hence also it is plain that there are two states in the man who is being regenerated, the first when the truths of faith are being implanted and conjoined with the good of charity, the second when he speaks from the good of charity by means of the truths of faith, and acts according to these; thus that the first state is from the world through the natural man into the spiritual, thus into heaven; and the second is from heaven through the spiritual man into the natural, thus into the world. As said above, the spiritual or internal man is in heaven, and the natural or external man is in the world. This circle is the circle of the regeneration of man, and consequently is the circle of his spiritual life (concerning this twofold state of the man who is being regenerated, see the places cited in n. 9274).

[5] From what has been said, some idea may be formed of the glorification of the Lord's human; for as the Lord glorified his human, so he regenerates man, and therefore, as already often said, the regeneration of man is an image of the glorification of the Lord. From this it is evident that the first state of his glorification was to make his human Divine truth, and to unite it with the Divine good that was in him; and that the second state was to act from Divine good through Divine truth. For heaven and the church are founded through the Divine truth that proceeds from the Lord's Divine good; and through this are regenerated all who are in the church.

These are the things described by the sacrifices and burnt offerings, and their rituals, that are treated of in this chapter. By the sacrifice from the bullock and by the burnt offering from the first ram is described the first state; and by the fillings of the hand from the second ram is described the second state; and finally by the sacrifice from the bullock, and by the burnt offerings, is signified the continuance of this.

[6] Be it known that with a man who is being regenerated, purification from evils and their falsities goes on continually, for insofar as a man is purified from evils and falsities, so far are implanted the truths which are of faith, and these are conjoined with the good which is of charity, and insofar the man afterward acts from the good of charity. Purification from evils and falsities with man is not liberation from them, but is their removal (see n. 868, 887, 894, 929, 1581, 2269, 2406, 4564, 8206, 8393, 8988, 9014, 9333, 9446–9451, 9938). But with the Lord there was not removal, but casting out of those things which he derived from the mother, thus full and complete liberation from them, insomuch that he was no longer the son of Mary (see the places cited in n. 9315, at the end). All this has been premised in order that it may be known what is signified by the filling of the hand from the second ram, of which in what now follows.

10058. *And Aaron and his sons shall lay their hands upon the head of the ram.* That this signifies the communication of power with the whole is evident from the signification of “laying on hands” as being the communication, transfer, and reception of power (see n. 10023); and from the signification of “the head” as being the whole together with the parts (n. 10011), thus each and all things that were represented by this second ram.

10059. *And thou shalt slay the ram.* That this signifies preparation is evident from the signification of “slaying,” when said of the sacrifice and burnt offering, as being preparation (see n. 10024).

10060. *And shalt take of its blood.* That this signifies the Divine truth that proceeds from the Lord’s Divine good in the heavens is

evident from the signification of “blood,” when said of the sacrifice and burnt offering, as being Divine truth (see above, n. 10026, 10033); here the Divine truth that proceeds from the Divine good of the Lord’s Divine human communicated and received in the heavens, for this is the subject treated of in what now follows. It was said above (see n. 10057), that there are two states in the man who is being regenerated, the first when truth is being implanted, and this is being conjoined with good, the second when the man is in good, and acts from good. When he is in this latter state, then the truths with him proceed from good, for he regards them, speaks them, and acts them from good. Then good is in every detail, just as the soul is in man, or as the heart is in the body, which is also perceived by a wise person from the words and acts of those who are in good. From this idea of the regeneration of man something can be thought about the glorification of the Lord’s human, for the Lord regenerates man after the manner in which he glorified his human (n. 3138, 3212, 3296, 3490, 4402, 5688). For the first state of the glorification of his human was the implantation of Divine truth, and its union with Divine good; consequently when the Lord was in the world he made his human Divine truth, and also by union with the Divine good which was in him, he made it Divine good (see the places cited in n. 9199, 9315). The second state of his glorification is that from the Divine good proceeds the Divine truth, which is his Divine in the heavens. The first state of the glorification of the Lord’s human is described in the internal sense by what is said of the sacrifice from the bullock, and the burnt offering from the first ram, from the tenth to the eighteenth verse of this chapter; but the second state is described by what now follows about the second ram, which is called “the ram of fillings.” From this it is evident that by “blood” is here signified the Divine truth that proceeds from the Lord’s Divine good communicated and received in the heavens.

10061. *And shalt put it upon the lap of the ear of Aaron, and upon the lap of the right ear of his sons.* That this signifies all perceptivity of the Divine truth that proceeds from the Lord’s Divine good in the heavens is evident from the signification of the “blood” that was put upon the lap of the ear as being the Divine truth in the heavens and in the church that proceeds from the Lord’s Divine good (see

just above, n. 10060); from the signification of “the ear” as being perceptivity (n. 9397), here perceptivity of Divine truth in the heavens and in the church, for all perceptivity therein is from this source. There is here specifically meant the perceptivity in the celestial kingdom, for truth is there perceived from good (see the places cited in n. 9277); from the signification of the “earlap,” which is the outermost of the ear, as being all or the whole, for as by what is first or highest is signified all or the whole, so also this is signified by what is last or outermost (see n. 10044); and from the signification of “the right ear” as being perceptivity of truth from good. The “right ear” has this signification for the reason that those things which are on the right side of man correspond to the good from which are truths, and those which are on the left correspond to the truths through which is good (n. 9604, 9736). So it is in the brain, so in the face, and the organs of sense there, so in the breast, so in the loins, and so in the feet.

[2] He who does not know this secret cannot possibly know why it was commanded that the blood should be put upon the lap of the right ear, upon the thumb of the right hand, and upon the great toe of the right foot, of Aaron and his sons; and that of this ram, besides the fat, the right hindquarter should be burned upon the altar (of which below in this chapter, verses 22, 25); and in like manner that the blood of the sacrifice should be put upon the lap of the right ear of him that was to be cleansed from leprosy, and upon the thumb of his right hand, and upon the great toe of his right foot; and that the priest should pour from the log of oil upon his left palm, and should dip his right finger in the oil which was upon his left palm, and should sprinkle it with his right finger seven times before Jehovah (Lev. 14:14–18, 25–28). Nor can he know what is signified by what the Lord said to the disciples when they were fishing—that they should cast the net on the right side of the ship, and that when they cast they took so many that they were not able to draw the net by reason of the multitude of fishes (John 21:6).

By this was represented that to act and teach from good is to conclude innumerable things that belong to truth; but not the

converse. Moreover, they who are in truths from good are meant by the sheep on the right hand, but they who are in truths not from good are meant by the goats on the left hand (Matt. 25:32).

[3] By the “right hand” are also meant those who are in the light of truth from good, in David:

The heavens are thine, the earth also is thine; the world and the fullness thereof thou hast founded; the north and the right hand thou hast created (Ps. 89:11–12);

where by “the heavens,” “the earth,” and “the world” is signified the church (see n. 9325); by “fullness,” all truth and good, which make the church; by “the north,” those therein who are in an obscure state as to truth (n. 3708); and by “the right hand,” those who are in the light of truth from good; thus the same as by “the south” (n. 9642). From this it can be seen what is signified by “sitting on the right hand of God,” when said of the Lord (Ps. 110:1, 5; Matt. 26:63, 64; Mark 12:36; 14:61, 62; Luke 20:42, 43; 22:69), namely, Divine power through the Divine truth proceeding from his Divine good (n. 3387, 4592, 4933, 7518, 8281, 9133).

[4] As most things in the Word have also an opposite sense, so also have the right and the left, and in this sense “the right” signifies the evil from which is falsity, and “the left” the falsity through which is evil, as in Zechariah:

Woe to the worthless shepherd that deserteth the flock! The sword shall be upon his arm, and upon his right eye; his arm withering shall wither, and his right eye darkening shall be darkened (Zech. 11:17);

here “arm” denotes the power of truth applied to confirm evil, of which power, as it is worthless, it is said that “withering it shall wither”; and the “right eye” denotes the memory-knowledge of good applied to confirm falsity, of which knowledge, as it is worthless, it is said that “darkening it shall be darkened”; a “shepherd” denotes one who teaches truths, and by means of these leads to good (n. 343, 3795, 6044); hence a “worthless shepherd” denotes one who teaches and leads to evil; “arm” denotes the power

of truth from good (n. 4931–4937, 7205); but the “arm of a worthless shepherd” denotes no power; the “eye” denotes the understanding and perception of truth (n. 4403–4421, 4523–4534, 9051); but the “right eye of a worthless shepherd” denotes the memory-knowledge of good without the understanding and perception of it, because it is applied to falsity; “thick darkness” denotes the falsity that is from evil (n. 7711).

[5] Matthew:

Jesus said, If thy right eye hath caused thee to stumble, pluck it out, and cast it from thee. And if thy right hand hath caused thee to stumble, cut it off, and cast it from thee; it is better for thee that one of thy members should perish, and not thy whole body be cast into Gehenna (Matt. 5:29–30);

where the “right eye” denotes the understanding and faith of falsity from evil, and the “right hand,” the falsity itself from evil. Everyone is able to know that by “eye” is not here meant the eye, nor by “right hand” the right hand; and that the eye that causeth to stumble is not to be plucked out, nor the hand that causeth to stumble to be cut off; for from this there would be nothing of salvation for man. In John:

The beast gave all a mark on their right hand or on their foreheads (Rev. 13:16);

where the “right hand” denotes falsity from evil, and the “forehead” the love of evil from which is falsity (that the “forehead” denotes heavenly love, and hence in the opposite sense infernal love, see n. 9936).

10062. *And upon the thumb of their right hand.* That this signifies the understanding thence derived in the middle heaven is evident from the signification of “the thumb of the hand” as being the power of good through truth, or truth in its power from good, and the understanding thence derived (of which below). That it denotes the understanding in the middle heaven is because by the “blood” which was put on the thumb of the hand is signified the Divine

truth that proceeds from the Lord's Divine good in the heavens (see above n. 10060), here therefore the understanding thence derived; for by the "blood on the lap of the right ear" is signified the perceptivity in the inmost heaven; consequently by the "blood on the thumb of the right hand" is signified the understanding in the middle heaven; and by the "great toe of the right foot" is signified the understanding in the ultimate heaven; for the things that belong to the inmost heaven are signified by the head, and by the things of the head, here therefore its perceptivity, by the "right ear," for this belongs to the head; and the things that belong to the middle heaven are signified by the body, and by the things of the body, here therefore the understanding, by the "right hand"; and the things that belong to the ultimate heaven are signified by the feet, and by the things of the feet. (That such is the correspondence of the heavens with man, see above, n. 10030, and in the places there cited.) Moreover, in the inmost heaven there is perceptivity of truth from good; but in the middle heaven there is no perceptivity of truth, but understanding of it, and so in the ultimate heaven (see the places cited in n. 9277, 9596, 9684).

[2] As to the thumb of the right hand signifying truth from good in its power and the consequent understanding in the middle heaven, this does indeed appear too low a thing and not of sufficient importance to signify heaven, for it may be thought, whence has the thumb such and so important a signification? But be it known that the ultimate or extreme part of any member signifies the same as the whole member, and the "hand" the whole power of the body, for the body has power by means of the arms and hands (that the ultimate or extreme part signifies all and the whole, in like manner as does what is first and highest, see n. 10044).

[3] (That the "hands" signify power, and that all power is of truth from good, see the places cited in n. 10019; and that the "right hand" signifies the power of truth from good, and the "left hand," the truth through which is good, n. 10061.) The understanding is meant because all the understanding is formed from truths, and all the will from goods; for all things in the world and in heaven bear

relation to truth and to good, and the understanding of man was given for truths, and the will for goods; therefore as by the “hand” is signified truth in its power, the understanding is also signified.

[4] As the “thumb of the hand,” in like manner as the “hand” signified the power which truth has from good, therefore in ancient times among the nations, and also with the Israelitish people, it was usual to cut off the thumbs of the hands and the great toes of the feet of their enemies (Judges 1:6, 7), by which was represented taking away all power; in the thumb also is the primary power of the hand, for when that is cut off, the hand is no longer of any avail in war.

[5] Like the thumb, the “fingers” also signify power, as in these passages:

Jehovah teacheth my hands fighting, and my fingers war (Ps. 144:1).

When I view the heavens, the work of thy fingers (Ps. 8:3).

Jesus said, If I by the finger of God cast out demons, then is the kingdom of God come unto you (Luke 11:20).

10063. *And upon the great toe of their right foot.* That this signifies the understanding in the ultimate heaven is evident from what has been said and shown just above (see n. 10062).

10064. *And thou shalt sprinkle the blood upon the altar round about.* That this signifies the union of Divine truth with Divine good is evident from the signification of “blood,” when said of the sacrifice and burnt offering, as being Divine truth (see above, n. 10026, 10033); and from the signification of “the altar” as being a representative of the Lord as to Divine good (n. 9964). When Divine good is mentioned, Divine love is also meant, because all good is of love, for whatever is loved is perceived as good, and consequently is also called good. But all truth is of faith; for whatever is believed is perceived as truth, and is also so called.

From this it follows that those things which form the understanding of man are of faith, and those which form the will are of love, for the understanding of man has been set apart to receive the truths of faith, and his will to receive the goods of love. The understanding of man is therefore such as are the truths which form it, and such as is the faith of these truths; and the will of man is such as are the goods which make it, and such as is the love of these goods. In the opposite sense there are the love of evil and the faith of falsity, and from these also a will and understanding; but the understanding is such as is the falsity which forms it, and as is the faith of the falsity; and the will is such as is the evil which makes it, and as is the love of the evil. That the will of evil and the understanding of falsity are from hell, and that they are hell with man, is evident, because they are opposite to the understanding of truth and the will of good, which are from heaven from the Lord, and thus make heaven with man.

10065. *And thou shalt take of the blood that is upon the altar.* That this signifies Divine truth united to Divine good in the Lord is evident from the signification of “the blood on the altar” as being Divine truth united to Divine good (of which just above, n. 10064). How the case herein is will be told in what presently follows.

10066. *And of the oil of anointing.* That this signifies the Divine good of the Divine love which is in the Lord, is evident from the signification of “the oil of anointing” as being a representative of the Divine good of the Divine love which is in the Lord (see n. 9954, 10019).

10067. *And shalt sprinkle it upon Aaron, and upon his garments.* That this signifies the reciprocal union of Divine good and Divine truth in the higher heavens is evident from the representation of Aaron as being the Lord as to Divine good (see n. 9806), which is the Divine good of the Lord in the celestial kingdom (see n. 9946), or what is the same, in the higher heavens; and from the signification of the “garments of Aaron” as being a representative of the spiritual kingdom of the Lord adjoined to his celestial kingdom

(n. 9814); and from the signification of “sprinkling” upon them, as being to unite, for that which was sprinkled and poured upon anyone represented union (as also above, in that the blood was to be sprinkled upon the altar round about, n. 10064).

[2] That the Divine human of the Lord in the heavens is meant is because in this passage and in what now follows the subject treated of is the Divine of the Lord in the heavens, and his union with the angels there, thus the second state of the glorification of the Lord’s human (n. 10057). Therefore here by Aaron is represented the Lord as to Divine good in the celestial kingdom; and by his garments, as to Divine truth in the spiritual kingdom adjoined to the celestial kingdom; thus as to both in the higher heavens. That it is the Divine human from which these things are is because no other Divine is acknowledged and worshiped in the heavens than the Divine human of the Lord; for the Divine which the Lord called his “Father,” was the Divine in him. That in the heavens no other Divine is acknowledged and worshiped than the Lord as to the Divine human can be seen from many of the Lord’s words in the evangelists, as from these:

All things are delivered unto me by the Father (Matt. 11:27; Luke 10:22).

The Father hath given all things into the hand of the son (John 3:34, 35).

The Father hath given to the son power over all flesh (John 17:2).

Without me ye can do nothing (John 15:5).

Father, all mine are thine, and all thine are mine (John 17:10).

All power hath been given unto me in the heavens and on earth (Matt. 28:18).

Jesus said to Peter, I will give 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. 16:19).

[3] That this is so is also plain from the fact that no one can be conjoined by faith and love with the Divine itself without the Divine human; for the Divine itself, which is called the “Father,” cannot be thought of, because it is incomprehensible, and what cannot be thought of cannot become a matter of faith, nor therefore an object of love; when yet the chief of all worship is to believe in God, and to love him above all things. That the Divine itself, which is the “Father,” is incomprehensible, the Lord also teaches in John:

No man hath ever seen God; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have neither ever heard the voice of the Father, nor seen his shape (John 5:37).

[4] And that the Divine itself, which is the “Father,” is comprehensible in the Lord through his Divine human, he again teaches in these passages:

He that seeth me, seeth him who sent me (John 12:45).

If ye have known me, ye have known my Father also; and henceforth ye have known him, and have seen him. He that seeth me, seeth the Father (John 14:6–11).

All things have been delivered unto me of my Father; and no one knoweth the son, save the Father; neither doth anyone know the Father save the son, and he to whom the son shall be willing to reveal him (Matt. 11:27; Luke 10:22).

That it is also said, “no one knoweth the son but the Father,” is because by the “son” is meant the Divine truth, and by the “Father,” the Divine good, both in the Lord; and the one cannot be known except from the other; and therefore the Lord first says that all things have been delivered to him by the Father, and then that he knoweth him to whom the son willeth to reveal him. (That the “son” denotes the Divine truth, and the “Father,” the Divine good, both of the Lord, see n. 2803, 2813, 3704, 7499, 8328, 8897,

9807.) From all this it is now evident that the Divine in the heavens is the Divine human of the Lord.

[5] What was represented by the blood of the second ram being sprinkled upon the altar round about, and by taking of this blood, and of the oil of anointing, and sprinkling upon Aaron and upon his garments, shall now be told. That these things signified the union of Divine truth with Divine good, and of Divine good with Divine truth, in the Lord's Divine human, is plain from what has been already said and shown (n. 10064–10067). But the secret which lies within has not yet been disclosed. This secret is that there was a reciprocal union of Divine good and Divine truth, thus of the Divine itself which is called the "Father," and of the Divine truth which is called the "son." The union of Divine truth with Divine good is signified by the sprinkling of the blood upon the altar (n. 10064); these united are signified by the blood upon the altar, from which it was to be taken (n. 10065), and by the oil of the anointing, by which was signified the Divine good (see n. 10066); consequently the reciprocal union of Divine truth and Divine good in the Lord's Divine human is signified by the sprinkling of this blood, and at the same time of the oil of anointing, upon Aaron and upon his garments (see just above).

[6] That the union was reciprocal is very evident from the words of the Lord in the following passages:

The Father and I are one; 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 10:30, 38).

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 14:10–11).

Jesus said, Father, the hour is come; glorify thy son, that thy son also may glorify thee. All things that are mine are thine, and all thine are mine (John 17:1, 10).

Now hath the son of man been glorified; and God hath been glorified in him; and God shall glorify him in himself (John 13:31–32).

From these passages it can be seen that the Divine good of the Divine love, which is the “Father,” was united to the Divine truth, which is the “son,” reciprocally in the Lord; and hence that his human itself is Divine good. The like is also signified by his “coming forth from the Father, and coming into the world, and going to the Father” (John 16:27–29); and by “all things of the Father being his” (John 16:15); and by “the Father and he being one” (John 10:30).

[7] But these things can be better apprehended from the reciprocal conjunction of good and truth in the man who is being regenerated by the Lord, for as before said the Lord regenerates man as he glorified his human (n. 10057). When the Lord is regenerating man, he instills the truth which is to be of faith in the man’s understanding, and the good which is to be of love in his will, and therein conjoins them; and when they have been conjoined, then the truth which is of faith has its life from the good which is of love, and the good which is of love has the quality of its life from the truth which is of faith. This conjunction is reciprocally accomplished by means of good, and is called the heavenly marriage, and is heaven with man. In this heaven the Lord dwells as in his own, for all the good of love is from him, and also all the conjunction of truth with good. The Lord cannot dwell in anything of man’s own, because it is evil.

[8] This reciprocal conjunction is what is meant by the words of the Lord in John:

In that day ye shall know that I am in my Father, and ye in me, and I in you (John 14:20).

All things of mine are thine, and thine are mine, but I have been glorified in them. That they all may be one, as thou Father art in me, and I in them, and that they may be one in us (John 17:10, 21–22).

Reciprocal conjunction is thus described; but still it is not meant that man conjoins himself with the Lord, but that the Lord conjoins with himself the man who desists from evils; for to desist from evils has been left to the man’s decision, and when he desists,

then is effected the reciprocal conjunction of the truth which is of faith and of the good which is of love from the Lord, and not at all from man; for that from himself man can do nothing of good, and thus can receive nothing of truth in good, has been known in the church; and this also the Lord confirms in John:

Abide in me, and I in you. He that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing (John 15:4, 6).

[9] This reciprocal conjunction can be illustrated from the conjunction of the understanding and will in man; his understanding is formed from truths, and his will from goods; and truths are of faith with him, and goods are of love. Man imbibes truths from hearing, through the sense of hearing; and from reading through the sight; and stores them up in his memory. These truths relate either to the civil state, or to the moral state, and are called memory-knowledges. The love of man which is of his will through the understanding looks into these things in the memory, and from it chooses those which are in agreement with the love; and those which it chooses, it summons to itself, and conjoins with itself, and by means of them strengthens itself from day to day. Truths thus vivified by love make the man's understanding, and the goods themselves which are of the love make his will. The goods of love are also like fires there, and truths in the circumferences round about, vivified by the love, are like the light from this fire. By degrees, as the truths are kindled by this fire, there is kindled in them a desire to conjoin themselves reciprocally. From this comes a reciprocal conjunction, which is permanent.

[10] From all this it is evident that the good of love is really that which conjoins, and not the truth of faith, except insofar as this has the good of love within it. Whether you say love, or good, it is the same, for all good is of love, and that which is of love is called good; and also whether you say love, or the will, it is likewise the same, for that which a man loves he wills.

[11] Be it known that the things which are of the civil or moral state, just now spoken of, conjoin themselves in the external man;

but those which are of the spiritual state, before spoken of, conjoin themselves in the internal man, and then through the internal in the external. For the things of the spiritual state, which are truths of faith and goods of love to the Lord, and which look to eternal life, communicate with the heavens, and open the internal man, and they open it insofar and in such a way as the truths of faith are received in the good of love to the Lord and toward the neighbor, from the Lord. From this it is evident that those are only external men who do not at the same time imbue themselves with those things which are of the spiritual state; and that those are merely sensuous men who deny these things, however intelligently they may seem to talk.

10068. *And upon his sons, and upon the garments of his sons with him.* That this signifies the reciprocal union of Divine good and Divine truth from the Divine human of the Lord in the lower heavens is evident from the fact that when by the sprinkling of the blood from the altar, and of the oil of anointing, upon Aaron, is signified the reciprocal union of Divine good and Divine truth from the Lord's Divine human in the higher heavens (see n. 10067), by the like upon the sons of Aaron and their garments is signified such a union in the lower heavens. For the Divine of the Lord in the lower heavens is represented by the sons of Aaron, when the Divine of the Lord in the higher heavens is represented by Aaron himself; which is because the lower heavens are born from the higher, as sons from a father (n. 7004, 9468, 9473, 9680, 9683, 9780). Be it known that by the higher heavens is meant the celestial kingdom of the Lord, and by the lower heavens his spiritual kingdom. (That the heavens are distinguished into two kingdoms has been frequently said and shown.) In both kingdoms the Divine of the Lord is similar, but is dissimilar in respect to the reception by the angels in them.

10069. *And he shall be holy, and his garments, and his sons, and the garments of his sons with him.* That this signifies so with all Divine things in the heavens is evident from the signification of "holy" as being that which proceeds from the Lord, because he alone is holy (see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988), thus what is

Divine; and because by Aaron and his garments, and by his sons and their garments, were represented holy or Divine things in the heavens (n. 10067, 10068), therefore by them are signified all Divine things in the heavens. That Aaron, his sons, and their garments were called “holy,” because they represented holy Divine things, is evident; for everyone who duly considers may know that neither the blood of a ram nor the oil of anointing can sanctify anyone; for blood and oil are dead things, and thus cannot affect the interiors of man; man’s interiors themselves are affected solely by the truths of faith and the good of love from the Lord to the Lord, thus by things Divine, and these sanctify because they alone are holy.

10070. *And thou shalt take of the ram the fat.* That this signifies good in the heavens is evident from the signification of “fat” as being good (see n. 10033); that it denotes in the heavens is because by the filling of the hand from the second ram is signified the Divine that proceeds from the Lord in the heavens (n. 10057).

10071. *And the tail.* That this signifies all truth there is evident from the signification of “the tail of the ram” as being truth. That “the tail” denotes truth is because it is the ultimate thing, and truth is in the ultimates (see n. 6952). Moreover, the tail is the ultimate of the cerebrum and cerebellum, for these are continued into the spinal marrow, and this also terminates in the tail, which thus is their ultimate appendix. Therefore it is said that in the sacrifices the tail was to be removed hard by the backbone (Lev. 3:9). That “the tail” signifies truth in ultimates, and in the opposite sense falsity, is evident from the following passages. In Isaiah:

Jehovah shall cut off from Israel head and tail. The old man and the honored is the head, and the prophet, the teacher of a lie, is the tail (Isa. 9:13–14);

in the spiritual sense to “cut off the head and the tail” denotes to cut off good and truth, for the subject treated of is the church, on the devastation of which, the “head” signifies evil, and the “tail” falsity. (That the “head” denotes good, see n. 4938, 4939, 5328, 9913, 9914; in like manner an “old man,” n. 6524, 9404; that a

“prophet” denotes one who teaches truth, thus abstractedly truth, n. 2534, 7269.) In the opposite sense therefore the “head” denotes evil, in like manner the “old man” and the “honored” who do this; and the “tail” denotes falsity, in like manner the “prophet,” whence he is called “the prophet of a lie,” for a “lie” denotes falsity. In the same:

There shall not be work for Egypt, which may make head and tail
(Isa. 19:15);

“Egypt” denotes those who by reasonings from memory-knowledges wish to enter into the truths and goods of faith, and not from what is revealed, thus not from faith in what is revealed (n. 1164, 1165, 1186); that there is “no work which makes the head and the tail,” denotes that they have neither good nor truth. That the “tail” denotes truth in ultimates is plain from its signification in the opposite sense, in which the “tail” denotes falsity, as in John:

The locusts had tails like unto scorpions, and stings were in their tails, and their power was to hurt men (Rev. 9:10);

“tails like scorpions, and stings in the tails,” denote cunning reasonings from falsities by which they persuade, and thereby do injury, and therefore it is said that “their power is to hurt men” (that a “locust” also denotes falsity in the extremes, see n. 7643). In the same:

The tails of the horses were like serpents, having heads, and with them they do hurt (Rev. 9:19);

“tails like serpents” here also denote reasonings from falsities, whereby injury is done. In the same:

The tail of the dragon drew the third part of the stars of heaven, and cast them to the earth (Rev. 12:4);

“the tail of the dragon” denotes truths falsified, especially by application to evils; the “stars” denote the knowledges of truth and good falsified; “to cast to the earth” denotes to destroy.

10072. *And the fat that covereth the intestines.* That this signifies good in ultimates is evident from the signification of “fat” as being good (see n. 10033); and from the signification of “the intestines” as being the ultimate and lowest things (see n. 10030, 10049).

10073. *And the caul of the liver.* That this signifies the interior good of the natural man purified is evident from the signification of “the caul of the liver” as being the interior good of the external or natural man (see n. 10031). That it denotes good purified is because the liver is a purifying organ (n. 10031); and as by the “kidneys” is signified truth purified (n. 10032), hence also it is said that this caul near the kidneys shall be removed (Lev. 3:4, 10, 15).

10074. *And the two kidneys, and the fat that is upon them.* That this signifies the interior truth of the natural man purified, and its good, is evident from the signification of “the kidneys” as being the interior truth of the external or natural man; and from the signification of “the fat that is upon them” as being the good of this (see n. 10032). That it is truth purified which is signified by “the kidneys” is because the kidneys are organs which purify the blood (n. 10032); and the “blood” denotes truth (n. 9393, 10026).

10075. *And the right hindquarter.* That this signifies inmost good is evident from the signification of “the right hindquarter” as being inmost good. That “the right hindquarter” denotes inmost good is because the hindquarters of animals signify the same as the loins and thighs with man, and the loins and thighs with man signify conjugal love, and from this the good of celestial love, which good is the good of the inmost heaven (see n. 3021, 4277, 4280, 4575, 5050–5062, 9961), and the right loin and thigh signify the inmost good there; for the things which are on man’s right signify by correspondence the good from which is truth, and those which are on his left the truth through which is good; and consequently those which are in the middle signify the conjunction of both, that is, of

good and truth. From this it can also be seen that the hindquarters are the hinder parts of the animal, where its genitals are, and not the fore parts, for these are called the “breast.” As the right hindquarter signifies inmost or celestial good, therefore when it was taken from the sacrifice and given to Aaron, it was called his “anointing.” In Moses:

The right hindquarter shall ye give an uplifting to the priest from your eucharistic sacrifices. The breast of waving and the hindquarter of uplifting have I taken from among the sons of Israel of their eucharistic sacrifices, and I have given them to Aaron the priest and his sons for a statute forever. This is the anointing of Aaron and the anointing of his sons from the fire offerings of Jehovah (Lev. 7:32, 34–35).

The breast and the hindquarter are called the “anointing” by reason of the representation of spiritual and celestial good; for from correspondence the “breast” signifies spiritual good, which is the good of the middle or second heaven; and the “right hindquarter,” celestial good, which is the good of the inmost or third heaven; and the “anointing” denotes the representation of the Lord as to Divine good (n. 9954, 10019). Moreover, the breast and right hindquarter were given to Aaron from the sacrifices of the firstborn of an ox, a sheep, and a goat. That the “right hindquarter” signifies inmost good is evident also from the fact that it is mentioned last; for the tail and the intestines are mentioned first, afterward the caul of the liver and the kidneys, and lastly the right hindquarter. The things which are mentioned first are the most external, those mentioned second are interior, and that which is mentioned last is inmost.

10076. *Because a ram of fillings is he.* That this signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from the Divine good, and its capability of communication and reception there, is evident from the signification of a “ram” as being the internal of man in respect to the good of innocence and of charity (see above, n. 9991); for all beasts signify something of affection or of inclination with man (see n. 9280); hence it is that they who are in charity and innocence are called “sheep” and “lambs.” The “ram,” therefore, which is the male of sheep, signifies the good of charity and of innocence in the

internal man, and in the supreme sense the same in the internal of the Lord's human; for that which in the internal sense signifies something of man, thus something of the church or of heaven with man, in the supreme sense signifies in an eminent manner a similar thing with the Lord when he was in the world. Moreover, in the inmost sense all things of the Word treat of the Lord, whence comes the holiness of the Word. And from the signification of the "fillings of the hand," as being a representative of Divine truth from the Divine good of the Lord in the heavens, and its capability of communication with the angels there, and of its reception by them; for as before shown, with the man who is being regenerated there are two states, the first when the truths which are of faith are being implanted in the good which is of love and are being conjoined, and the second when the man acts from the good of love. The like was eminently the case in the Lord; the first state of the glorification of his human was to make it Divine truth, and to conjoin it with the Divine good which was in him and is called the "Father," and thereby to become the Divine good of the Divine love, which is Jehovah. The second state of his glorification was to act from the Divine good of the Divine love, which is effected by means of the Divine truth that proceeds from this good.

[2] As regards man, in the first state he is imbued with those things which must be of faith, and according as he is imbued with them from good, that is, through good from the Lord, so is his understanding formed. When those truths that belong to the understanding have been implanted in and conjoined with good, he then comes into the second state, which consists in acting from good by means of truths. From this it is plain what is the quality of the second state of the man who is being regenerated, in that it is to think and act from good, or what is the same, from love, or what is also the same, from the will; for that which a man wills he loves; and that which he loves, he calls good. But the man for the first time comes into the second state when he is wholly from head to heels such as his love is, thus such as his will is and the understanding thence derived. Who can possibly believe that the whole man is an image of his will and of his understanding thence derived, consequently an image of his good and the truth thence derived, or an image of his evil and the falsity thence derived? For

good or evil forms the will, and truth or falsity forms the understanding. This secret is known to all the angels in the heavens; but the reason why man does not know it is that he has no knowledge of his soul, consequently no knowledge that the body is formed after the likeness of the soul, and hence that the whole man is such as his soul is. That this is so, is clearly seen from the spirits and angels in the other life; for all of them are human forms, and such forms as their affections are, which are of love and faith; and this to such a degree that they who are in the good of love and charity may be said to be loves and charities in form; and on the other hand that those who are in evils from the loves of self and the world, thus in hatreds and the like, are hatreds in form.

[3] That this is so can also be seen from these three things which in universal nature follow in order; namely effect, cause, and end. The effect has its all from the cause; for an effect is nothing else than the cause in outward form, because when a cause becomes an effect it clothes itself with such things as are without, in order that it may appear in a lower sphere, which is the sphere of effects. The case is similar with the cause of the cause, which in the higher sphere is called the final cause, or the end. This end is the all in the cause, in order that it may be a cause for the sake of something; for a cause which is not for the sake of something cannot be called a cause, for to what purpose would it then be? The end is for the sake of something, and the end is the first in the cause, and is also its last. Hence it is plain that the end is as it were the soul of the cause, and is as it were its life, consequently is also the soul and life of the effect. For if there is not something in the cause and in the effect that brings forth the end, all this is not anything, because it is not for the sake of anything; thus it is like a dead thing without soul or life, and such a thing perishes as does the body when the soul departs from it.

[4] The case is similar with man: his very soul is his will; the proximate cause by which the will produces the effect, is his understanding; and the effect which is brought forth is in the body, thus is of the body. That this is so is very manifest from the fact that what a man wills and thence thinks presents itself in a suitable

manner in an effect in the body, both when he speaks and when he acts. From this it is again evident that such as is a man's will, such is the whole man. Whether you say the will, or the end, or the love, or the good, it is the same, for everything that a man wills is regarded as an end, and is loved, and is called good. In like manner whether you say the understanding, or the cause of an end, or faith, or truth, it is also the same; for that which a man understands or thinks from his will, he holds as a cause, and believes, and calls truth. When these things are apprehended, it can be known what is the quality, in the first state, of a man who is being regenerated, and what it is in the second.

[5] From all this some idea can be had how it is understood that when the Lord was in the world and glorified his human, he first made it Divine truth, and by degrees the Divine good of the Divine love; and that thereafter from the Divine good of the Divine love he operates in heaven and in the world, and gives life to angels and men; which is effected by means of the Divine truth that proceeds from the Divine good of the Divine love of his Divine human; for from this the heavens have come forth, and from it they perpetually come forth, that is, subsist; or what is the same, from it the heavens have been created and from it they are perpetually being created, that is, preserved; for preservation is perpetual creation, as subsistence is perpetual coming forth.

[6] Such things are also involved by these words in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him, and without him was not anything made that was made. And the Word was made flesh (John 1:1, 3, 14);

“the Word” denotes the Divine truth; the first state is described by “in the beginning was the Word, and the Word was with God, and God was the Word”; and the second state by “all things were made by him, and without him was not anything made that was made.” It was the same when the Lord came into the world and reduced the heavens into order, and as it were created them anew. That the Lord is there meant by “the Word,” is evident, for it is said that

“the Word was made flesh.” The capability of the communication and perception of the Divine truth that proceeds from the Divine good of the Divine love of his Divine human, is what is meant by the “filling of the hand,” and is described by representatives in this passage concerning the second ram.

[7] As the Lord in respect to Divine good is represented by Aaron (n. 9806), therefore the glorification of the Lord as to his human is representatively described in the process of the inauguration of Aaron and his sons. The first state of glorification is described by what is said concerning the sacrifice from the bullock and the burnt offering from the first ram; and the second state of glorification by what is said concerning the second ram, which is called “the ram of fillings.” The first state is called the “anointing,” and the second is called the “filling of the hand”; consequently when Aaron and his sons were inaugurated into the priesthood by anointing and by the filling of the hand, they were said to be “anointed” and “those whose hand he hath filled,” as in Moses:

The high priest, upon whose head the anointing oil is poured and who hath filled his hand to put on the garments, shall not shave his head, nor rip open his clothes (Lev. 21:10).

From all this it is also plain that the filling of the hand is a representative of the communication and reception of the Divine truth that proceeds from the Lord’s Divine good in the heavens; for it is said, “he hath filled his hand,” and not “he is filled in the hand,” and also “he hath filled his hand to put on the garments.” For by Aaron and by his anointing is represented the Lord as to Divine good, and by his garments the like as by the filling of the hand, namely, the Divine truth that proceeds from the Lord’s Divine good. (That this is represented by the garments, see n. 9814.) Its dissipation is signified by “ripping them open”; and the dispersion of Divine good in the heavens by “shaving the head.”

[8] As the influx and communication of Divine truth from the Lord, and its reception in the heavens, is signified by the “filling of the hand,” therefore by it is also signified purification from evils and falsities; for insofar as a man or angel is purified from these, so

far he receives Divine truth from the Lord. In this sense “filling the hand” is understood by these words in Moses:

The sons of Levi smote of the people three thousand men. And Moses said, Fill your hand to-day to Jehovah, that he may bestow upon you a blessing this day (Exod. 32:28–29);

In the spiritual sense “to receive a blessing” denotes to be endowed with the good of love and of faith, thus to receive the Divine that proceeds from the Lord (n. 2846, 3017, 3406, 4981, 6091, 6099, 8939). We read also of “filling after Jehovah,” and by this is signified doing according to Divine truth; thus also by it is signified the receptivity of it; in Moses:

Another spirit was with Caleb, and he hath filled after Jehovah (Num. 14:24; Deut. 1:36).

Jehovah sware, saying, Surely none of the men, from a son of twenty years and upward, shall see the land of which I sware unto Abraham, to Isaac, and to Jacob; because they have not wholly filled after me, save Caleb and Joshua, who have filled after Jehovah (Num. 32:11–12).

10077. *And one loaf of bread.* That this signifies inmost celestial good from the Lord is evident from the signification of “bread” as being celestial good (see n. 2165, 2177, 3478, 9545). Celestial good is the good of love to the Lord. This good, being the good of the celestial kingdom, is for this reason called celestial good.

10078. *And one cake of bread with oil.* That this signifies middle celestial good is evident from the signification of a “cake of bread with oil,” as being middle celestial good (n. 9993).

10079. *And one wafer.* That this signifies ultimate celestial good is evident from the signification of a “wafer” as being celestial good in the external man (see n. 9994), thus ultimate. In the heavens there are two distinct kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom. Each kingdom is threefold, having its inmost, its middle, and its ultimate. The inmost good of the celestial kingdom is signified by “bread,” the

middle good by “cakes,” and the ultimate good by “wafers” (see above n. 9993). It is said that they should take one loaf of bread, and one cake, and one wafer, and that after these had been waved, they should be burnt upon the burnt offering, and that Aaron and his sons should eat the rest of the bread in the basket at the door of the tent of meeting. By these things were signified the capability of the communication of the good of love from the Lord, and of its reception in the higher heavens, or in the celestial kingdom, the capability of the communication, by these breads which after they had been waved were burnt on the burnt offering; and the capability of its reception, by the breads which were eaten. It is said “one loaf of bread, one cake, and one wafer,” because in itself the Divine good is one.

[2] It shall now also be told why it was decreed that not only the fat of the ram and its right hindquarter were to be burnt upon the altar, but also the breads that were called the meat offering; when yet by the “fat” and by the “hindquarter” is signified good, equally as by the “breads” or meat offerings, for unless the reason is known why it was so done, it might seem to be like something superfluous. But the reason was that the sacrifices and burnt offerings were not commanded, but permitted, and therefore there was nothing in them well pleasing in the heavens. For this reason meat offerings—which were breads—were also employed, and likewise drink offerings of wine, in which there was something well pleasing; for “bread” signifies all celestial good, and “wine” all its truth. It was also from this that the sacrifices and burnt offerings were called “bread,” and also the meat offerings or gifts, for in the original tongue “meat offerings” are “gifts.”

[3] But see what has already been shown on these subjects; namely: that sacrifices and burnt offerings were first instituted by Eber, and thence spread to the descendants of Jacob (n. 1128, 1343, 2818, 4574, 5702); that sacrifices and burnt offerings were not commanded, but permitted (n. 2180); that sacrifices and burnt offerings were called “bread” (n. 2165); that “bread” denotes celestial good, and “wine” the truth of this (n. 276, 680, 2165, 2177, 3735, 4217, 4735, 4976, 5915, 6118, 6377, 8410, 9323,

9545). In like manner the meat offering and the drink offering (n. 4581). From this it is evident that for this reason also burnt offerings and sacrifices were abrogated by the Lord, and bread and wine were retained. But be it known that the flesh of the sacrifice and of the burnt offering specifically signified spiritual good, whereas the bread of the meat offering signified celestial good, and that for this reason not only flesh but also bread was offered.

10080. *Out of the basket of unleavened things.* That this signifies which are together in the sensuous is evident from the signification of “the basket” in which were the breads, by which are signified goods, as being the external sensuous, in which these things are together (see n. 9996); and from the signification of “unleavened things” as being things that are purified (n. 9992).

10081. *That is before Jehovah.* That this signifies from the Divine good of the Lord is evident from the fact that “Jehovah” in the Word denotes the Lord, who is called “Jehovah” from Divine good, and “God” from Divine truth. That all those things which are here said of the second ram and are called “fillings of the hand” signify the Divine of the Lord in the heavens proceeding from the Divine good of his Divine love is plain from what has been shown above. (That “Jehovah” in the Word denotes the Lord, see the places cited in n. 9373; and that the Lord is called “Jehovah” where the Divine good is treated of, and “God” where the Divine truth is treated of, see n. 2769, 2807, 2822, 4402, 6303, 9167.)

10082. *And thou shalt put all upon the palms of Aaron, and upon the palms of his sons.* That this signifies the acknowledgment in the heavens that these things are of the Lord and from the Lord, is evident from the signification of “all” that was from the ram, as the fat, the kidneys, and the right hindquarter, and of “all” that was in the basket, as the bread, the cake, and the wafer, as being the Divine goods and Divine truths which are of the Lord because from the Lord (on which see n. 10070–10080); and from the signification of “the palms,” as being those things which are from one’s own power, thus one’s own (of which below); and from the representation of Aaron and his sons, as being the Lord as to

Divine good and the Divine truth thence proceeding (n. 9806–9807, 10017). That “the palms” denote those things which are from one’s own power, and hence that to be “put upon the palms” denotes the acknowledgment that all these things are of the Lord and from the Lord, is because the palms belong to the hands, and by the “hands” is signified power, and “to put upon them” denotes to ascribe, thus to acknowledge; for it is said that they were to be “waved upon them,” by which is signified life thence from the Divine, and life from the Divine is given through faith, the first of which is acknowledgment. As by the “hands” is signified power, it follows that by the “palms of the hands” is signified full power, because the palms grasp fully; hence when the palms are predicated of the Lord, and of the Divine truth proceeding from his Divine good, as here, omnipotence is signified. From this it is plain that by “putting upon the palms of Aaron and his sons” is signified the acknowledgment of the Lord’s omnipotence, thus that all things are his, because all things in the heavens are from him. (That the “hands” denote power, see n. 4931–4937, 5327, 5328, 6947, 7188, 7189, 7518; that “hand” and “right hand,” when said of the Lord, denote omnipotence, n. 3387, 4592, 4933, 7518, 7673, 8050, 8153, 8281, 9133; and that the Divine truth proceeding from the Lord’s Divine good has all power, n. 6948, 8200, 9327, 9410, 9639, 10019.)

10083. *And shalt wave them a wave offering before Jehovah.* That this signifies the consequent Divine life is evident from the signification of “waving a wave offering” as being to vivify, thus life; and because it is said “before Jehovah,” Divine life is signified. That “to wave a wave offering” denotes to vivify, that is, to give Divine life, is evident from the passages in the Word where “waving a wave offering” is mentioned, as in Moses:

When ye shall bring the sheaf of the firstfruits of your harvest unto the priest, he shall wave the sheaf before Jehovah to make you well pleasing; on the morrow of the sabbath the priest shall wave it (Lev. 23:10–11).

by the “harvest” is signified the state of the truth of faith from good, thus the state of good (see n. 9295); by “the sheaf of the

firstfruits” is signified its state collectively; hence by “being waved by the priest” is signified being vivified to receive a blessing; for every blessing, in order to be a blessing, must have life in it from the Divine.

[2] Again:

Aaron shall wave the Levites a wave offering before Jehovah from among the sons of Israel, that they may be for ministering the ministry to Jehovah. Thou shalt set the Levites before Aaron, and before his sons, and shalt wave them a wave offering to Jehovah. Afterward shall the Levites come to minister in the tent of meeting; and thou shalt purify them, and shalt wave them a wave offering. And when the Levites were purified, Aaron waved them a wave offering before Jehovah; and expiated them to purify them (Num. 8:11, 13, 15, 21).

From all this it can be seen what is meant by “waving a wave offering,” namely, that it denotes to vivify by acknowledgment, which is the first of life from the Divine with man. Knowledge does indeed precede acknowledgment, but there is nothing of Divine life in knowledge until it becomes acknowledgment, and then faith. The Levites represented truths ministering to good, and Aaron represented the good to which they ministered; therefore the Levites were “waved,” that is, were vivified; and therefore it is also said that they were to be “purified,” for life from the Divine must be in truths in order that they may minister to good, and this life first flows in by means of acknowledgment.

[3] The like is signified by the “waving of gold” in Moses:

The men came with the women, and brought a clasp, a nose-ring, gold, a girdle, all vessels of gold, every man who waved a wave offering of gold to Jehovah (Exod. 35:22);

“to wave a wave offering of gold to Jehovah” denotes to vivify by the acknowledgment that it was Jehovah’s, that is, the Lord’s. That “to wave a wave offering” has such a signification is from correspondence, for all motion corresponds to a state of thought; hence progressions, journeyings, and the like, which belong to

motion, in the Word signify states of life (n. 3335, 4882, 5493, 5605, 8103, 8417, 8420, 8557).

[4] In John:

At the pool of Bethesda lay a great multitude of them that were sick. And at a certain time an angel went down unto the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole, with whatever disease he was holden (John 5:2-7).

By “troubling the water” was here likewise signified vivification through acknowledgment and faith, thus also purification through truths. (That motion signifies states of life, see n. 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967; and that “waters” denote the truths of faith, n. 2702, 3058, 3424, 4976, 8568, 9323; that all purifications are effected through the truths of faith, n. 2799, 5954, 7044, 7918, 9088; and that healings represented restorations of spiritual life, n. 8365, 9031.)

[5] As by the “waving upon the palms of Aaron” is signified vivification through the acknowledgment of the Lord, and that all things are from him, therefore a few words shall be said about this acknowledgment and the faith thence derived. It was often said by the Lord, when the sick were healed, that they should “have faith,” and that it would be done to them “according to their faith” (as Matt. 8:10-13; 9:2, 22, 27-29; 13:57, 58; 15:28; 21:21-22, 31-32; Mark 5:34, 36; 10:49, 52; Luke 7:9, 48-50; 8:48; 17:19; 18:42-43). The reason was that the first of all is to acknowledge that the Lord is the savior of the world, for without this acknowledgment no one can receive anything of truth and good from heaven, thus no faith; and because this is the first and most essential of all, therefore in order that the Lord might be acknowledged when he came into the world, in healing the sick he questioned them concerning their faith, and those who had faith were healed. The faith was that he was the son of God who was to come into the world, and that he had power to heal and to save. Moreover, all the healings of diseases by the Lord, when he was in

the world, signified healings of the spiritual life, thus the things that belong to salvation (n. 8364, 9031, 9086).

[6] Because the acknowledgment of the Lord is the first of all things of spiritual life, and the most essential thing of the church, and because without it no one can receive from heaven anything of the truth of faith and the good of love, therefore the Lord often says that he who “believeth in him hath eternal life,” that he who “doth not believe hath not life” (as John 1:1, 4, 12,-3; 3:14-16, 36; 5:39-40; 6:28-30, 34-35, 40, 47-48; 7:37-38; 8:24; 11:25-26; 20:30-31); but he also teaches at the same time that those have faith in him who “live according to his precepts,” so that the consequent life may enter into the faith. All this has been said to illustrate and confirm the fact, that the acknowledgment of the Lord, and that from him is all salvation, is the first of life from the Divine with man. This first of life is signified by the “wavings upon the palms of Aaron.”

10084. *And thou shalt take them from their hand, and shalt burn them on the altar upon the burnt offering.* That this signifies union with the Divine good of the Divine love is evident from the signification of “taking from their hand” as being the state after acknowledgment; for when by the “waving on the palms of Aaron and his sons” is signified the acknowledgment whereby there is Divine life, by “taking those things from their hand” is signified the state after acknowledgment, which is a state of conjunction with good, and which is signified by “burning on the altar upon the burnt offering.” For by “burning on the altar” is signified to be conjoined with good (see n. 10052); and by the “burnt offering” is signified and described the conjunction itself.

10085. *For an odor of rest before Jehovah.* That this signifies a perceptivity of peace is evident from the signification of “an odor of rest,” when predicated of Jehovah or the Lord, as being a perceptivity of peace (see n. 10054).

10086. *An offering by fire is this to Jehovah.* That this signifies from the Divine love is evident from the signification of “an offering by fire to Jehovah” as being the Divine love (see n. 10055).

10087. *And thou shalt take the breast.* That this signifies the Divine spiritual in the heavens, and its appropriation there, is evident from the signification of “the breast” as being the good of charity, and in the supreme sense the Divine spiritual (of which in what follows); that the appropriation of it in the heavens is meant is because in what now follows the subject treated of is the flesh of the ram and the bread from the basket, which were not burned on the altar, but were granted to Moses, to Aaron, and to his sons, for a portion, and were “eaten,” whereby is signified appropriation, the process of which is now to be described. That by “the breast” is signified the good of charity, and in the supreme sense the Divine spiritual, is from correspondence; for the head with man corresponds to the good of love to the Lord, which is the good of the inmost heaven, and is called the Divine celestial; but the breast corresponds to the good of charity, which is the good of the middle or second heaven, and is called the Divine spiritual; and the feet correspond to the good of faith, thus to the good of obedience, which is the good of the ultimate heaven, and is called the Divine natural (concerning which correspondence see what has been shown above, n. 10030).

[2] As the “breast” from correspondence denotes the good of charity, and the good of charity is to do what is good from willing it, therefore John, who represented this good, lay on the breast or in the bosom of the Lord (John 13:23, 25); by which is signified that this good was loved by the Lord; for “to lie on the breast and in the bosom” denotes to love. He who knows this is also able to know what is signified by these words of the Lord to Peter and to John:

Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me? He saith, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again, Simon, son of Jonas, lovest thou me? He saith, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He said to him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, therefore he said, Lord thou knowest

all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily I say unto thee, When thou wast younger, thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hand, and another shall gird thee, and lead thee whither thou wouldst not. When he had said this, he said to him, Follow me. Peter turning about saw the disciple whom Jesus loved following, who also lay on his breast at supper. Peter seeing him saith, Lord, what about this man? Jesus said to him, If I will that he abide till I come, what is that to thee? Follow thou me (John 21:15–21);

no one can know what these words signify except by the internal sense, which teaches that the twelve disciples of the Lord represented all things of faith and of love in the complex, as did the twelve tribes of Israel; and that Peter represented faith, James charity, and John the works or goods of charity. (That the twelve disciples of the Lord represented all things of faith and love in the complex, see n. 3488, 3858, 6397; and likewise the twelve tribes of Israel, n. 3858, 3926, 4060, 6335, 6640. That Peter represented faith, James charity, and John the works of charity, see the preface to the eighteenth and twenty-second chapters of Genesis, n. 3750, 4738, 6344; and that the “rock,” as Peter is also called, denotes the Lord as to faith, n. 8581.)

[3] As faith without charity does not love the Lord, and yet can teach such things as belong to faith and love, and to the Lord, therefore the Lord said three times, “Lovest thou me,” “Feed my lambs,” and “Feed my sheep,” and for this reason the Lord says, “When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not,” by which is signified that the faith of the church in its rising is in the good of innocence like an infant; but that when it is in its setting, which is in the end of the church, faith would be no longer in this good, nor in the good of charity; and that then evil and falsity would lead, which are signified by “when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not”; thus from being free it would become enslaved. “To gird” denotes to know and perceive truths in light from good, n. 9952; “to walk” denotes to live according to these truths, n. 8417, 8420; hence “to

gird himself and walk whither he would” denotes to act from freedom, and to act from freedom is to act from the affection of truth from good, n. 2870-2893, 9585-9591; and is to be led by the Lord, n. 9096, 9586, 9589-9591; but “to be girded by another, and to be led whither he would not” denotes to be a slave, and to be a slave is to act from evil, thus to be led by hell, n. 9096, 9586, 9589-9591. That “lambs,” of which the Lord first speaks, denote those who are in the good of innocence, see n. 3994; and that “sheep,” of which the Lord speaks in the second and third place, denote those who are in the good of charity and from this in faith, n. 4169, 4809; and that “three” denotes a whole period from beginning to end, n. 2788, 4495, 7715, 9198. Therefore, as the Lord spoke to Peter concerning the church from its rising to its setting, he said three times, “Lovest thou me?”

[4] But by “John following the Lord” was signified that they who are in the goods of charity follow the Lord and are loved by the Lord, neither do they draw back; while they who are in faith separate not only do not follow the Lord, but are also indignant about it, like Peter at that time—not to mention more arcana which are contained in the above words. From all this it is also plain that to “lie on the breast and in the bosom of the Lord” denotes to be loved by him, and that this is said of those who are in the goods of charity, like what is said of his “carrying them in his bosom” (Isa. 40:10, 11), and of “lying in the bosom” (2 Sam. 12:3).

10088. *From the ram of fillings, which is for Aaron.* That this signifies a representative of the Divine power of the Lord in the heavens through the Divine truth from his Divine good, and its capability of communication and reception in the heavens, may be seen above (n. 10076).

10089. *And shalt wave it a wave offering before Jehovah.* That this signifies vivification is evident from the signification of “waving a wave offering before Jehovah” as being vivification through the acknowledgment of the Lord, and that he has all power in the heavens and on earth (see above, n. 10083). It is known that the

first of the church is to acknowledge the Lord; for the doctrine of the church teaches that without the Lord there is no salvation. That he has all power, the Word teaches in many passages, and the Lord himself in these which follow:

All things have been delivered unto me by the Father (Matt. 11:27; Luke 10:22).

The Father hath given all things into the hand of the son (John 3:34, 35).

The Father hath given to the son power over all flesh (John 17:2).

Without me ye cannot do anything (John 15:5).

All power hath been given unto me in heaven and on earth (Matt. 28:18).

Jesus said to Peter, Thou art a rock, 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. 16:18–19);

(that by “Peter” in this passage is meant faith from the Lord, thus the Lord as to faith, which has this power, see the preface to Genesis 22, n. 4738, 6344; and that a “rock,” as he is there called, denotes the Lord in respect to faith, n. 8581).

10090. *And it shall be to thee for a portion.* That this signifies communication with those who are in truths Divine, is evident from the representation of Moses, who was to have the breast for a portion, as being the Lord as to Divine truth, thus the Divine truth which is from the Lord (see n. 6752, 7010, 7014, 9372); and from the signification of being “for a portion,” as being communication; for that which was given from the sacrifices to Moses, to Aaron, his sons, and the people, signified the communication of the holy Divine with them; and all communication is effected according to the quality of him who receives, thus according to the quality of the representation with those who received.

[2] The breast was given to Moses for a portion, and the hindquarter to Aaron (of which below), because the subject here treated of is the communication and appropriation of Divine truth and Divine good from the Lord in heaven and in the church; and there are two things which are received there, namely, Divine truth and Divine good, both from the Lord; Divine truth by those who are in the Lord's spiritual kingdom, and Divine good by those who are in the celestial kingdom (see the places cited in n. 9277, 9684). Therefore the breast was given to Moses for a portion, and the hindquarter to Aaron, for by the "breast" is signified Divine truth in the Lord's spiritual kingdom (n. 10087), and by the "hindquarter," Divine good in the celestial kingdom (n. 10075); as also by the "breads in the basket," which likewise were given to Aaron (see n. 10077).

[3] That Moses represented the Lord as to Divine truth has been shown above; and that Aaron when inaugurated into the priesthood represented the Lord as to Divine good (n. 9806). That the breast was granted to Moses for a portion is evident in Leviticus, where also the inauguration of Aaron and his sons into the priesthood is treated of:

Moses took the breast, and waved it a wave offering before Jehovah, of the ram of fillings, and it was to Moses for a portion, as Jehovah commanded Moses (Lev. 8:29).

10091. *And thou shalt sanctify the breast of the waving.* That this signifies the Divine spiritual acknowledged in heaven and in the church is evident from the signification of "sanctifying" as being to represent the Lord and the holy things which are from him (see n. 9956, 9988); from the signification of "the breast" as being the Divine spiritual in heaven (n. 10087); and from the signification of "the waving" as being vivification through acknowledgment (see n. 10083, 10089). The Divine spiritual is Divine truth in the middle or second heaven, which heaven is also called the spiritual kingdom.

10092. *And the hindquarter of the uplifting.* That this signifies the Divine celestial that belongs to the Lord alone, perceived in heaven

and the church, is evident from the signification of “the hindquarter” as being the Divine celestial in heaven and in the church (see n. 10075); and from the signification of “the uplifting” as being that which is given and received (of which in what follows). The Divine celestial is the Divine good from the Lord received in the inmost heaven, which heaven is also called the celestial kingdom; hence the Divine good received in the inmost heaven is called celestial good.

10093. *Which is waved, and which is uplifted.* That this signifies which is acknowledged and perceived is evident from the signification of being “waved,” when said of the breast, as being that which is vivified by acknowledgment (see above, n. 10091); and from the signification of “uplifted” as being the Divine celestial, which is of the Lord alone, perceived in heaven and in the church (of which below). How the case herein is shall be briefly told. There are two kingdoms from which are the heavens, the celestial and the spiritual. Divine truth in the spiritual kingdom is acknowledged, but in the celestial kingdom it is perceived. The reason of this is that Divine truth in the spiritual kingdom is received in the intellectual part, but in the celestial kingdom in the will part. That which is received in the intellectual part is said to be acknowledged, but that which is received in the will part is said to be perceived. (That the former have only an acknowledgment of Divine truth, but the latter a perception of it, see what has been abundantly shown above concerning these two kingdoms in the places cited in n. 9277, 9596, 9684.)

[2] As regards uplifting, that is called an “uplifting”¹ which was Jehovah’s or the Lord’s, and it was given to Aaron for the sake of the representation; and as Aaron represented the Lord as to Divine good (n. 9806), therefore that which was uplifted from the sacrifices and given to Aaron represented the Divine of the Lord, and is also called “the anointing” in Moses.

The breast of the waving and the hindquarter of the uplifting have I taken from among the sons of Israel of the sacrifices of the eucharistic things, and I have given them to Aaron the priest and to his sons for a statute of eternity from among the sons of Israel; this is the anointing of

Aaron and the anointing of his sons from the fire offerings of Jehovah, on the day in which I made them draw near to minister in the priest's office to Jehovah (Lev. 7:34–35).

It is called “the anointing” because “anointing” denotes inauguration to represent the Lord as to Divine good (see n. 9954, 10019). Elsewhere also in the same:

Jehovah spoke unto Aaron, Behold, I have given thee the charge of mine upliftings, in respect to all the holy things of the sons of Israel, unto thee I have given them for an anointing, and to thy sons. To thee have I given the uplifting in respect to all the waving of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine and of the grain of the firstfruits; and in respect to all the firstfruits which they shall give to Jehovah, they shall be thine; in respect to everything devoted, everything that openeth the womb of all flesh which they shall bring to Jehovah of the firstlings of an ox, of a sheep, and of a goat, the flesh shall be thine, as the breast of waving and as the right hindquarter; every uplifting of the holy things. Thou shalt not have part nor inheritance in the land, because Jehovah is thy part and inheritance; and also every uplifting from the tithes and from the gifts, which have been given to the Levites (Num. 18:8, 11–20, 28–29).

From all this it is evident what the “upliftings” were, namely, that all things were so called which belong to Jehovah, that is, to the Lord.

[3] And as the Levites represented Divine truths in heaven and the church that are of service to Divine good, they were also given to Aaron in the place of all the firstborn, which were Jehovah's, that is, the Lord's, concerning which it is thus written in Moses:

I have taken the Levites from the midst of the sons of Israel, in the place of every firstborn that openeth the womb from the sons of Israel, that the Levites may be mine, for every firstborn is mine; and because the Levites were given to me, I have given them as gifts to Aaron and his sons (Num. 3:12, 13; 8:16–19);

the upliftings are called “gifts given to Jehovah,” that is, to the Lord, from among the sons of Israel; but it is meant that they do not belong to Jehovah from any gift, but from possession, because everything holy or Divine with man is not man's, but is the Lord's

with him. That everything good and true, thus every holy Divine thing, is from the Lord God, and nothing from man, has been known in the church, whence it is plain that it is from appearance that it is called a gift from man. And therefore also in what presently follows it is said, “for this is an uplifting, and it shall be an uplifting from among the sons of Israel, this is an uplifting of Jehovah”; by which is signified that the uplifting from the sons of Israel is Jehovah’s uplifting, thus that a gift from them is a gift from the Lord. From this it is evident what an “uplifting” is.

10094. *From the ram of fillings, of that which is for Aaron, and of that which is for his sons.* That this signifies a representative of the Divine power of the Lord in the heavens through Divine truth from Divine good is evident from what was shown above (n. 10076).

10095. *And it shall be to Aaron and his sons for a statute of an age from among the sons of Israel.* That this signifies a law of order in the representative church in respect to the Divine good of the Lord and the Divine truth thence proceeding is evident from the representation of Aaron and his sons as being the Lord as to Divine good and the Divine truth thence proceeding (see n. 9806, 9807, 10068); from the signification of “a statute of an age” as being a law of Divine order (see n. 7884, 7995, 8357); and from the representation of the sons of Israel as being the church (n. 4286, 6426, 6637, 9340). That it denotes the representative church is because this church had been instituted with the sons of Israel (see the places cited in n. 9320).

10096. *For this is an uplifting.* That this signifies a representative of Divine good and of the Divine truth thence proceeding is evident from what was shown just above (n. 10093).

10097. *And it shall be an uplifting from among the sons of Israel of their peace sacrifices, this is an uplifting to Jehovah.* That this signifies reception in the heavens and in the church, and acknowledgment that it is of the Lord alone, is evident also from what was shown above (n. 10093). It is said “from the peace sacrifices,” because by

these is signified worship which is from freedom; for the peace or eucharistic sacrifices were voluntary sacrifices, and those things which are voluntary are from man's freedom. That is called free which is done from love, thus which is from the will, for that which a man loves, he wills. The Lord flows in with man into his love, thus into his will, and causes that what a man receives he receives in freedom; and that which is received in freedom also becomes free and is loved by him, consequently it becomes of his life. Hence it is plain what is meant by worship from freedom, which is signified by the peace or voluntary sacrifices; thus also what is meant by the "uplifting" from them, namely, that which is of the Lord alone. (That the sacrifices signify all worship in general, see n. 6905, 8936, 10042; and that the freedom of man is that which is of his love, n. 2870–2893, 3158, 4031, 7439, 9096, 9585–9591.)

10098. *And the garments of holiness which are for Aaron.* That this signifies the Divine spiritual which proceeds immediately from the Divine celestial is evident from the signification of "the garments of Aaron" as being a representative of the spiritual kingdom of the Lord adjoined to his celestial kingdom (see n. 9814); thus also the Divine spiritual, for the spiritual kingdom of the Lord comes forth from his Divine there, which is called the Divine spiritual. Nor is the universal heaven anything else than the Divine of the Lord; for the angels who are there know, acknowledge, believe, and perceive, that all the good of faith and the good of love which make heaven, are from the Lord, and nothing from themselves. These garments are called "garments of holiness," because they represented holy Divine things which are from the Lord. (That the Lord alone is holy, and that every holy thing is from him, and that all sanctification represented him, see n. 9229, 9680, 9818, 9820, 9956, 9988; and that from this, heaven is called the "sanctuary," n. 9479.)

10099. *Shall be for his sons after him.* That this signifies in the natural successively is evident from the signification of the "sons of Aaron" as being the things that proceed from Divine good as from a father (see n. 9807, 10068); and from the signification of "after him" as being successively, or in successive order; and as this is said

of the garments of Aaron, by which was represented the Divine spiritual (n. 10098), therefore by being “for his sons after him” is signified the Divine spiritual in the natural successively. For there are three things which succeed one another in heaven, and which, in order that they may be conceived distinctly, are to be called by their names, which are “celestial,” “spiritual,” and “natural.” These three proceed there in order, one from another, and by the influx of one into the next successively they are connected together, and thereby make a one. The Divine of the Lord in the heavens, from the difference of its reception, is called by these names.

[2] As the subject here treated of is the second ram, which is called “the ram of fillings,” and by the “filling of the hand” is signified inauguration to represent the Divine of the Lord in the heavens, and its capability of communication and reception there (see n. 10019); therefore in order that its reception in the natural may likewise be described, the successive putting on of the garments of Aaron by his sons after him is here treated of, whereby is meant what is successive of that thing in the heavens which is signified by “the filling of the hand.” Hence it is plain that in the internal sense these things cohere in an unbroken succession, although in the sense of the letter the series of the things concerning the ram here appears to be broken asunder. As the successives in heaven are here treated of, it shall be told what is meant by “successive.” Most of the learned at this day have no other idea of successives, than as of what is continuous, or as of that which coheres by continuity. As they have this idea of the succession of things, they cannot conceive the nature of the distinction between the exteriors and interiors of man, nor consequently between the body and the spirit of man; and therefore when they think about them from these ideas, they cannot possibly understand that after the dispersion or death of the body, the spirit also is able to live under a human form.

[3] But successives are not connected continuously, but discretely, that is, distinctly according to degrees; for interior things are wholly distinct from exterior, insomuch that exterior things can be separated, and yet the interior things still continue in their life.

This is the reason why man can be withdrawn from the body and think in his spirit; or according to the form of speaking used by the ancients, can be withdrawn from sensuous, and raised toward interior things. The ancients also knew that when man is withdrawn from the sensuous things that belong to the body, he is withdrawn or raised into the light of his spirit, thus into the light of heaven. Hence also the learned ancients knew that when the body was dispersed, they would live an interior life which they called their spirit; and as they regarded that life as the very human life itself, they also knew from this that they should live under the human form. Such was the idea which they had of the soul of man; and as that life was akin to life Divine, they hence perceived that their soul was immortal; for they knew that that part of man which was akin to life Divine, and thus conjoined with it, could not possibly die.

[4] But after those ancient times this idea of the soul and of the spirit of man disappeared, by reason, as said above, of the want of a just idea of successives. Hence also it is, that they who think from modern learning do not know that there is what is spiritual, and that this is distinct from what is natural. For they who have an idea of successives as of what is continuous, cannot conceive of the spiritual otherwise than as of a purer natural, when yet they are as distinct from each other as are the prior and the posterior, thus as that which begets and that which is begotten. From this it is that the distinction between the internal or spiritual man, and the external or natural, thus between man's internal thought and will, and his external thought and will, is not apprehended by such learned men. Hence neither can they comprehend anything of faith and love, of heaven and hell, and of the life of man after death.

[5] But they who have a just and distinct idea of successives are able in some degree to comprehend that with a man who is being regenerated the interiors are successively opened, and that as they are opened they are also raised into interior light and life, and nearer to the Divine; and that this opening and consequent elevation is effected by means of truths Divine, which are vessels recipient of the good of love from the Divine. The good of love is

that which immediately conjoins man with the Divine, for love is spiritual conjunction. Hence it follows that man can thus be more and more interiorly opened and raised in proportion as he is in the good of love from the Divine; and that conversely there is no opening and consequent elevation with the man who does not receive truths Divine; as is the case if a man is in evil. But of this successive order and its arcana, of the Lord's Divine mercy more fully elsewhere.

10100. *To be anointed in them.* That this signifies to represent the Lord as to Divine good is evident from the signification of "anointing" as being inauguration to represent the Lord as to Divine good (see n. 9954, 10019); here by those who receive the Divine of the Lord in the natural; for by the garments of Aaron being for his sons after him is signified the Divine spiritual of the Lord in the natural (n. 10098–10099).

10101. *And to fill in them their hand.* That this signifies a representative of the Divine truth that proceeds from the Lord's Divine good in the heavens is evident from the signification of the "filling of the hand" as being inauguration to represent the Divine truth that proceeds from the Lord's Divine good, and its capability of communication and reception in the heavens (see n. 10019), here by those who are in ultimates there.

10102. *Seven days shall the priest after him of his sons put them on.* That this signifies full and complete acknowledgment and reception is evident from the signification of "seven days" as being a full state (see n. 6508, 9228), thus what is full; and from the signification of "putting on garments after Aaron [by one] of his sons" as representing the reception of the Divine spiritual in the natural (of which above, n. 10098–10099).

10103. *When he shall enter into the tent of meeting to minister in the holy.* That this signifies in all worship in heaven and in the church is evident from the signification of "the tent of meeting" as being a representative of heaven and of the church (see n. 9457,

9481, 9485); and from the signification of “entering in thither to minister in the holy” as being worship (n. 9963–9964).

10104. *And thou shalt take the ram of fillings.* That this signifies a representative of power Divine in the heavens through Divine truth from Divine good, and its capability of communication and reception there, may be seen above (n. 10076).

10105. *And boil the flesh in a holy place.* That this signifies the preparation of good for the uses of life through the truths of doctrine in enlightenment from the Lord is evident from the signification of “boiling” as being to prepare for the use of life by means of the truths of doctrine; from the signification of “flesh” as being good (see n. 7850, 9127); and from the signification of “in a holy place” as being from Divine enlightenment; for “a holy place” denotes where the Divine of the Lord is present, thus as applied to the truths of doctrine, where there is Divine enlightenment; because where the Divine of the Lord is present, there is enlightenment. That to “boil the flesh of the sacrifice” denotes to prepare good for the use of life by means of the truth of doctrine is because flesh, by which is signified good, is thus prepared for the use of the body, consequently in the spiritual sense for the use of life. That the preparation is effected by means of the truths of doctrine is plain, because these teach the use; and moreover by the “waters” in which the boiling is done are signified truths (n. 2702, 3058, 3424, 5668, 8568, 9323).

[2] It is said by means of truths of doctrine in enlightenment from the Lord, because truths from the Word are to be fitted together into doctrine so as to serve for use, which is done by those who are in enlightenment from the Lord; and those are in enlightenment when they read the Word, who are in the affection of truth for the sake of truth, and for the sake of the good of life, and not those who seek it for the sake of self-glory, reputation, or profit as ends. (That doctrine must be wholly from the Word, so that the Word may be understood, see n. 9025, 9409, 9410, 9424, 9430; and that those who collect doctrine from the Word must be in enlightenment from the Word, n. 9382, 9424.)

[3] That “to boil in water” denotes to reduce truths into doctrine, and thus prepare them for the use of life, appears at first sight strange and farfetched; but that such is nevertheless the signification can be seen from the passages in the Word where “boiling in water” is spoken of, and also where the “pot” is mentioned in which the boiling is done; as in the second book of Kings:

Elisha returned unto Gilgal, when there was a famine in the land, and the sons of the prophets were sitting before him; and he said to his boy, Set on the great pot, and boil pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds, and shred them into the pot of pottage. As they were eating of the pottage, they cried out, O man of God there is death in the pot! Wherefore he said, Then bring meal. And he cast it into the pot, and he said, Pour out for the people, that they may eat. And then there was no evil thing in the pot (2 Kings 4:38–42).

This miracle, like all others in the Word, involves holy things of the church, which are opened by means of the internal sense. From this it is known that Elisha represented the Lord as to the Word, in like manner as did Elijah; that the “sons of the prophets” denote those who teach truth from the Word; that the “pot” which was set on by order of Elisha denotes the doctrine from it; and that a “wild vine” and the “gourds” from it denote falsities. From this it is plain what is meant by “death in the pot.” The “meal” which he cast into the pot denotes truth from good, and as the doctrine is amended by this truth, it came to pass that there was no evil thing in the pot. From this also it is plain that “to boil in a pot” denotes to collate into doctrine, and thus prepare for use. (That all the miracles in the Word involve holy things of the church, see n. 7337, 8364, 9086; that Elisha represented the Lord as to the Word, n. 2762; that the “prophets” denote those who teach truths, thus abstractedly from persons the truth of doctrine, n. 2534, 7269; that a “vine” denotes the truth of the church, and “grapes” its good, n. 5113, 5117, 9277; consequently a “wild vine” and “wild gourds” denote falsities and evils; that “meal” denotes the genuine truth of faith from good, see n. 9995; that the “pottage,” which they were boiling, denotes a heap of doctrinal things, such as was that of the Jews, n. 3316.)

From this it can be inferred what is meant by “boiling” and by a “pot.”

[4] In Ezekiel:

Utter a parable against the rebellious house. Set on the pot, set it on, and also pour water into it; gather the pieces into it, every good piece, the thigh and the shoulder; fill with the choice of the bones, and let the bones be boiled in the midst of it. Thus said the Lord Jehovah, Woe to the city of bloods, to the pot whose scum is therein, and whose scum is not gone out of it (Ezek. 24:3–7);

there is here described the Word such as it is as to doctrine, namely, that Divine truths from Divine good are therein; and then is described doctrine from the Word such as it was with the Jewish nation, full of unclean things and falsities.

The “pot” denotes doctrine; the “thigh,” the “shoulder,” and the “choice of the bones” denote Divine truths from Divine good in successive order; the “city of bloods” denotes the Jewish nation relatively to the truth of doctrine with them, thus abstractedly from nation or person it denotes the doctrine which destroys good; the “scum” in it denotes what is external which favors filthy loves, and which defiles the truth if it is not removed. From this also it is plain that a “pot” denotes doctrine, and that “to boil” denotes to prepare for use.

[5] In the same:

The spirit said unto me, son of man, these are the men that devise iniquity, and that give wicked counsel in the city, saying, It is not near to build houses; it is the pot, and we are the flesh (Ezek. 11:2–3);

here also “the pot” denotes the doctrine of falsity from evil, for so the city is called where iniquity is devised, and wicked counsel is given. (That “city” also denotes doctrine, see n. 402, 2712, 2943, 3216, 4492, 4493, here such doctrine.)

[6] In Jeremiah:

Jehovah said, What seest thou? I said, I see a pot that is bubbling over, whose face is toward the north. Jehovah said, Out of the north shall evil be opened forth upon all the inhabitants of the land (Jer. 1:13–14);

here also “a pot bubbling over” denotes the doctrine of falsity from evil; the “north” denotes an obscure state in respect to the truth of faith, and also thick darkness from falsities (n. 3708); from this it is plain what this prophetic vision involves.

[7] In Zechariah:

In that day every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth, and all they that sacrifice shall come and take of them, and shall boil in them (Zech. 14:21);

here “pot” signifies the doctrine of charity and of faith, thus the doctrine of truth from good; “Jerusalem” denotes the church of the Lord; “they who sacrifice” denote those who are in Divine worship. From this it is evident that “to boil in pots” denotes to prepare for the use of spiritual life.

[8] In Moses:

Every vessel of pottery in which is boiled the flesh of a sacrifice of guilt and of sin shall be broken; but if it hath been boiled in a vessel of brass, this shall be scoured and rinsed in water (Lev. 6:28).

The earthen vessel in which the boiling was done denotes falsity which does not cohere with good; “a vessel of brass” denotes a doctrinal matter in which is good; the “boiling” of the flesh of the sacrifice of guilt and sin in them denotes preparation for purification from evils and the falsities thence derived. From this it is evident what was represented by the injunction that every earthen vessel should be broken, and that a vessel of brass should be scoured and rinsed in waters.

10106. *And Aaron and his sons shall eat the flesh of the ram.* That this signifies the appropriation of spiritual good with those who are

in internals from the Lord is evident from the signification of “eating” as being appropriation (see n. 3168, 3513, 3596, 4745); from the representation of Aaron and his sons as being the Lord as to Divine good and Divine truth (n. 9806, 9807, 10068), here in the heavens, because the subject treated of is the filling of the hand, by which is signified their capability of communication and reception there; and from the signification of “the flesh of the ram” as being the good of the internal man, or good in the internals. (That “flesh” signifies good, see n. 3813, 7850, 9127; and a “ram,” the good of innocence and charity in the internal man, n. 9991, 10042.) It is said “the Lord as to Divine good and Divine truth in the heavens, and its capability of communication and reception there” because the Lord is above the heavens, for he is the sun of heaven and also actually appears as a sun to those who are in heaven. Moreover, all the light of the heavens is from this source, and through this light and heat he is present in the heavens, and so present as if he were wholly there, for he fills the heavens and makes them. In its essence the light proceeding from him as a sun is Divine truth, and from this come the wisdom and intelligence of the angels; and the heat proceeding from him as a sun is the Divine good of his Divine love there. The communication and reception of this Divine good and Divine truth in the heavens is what is signified by the “filling of the hand.” (That the Lord is the sun of heaven, and that from this are the light and heat in the heavens, from which the angels have their life, that is, wisdom and love, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 7270, 8644, 8812.)

10107. *And the bread that is in the basket.* That this signifies the appropriation of celestial good from the Lord is evident from the signification of “eating,” here bread, as being appropriation (as just above, n. 10106); from the signification of “bread” as being the good of love and charity (n. 2165, 2177, 3464, 3478, 3735, 3813, 4217, 4735, 4976, 5915, 6118, 9323, 9545); and from the signification of a “basket” as being the external sensuous (n. 9996). From this it is plain that by “eating the bread that was in the basket” is signified the appropriation of good from the Lord in externals. The breads which were in the basket were unleavened breads, unleavened cakes, and unleavened wafers, and by these are

signified goods purified, both internal and external (n. 9992–9994). When therefore “bread in the basket” is spoken of, there are signified all these goods in the external sensuous, and the external sensuous is the ultimate of man’s life, containing all the interior things together in itself. (That the external sensuous is the ultimate of man’s life, see n. 5077, 5081, 5094, 5125, 5128, 5767, 6183, 6311, 6313, 6318, 6564, 7645, 9212, 9216, 9730, 9996; and that, being the ultimate, it contains all the interior things, see n. 6451, 6465, 9216, 9828, 9836, 10044.)

10108. *At the door of the tent of meeting.* That this signifies to enter into heaven is evident from the signification of “the door” as being entrance (see n. 2145, 2152, 2356, 2385, and introduction, n. 8989), and from the representation of “the tent of meeting” as being heaven where the Lord is (see n. 9457, 9481, 9485, 9963).

10109. *And they shall eat those things wherein expiation was made.* That this signifies the appropriation of good with those who are purified from evils and the falsities thence derived is evident from the signification of “eating” as being appropriation (see above, n. 10106); and from the signification of “expiated” as being that which has been purified from evils and the falsities thence derived (n. 9506). It is said “purified from evils and the falsities thence derived” because there are falsities, and also truths, with those who are in evil; and likewise falsities and truths with those who are in good; the falsities with those who are in evil are falsities of evil, and the truths with them are truths falsified, which are dead; but the falsities with those who are in good are accepted as truths, for they are rendered mild by good, and are applied to good uses; and the truths with such persons are truths of good, which are living. (Concerning both kinds of falsity and truth, see what was shown in n. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8138, 8149, 8298, 8311, 8318, 9258, 9298.)

[2] As by “eating holy things wherein expiation was made” is signified the appropriation of good with those who have been purified from evils and the falsities thence derived, it was therefore strictly forbidden that any unclean person should eat of them, for

by “uncleanness” is signified defilement from evils and the falsities thence derived. For the case herein is that so long as a man is in evils and in the falsities thence derived, it is impossible for any good to be appropriated to him, for evil ascends from hell, and good descends from heaven; and where hell is, there heaven cannot be, because they are diametrically opposite. In order therefore that heaven, that is, good from heaven, may have room, hell must be removed, that is, evil from hell; from which it can be seen that good cannot possibly be appropriated to man so long as he is in evil. By the appropriation of good is meant the implantation of good in the will, for good cannot be said to be appropriated to man until it becomes of his will, because the will of man is the man himself, and his understanding is only so far the man as it partakes of the will. For that which is of the will belongs to the man’s love, and from this to his life, because that which a man wills he loves and also calls good, and moreover when it is done, he feels it as good. The case is otherwise with those things which are of the understanding, and not at the same time of the will. Be it also known that by the appropriation of good with man is meant only the capability to receive good from the Lord, with which capability he is endowed by regeneration; hence the good with a man is not the man’s, but is the Lord’s with him, and the man is held in it so far as he suffers himself to be withheld from evils. As good cannot be appropriated, that is, communicated to man, so long as he is in evil, it was therefore forbidden that any unclean person should eat the flesh and bread of the sacrifice, for by such an eating was represented the appropriation of good, as has been said above.

[3] That the unclean were forbidden under penalty of death to eat of the sanctified things is evident in Moses:

Everyone that is clean shall eat of the flesh; but the soul that should eat of the flesh of the sacrifices, having his uncleanness upon him, shall be cut off from his peoples. The soul that hath touched any unclean thing, the uncleanness of man, or an unclean beast, or any unclean creeping thing, and shall eat of the flesh of the eucharistic sacrifice, shall be cut off from the peoples (Lev. 7:19–21).

All these external uncleannesses represented internal uncleannesses, which are evils pertaining to man, and such evils as are of his will, appropriated by actual life.

[4] This is further described in another passage in Moses:

Whatsoever man of the seed of Aaron who is a leper, or suffereth from an issue, shall not eat of the holy things even until he has been cleansed. Whoso hath touched anything unclean on account of soul, the man from whom hath gone forth seed of copulation, or the man who hath touched any creeping thing, with which he is defiled, or a man with whom he may himself be defiled in respect to all his uncleanness, the soul which hath touched it shall be unclean until the even, and shall not eat of the holy things; but when he hath washed his flesh with water, and the sun hath set, he shall be clean; and afterward he shall eat of the holy things, because this is his bread. No stranger shall eat of the holy thing; a lodger of the priest, or a hireling, shall not eat of the holy thing. If a priest shall buy a soul with the purchase of his silver, he can eat of it; and he that is born of his house, they shall eat of his bread. When a priest's daughter shall have married a strange man, she shall not eat of the uplifting of holy things. But if a priest's daughter shall have become a widow, or divorced, and she hath no seed, and so shall have returned unto her father's house, as in her youth, she shall eat of her father's bread (Lev. 22:4–13).

That all these things are significative of interior things is very manifest, thus that they involve the communication and appropriation of holy things with those who are in a state for receiving. That “no stranger should eat” signifies those within the church who do not acknowledge the Lord, thus who are not in the truths and goods of the church; that “a lodger and a hireling should not be allowed to eat” signified those who are in natural good without the good of faith, and also those who do what is good for the sake of recompense; that those who were “bought with silver” and “born in the house” should eat, signified those who are converted, and who are in the truth and good of the church from faith and love; that “a priest's daughter married to a strange man should not eat” signified that the holy things of the church cannot be appropriated to the good which has not been conjoined with the truths of the church; but that “a widow and one that is divorced, if she had no seed, should eat” signified the appropriation of good after those things have been removed which are not of the church,

if from their conjunction nothing has been hatched or born which has been made a matter of faith. That these things are signified is plain from the internal sense of the particulars.

[5] That hereditary evils do not hinder the appropriation of good is also described in Moses:

Every man of the seed of Aaron in whom is a blemish, let him not come near to offer the bread of God; a man blind, lame, mutilated, or very tall, he who hath a fracture of foot or of hand, is hump-backed, bruised, confused of eye, scurfy, warty, or bruised in the testicle, he shall not come near to offer the bread of his God. But he shall eat the bread of the holies of holies and of the holy things (Lev. 21:17–23);

by these words, as before said, are signified hereditary evils, and some specific evil by each of them. That such men should not offer bread nor come near the altar as priests was because these blemishes—that is, these evils—thus stood forth before the people, and those things which stood forth fell into a kind of representation, as did not those which lay hidden. For although the priest, the Levite, or the people, were unclean as to their interiors, they were nevertheless called clean, and were also believed to be holy, provided they outwardly appeared washed and clean.

10110. *To fill their hand.* That this signifies to receive Divine truth is evident from the signification of “filling the hand” as being to represent the Lord as to Divine truth, and its capability of communication and reception there (see n. 10076). It is said that they should “eat the holy things in which expiation was made, to fill their hand,” and by these things is signified the appropriation of good with those who are purified from evils and the derivative falsities, thus to receive Divine truth.

[2] The case herein is this. The first of all that is appropriated to man is good, and successively truth. The reason is that good is the ground, and truth is the seed; just so in like manner does good adopt truth and conjoin it with itself, because it loves it like a parent. For there is a heavenly conjugal relation between good and truth; and good is that which makes the life with man, because

good is of the will, and the will of man is the man himself; whereas truth does not make the life with man except insofar as it partakes of good, because truth is of the understanding, and the understanding without the will is not the man himself, but only an entrance to the man, for entrance is made through the understanding.

[3] Man may be compared to a house in which are a number of rooms, one of which leads into another. They who are in truths as to the understanding only, are not in any room of the house, but only in the court; but insofar as through the understanding truth enters into the will, so far the man enters into the rooms and dwells in the house. Moreover, in the Word man is compared to a house, and the truth which is of the understanding alone is compared to a court; but the truth which has been made also of the will, and has there become good, is compared to an inhabited room and to the very bedchamber.

[4] That good is that which is first of all appropriated to man from the Lord is evident from his infancy and early childhood; when, as is well known, he has the good of innocence and the good of love toward his parents and toward his nurse, and the good of charity toward his infant companions. This good flows in from the Lord with infants so that it may serve in advancing age for the first of the Lord's life with man, and thus for a plane to receive truths. This good is also preserved with a man when he grows up, if he does not destroy it by a life of evil and a faith of falsity thence derived. When we speak of good, charity toward the neighbor is meant, and love to the Lord, for all that which is of love and charity is good. (That with those who are being regenerated good is in the first place and truth in the second, although it appears otherwise, see n. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 4925–4926, 4928, 4930, 6256, 6269, 6272–6273.)

10111. *To sanctify them.* That this signifies that they may be in truths from good from the Lord is evident from the signification of “being sanctified” as being to represent the Lord and the holy things which are from him (see n. 9956, 9988); thus in a spiritual

sense it denotes to be led by the Lord, because the Lord alone is holy, and everything holy proceeds from him (n. 8806, 9229, 9479, 9688, 9818, 9820). From this it is evident that to receive truths through good from the Lord, thus faith through love from him to him, is to be “sanctified.” This does not mean that regarded in himself a man is on this account holy, but the Lord with him; for faith and love are the Lord with man, because they are continually from him.

10112. *And a stranger shall not eat.* That this signifies no appropriation of good with those who do not acknowledge the Lord is evident from the signification of “a stranger” and “a foreigner” as being those who are outside the church (n. 2049, 2115, 7996); and those are said to be outside the church who do not acknowledge the Lord. Among the Israelitish nation those were said to be outside the church who did not acknowledge Jehovah as their God, and did not suffer themselves to be instructed in the rituals of the church. Those who acknowledged, and suffered themselves to be instructed, were called “sojourners,” who had the same rights as the natives (n. 8007, 8013, 9196). And from the signification of “eating” as being the appropriation of good (n. 10109). The reason why there is no appropriation of good with those who do not acknowledge the Lord is because to acknowledge one’s God is the first of religion, and with Christians to acknowledge the Lord is the first of the church; for without acknowledgment there is no communication, consequently no faith, thus no love. Consequently the first of doctrine in the Christian church is that without the Lord there is no salvation. For whatever a man calls true, and believes, and whatever he calls good, and loves, cannot be called true and good unless it is from the Divine, thus unless it is from the Lord; for it is also known that of himself a man cannot believe and do what is good; but that all truth and all good come from above. Thus it is very plain that those within the church who do not acknowledge the Lord cannot have faith, thus neither can they have love to God, nor consequently can they be saved. This was represented among the Israelitish nation by the injunction that they were to acknowledge Jehovah as their God, and their worship would be accepted and called holy, and they would then be sanctified, whatever was their quality as to the

interiors; for the representatives were merely external, and with that nation it was sufficient to be in externals (see the places cited in n. 9320). Therefore those of them who did not acknowledge Jehovah, but another God, no matter how they sacrificed and worshiped in like manner as the rest, were nevertheless rejected from the church; as for instance those who worshiped Baal, and other gods. From this can be seen what is the lot of those in the other life who have been born within the church and yet at heart deny the Lord, whatever may be their quality as to moral life. By much experience also it has been given to know that they cannot be saved; which the Lord also teaches openly in John:

He that believeth in the son hath eternal life, but he that believeth not the son shall not see life, but the wrath of God abideth on him (John 3:36).

But with regard to the nations outside the church, those who have lived from their religion in some kind of charity toward their neighbor, and in some kind of love to God the Creator of the universe under a human form, are in the other life accepted by the Lord and are saved; for when instructed by angels these acknowledge the Lord, and believe in him, and love him (see n. 2589–2604).

10113. *Because they are holy.* That this signifies because they are Divine is evident from the signification of “holy things” as being those which are from the Lord (see above, n. 10111), thus Divine.

10114. *And if there be anything left of the flesh of fillings and of the bread unto the morning.* That this signifies spiritual and celestial goods which have not been conjoined for a new state is evident from the signification of what was “left of the flesh and of the bread” as being that which had not been appropriated; for by “eating” is signified to be appropriated (see n. 10109), thus by that which was not eaten is signified what was not appropriated; from the signification of “flesh” as being good (n. 7850, 9127); from the signification of “fillings” as being receptivity (n. 10076, 10110, hence by “the flesh of fillings” is signified the reception of truth in good, consequently their conjunction, but in this case nonreception

and nonconjunction, because what was left of the flesh is meant); from the signification of “bread” as being celestial good, which is inmost good (n. 10077); and from the signification of “morning” as being a new state (n. 8211, 8427). From all this it is evident that by “what was left of the flesh of fillings and of the bread until the morning” are signified spiritual and celestial goods which were not conjoined for a new state. For by “the flesh of the sacrifice” is signified spiritual good, which is the good of charity toward the neighbor; and by the “bread of the sacrifice” is signified celestial good, which is the good of love to the Lord.

[2] What is further meant by not being conjoined for a new state must be told in a few words. A new state is every state of the conjunction of good and truth which exists when the man who is being regenerated acts from good, thus from the affection which is of love, and not as before from truth, or from mere obedience. There is also a new state when they who are in heaven are in the good of love, which state is there called morning, for the states of love and of faith vary there, like noon, evening, twilight, and morning on earth. And there is also a new state when an old church is ceasing, and a new one is beginning. All these new states in the Word are signified by “morning,” and each of them has been described in the explications of Genesis and Exodus throughout. The like things are signified by the law that nothing should be left of the flesh of the passover until the morning, and that the residue of it should be burned with fire (Exod. 12:10); also by the law that the fat of the feast should not be kept all night until the morning (Exod. 23:18).

[3] Like things are also signified by the law that the residue of the flesh of the eucharistic sacrifice should be eaten also on the following day, but should be burned on the third day (Lev. 7:16–18; 19:6, 7); by the “third day” is also signified a new state (n. 4901, 5123, 5159). This was so granted because the eucharistic sacrifices were votive and voluntary sacrifices, not so much for the sake of purification and sanctification as the rest; but that they might eat together in the holy place, and testify joy of heart from Divine worship; and these banquets, which they called holy, gave

them more gladness than all other worship. Similar things are also signified by the law respecting the manna, that they should not leave anything of it until the morning, of which it is thus written in Moses:

Moses said, Let no man leave of the manna till the morning. But they did not obey Moses; for they made a residue of it until the morning, and it bred worms and became putrid (Exod. 16:19–20).

10115. *And thou shalt burn what is left with fire.* That this signifies their dispersion is evident from the signification of “what is left of the flesh and of the bread” as being that which was not appropriated (as above, n. 10114); and from the signification of “burning with fire” as being to disperse, here by the loves which are of man’s own, thus by the evils which are of these loves; for by “fire” is signified love in both senses, here one’s own love, which is the love of self. (That this love is signified by “fire,” see n. 1297, 2446, 5071, 5215, 6314, 6832, 7575; and that what is man’s own is nothing but evil, n. 210, 215, 694, 874–876, 987, 1023, 1044, 3812, 5660.) That one’s own love is here signified is because by “that which was left until the morning” is signified that which was not conjoined with good (n. 10114); and that which cannot be conjoined is not from the Divine, but from one’s own. That this was unclean, thus evil, is evident in Moses:

He that eateth what is left until the morning shall bear his iniquity, and that soul shall be cut off from his peoples (Lev. 19:7–8).

If anything be eaten of the flesh of the eucharistic sacrifice on the third day, he that offereth it shall not be reconciled, nor shall it be imputed to him; it shall be an abomination, and the soul which hath eaten of it shall bear his iniquity (Lev. 7:16–18).

The same is also evident from the fact that what was left of the manna bred worms and became putrid (Exod. 16:20).

10116. *It shall not be eaten.* That this signifies it shall not be appropriated, is evident from the signification of “eating” as being to appropriate (see above, n. 10106).

10117. *Because it is holy.* That this signifies the Divine, with which it shall not be conjoined, because of the consequent profanation, is evident from the signification of “holy” as being what is Divine (see above, n. 10111); that it is not conjoined with this is because by “what was left of the flesh and of the bread” is signified what was not conjoined (see n. 10114), thus also what is not to be conjoined. That this is what is man’s own, which is nothing but evil, may be seen above (n. 10115), and to conjoin the Divine with what is man’s own, thus with evil, is to profane it (n. 6848, 9298). Hence it is said that “whosoever eateth of what is left to the morning profaneth the holy thing of Jehovah, and that that soul shall be cut off from his peoples” (Lev. 19:7, 8); and also that “the flesh of the sacrifice which had touched any unclean thing should be burnt with fire” (Lev. 7:19). From all this it is now evident that the profanation of what is holy is signified by “eating the flesh and bread of the sacrifice on the day following.”

10118. *And thus shalt thou do to Aaron and to his sons.* That this signifies this representative of the glorification of the Lord and of his influx into the heavens and into the church is evident from the representation of Aaron as being the Lord as to Divine good (see n. 9809); from the representation of his sons as being the Lord as to Divine spiritual good (n. 10068); and from the signification of “doing thus,” that is, anointing them and filling their hands, and thereby inaugurating into the priesthood, as being that they may represent the Lord in respect to the glorification of his human, and the consequent influx into the heavens and into the church; for the anointing was representative of the glorification of his human, and the filling of the hand was representative of his influx from this into the heavens and the church. (That anointing represented the Divine good of the Lord in his Divine human, see n. 9954; consequently glorification, which is the union of the Divine human with the Divine itself called “the Father,” n. 10053; and that the filling of the hand represented the Divine power of the Lord through Divine truth in the heavens and the church, and its capability of communication and reception there, thus its influx, n. 10019.)

10119. *According to all that I have commanded thee.* That this signifies according to the laws of Divine order is evident from the signification of “commanding,” when said of Jehovah, that is, the Lord, as being according to the laws of Divine order; for whatever the Lord commands is according to Divine order, thus according to its laws, because the Divine truth that proceeds from the Lord’s Divine good in the heavens, thus the Lord there, is order itself; and therefore everything that the Lord commands is a law of order. (That the laws of order are Divine truths of the Lord, see n. 1728, 2258, 2447, 5703, 7995, 8512, 8700, 8988.)

10120. *Seven days shalt thou fill their hand.* That this signifies a representative of the full and complete power of the Lord in the heavens through influx from the Divine good of the Divine love of his Divine human, is evident from the signification of “seven days” as being a full state, or what is full and complete (see n. 6508, 9228); and from the signification of “filling the hand” as being a representative of the Divine power of the Lord in the heavens, and the capability of its communication and reception there (n. 10019). And as this is effected by influx from the Divine good of his Divine love, from his Divine human, therefore this also is signified.

10121. Verses 36–46. *And a bullock of sin thou shalt offer daily upon the propitiations; and thou shalt cleanse it from sin upon the altar in making thy propitiation upon it; and thou shalt anoint it, to sanctify it. Seven days thou shalt make propitiation upon the altar, and shalt sanctify it, and the altar shall be a holy of holies; everyone that toucheth the altar shall be sanctified. And this is what thou shalt offer upon the altar: two lambs, sons of a year, day by day, continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the evenings; and a tenth of fine flour mingled with beaten oil, a fourth of a hin, and a drink offering of the fourth of a hin of wine, for the first lamb. But the second lamb thou shalt offer between the evenings, according to the meat offering of the morning, and according to the drink offering thereof, thou shalt do thereto, for an odor of rest, a fire offering to Jehovah; a continual burnt offering to your generations at the door of the tent of meeting before Jehovah; where I will meet with you, to speak unto thee there. And there I will*

meet with the sons of Israel, and it shall be sanctified in my glory. And I will sanctify the tent of meeting, and the altar; and Aaron and his sons will I sanctify to minister to me in the priest's office. And I will dwell in the midst of the sons of Israel, and I will be to them for God. And they shall know that I am Jehovah their God, who have brought them out from the land of Egypt, that I may dwell in the midst of them; I am Jehovah their God.

“And a bullock of sin thou shalt offer daily upon the propitiations” signifies the continual removal of evils and of the derivative falsities in the natural man by means of the good of innocence from the Lord; “and thou shalt cleanse it from sin upon the altar” signifies purification from evils in heaven and in the church; “in making thy propitiation upon it” signifies thereby the capacity of receiving good from the Lord; “and thou shalt anoint it” signifies inauguration to represent the Divine good of love from the Lord in heaven, and in the church; “to sanctify it” signifies thus the Lord there; “seven days thou shalt make propitiation upon the altar” signifies full in respect to influx into heaven and into the church; “and shalt sanctify it” signifies to receive the Lord; “and the altar shall be a holy of holies” signifies the celestial kingdom, where the Lord is present in the good of love; “everyone that toucheth the altar shall be sanctified” signifies everyone who receives the Divine of the Lord; “and this is what thou shalt offer upon the altar” signifies that which in general concerns the reception of the Lord in heaven and in the church; “two lambs, sons of a year, day by day” signifies the good of innocence in every state; “continually” signifies in all Divine worship; “the one lamb thou shalt offer in the morning” signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man; “and the other lamb thou shalt offer between the evenings” signifies the like in a state of light and of love in the external man; “and a tenth of fine flour mingled with beaten oil, a fourth of a hin” signifies spiritual good from celestial, sufficient for conjunction; “and a drink offering of the fourth of a hin of wine” signifies spiritual truth sufficient for conjunction; “for the first lamb” signifies this in the internal man; “and the second lamb thou shalt offer between the evenings” signifies the removal of evils through the good of innocence from the Lord in a state of love

and of the consequent light in the external man; “according to the meat offering of the morning, and according to the drink offering thereof, thou shalt do thereto” signifies spiritual good from celestial and the truth thereof sufficient for conjunction; “for an odor of rest” signifies perceptivity of peace; “a fire offering to Jehovah” signifies from the Lord’s Divine love; “a continual burnt offering” signifies all Divine worship in general; “to your generations” signifies perpetually in the church; “at the door of the tent of meeting” signifies the conjunction of good and truth; “before Jehovah” signifies from the Lord; “where I will meet with you, to speak unto thee there” signifies his presence and influx; “and there I will meet with the sons of Israel” signifies the presence of the Lord in the church; “and it shall be sanctified in my glory” signifies the receptivity of Divine truth from the Lord; “and I will sanctify the tent of meeting” signifies the receptivity of the Lord in the lower heavens; “and the altar” signifies the receptivity of the Divine from the Lord in the higher heavens; “and Aaron and his sons will I sanctify to minister to me in the priest’s office” signifies a representative of the Lord in both in respect to the work of salvation; “and I will dwell in the midst of the sons of Israel” signifies the presence of the Lord and his influx through good in heaven and in the church; “and will be to them for God” signifies the presence of the Lord and his influx into truth in the church; “and they shall know that I am Jehovah their God” signifies the perceptivity that from the Lord is all good and all truth; “who have brought them out from the land of Egypt” signifies salvation from hell by the Lord; “that I may dwell in the midst of them” signifies the Divine of the Lord, that it is the all in all of heaven and the church; “I am Jehovah their God” signifies from which is all the good of love and the truth of faith.

10122. *And a bullock of sin thou shalt offer daily upon the propitiations.* That this signifies the continual removal of evils and of the derivative falsities in the natural man by means of the good of innocence from the Lord is evident from the signification of “a bullock” as being the good of innocence in the natural man (see n. 9391, 9990); and from the signification of “sin” as being purification from evils and the derivative falsities; for by “sin” is meant the sacrifice for sin (n. 10039), and by the “sacrifice for sin”

is signified purification from evils and falsities (n. 9938, 9990, 10022, 10053). It is said the “removal” of evils and the derivative falsities, for the reason that the evils and falsities pertaining to man are not cast out, but only removed (see the places cited in n. 10057). And from the signification of “daily” as being continually; and from the signification of “propitiations” as being the reception of the good of love and of faith from the Lord after the removal of evils and the derivative falsities (n. 9506).

[2] It is said the removal of evils and “the derivative falsities,” because all falsities are from evil, and therefore insofar as evil is removed, so far falsities are removed. The case herein is this. All things in heaven bear relation to good and the derivative truth, whereas all things in hell bear relation to evil and the derivative falsity; hence likewise in man, all things with him which are from heaven bear relation to good and truth, but all things with him which are from hell bear relation to evil and falsity. Or, what is the same, all things with man which are from the Lord bear relation to good and truth, but all things which are from man himself bear relation to evil and falsity. Now as these are the things to which all things in the universe bear relation, and man is a receptacle of them, therefore there are two things with man which receive them, one called the will, and the other the understanding. The will is the receptacle of good or of evil, and the understanding is the receptacle of truth or of falsity. The will which is from the Lord, which is also called the new will, is the receptacle of good; whereas the understanding which is from the Lord, which is also called the new understanding, is the receptacle of truth. But the will which is from man’s own, and is also called the old will, is the receptacle of evil, and the understanding which is from man’s own, and is also called the old understanding, is the receptacle of falsity. Into this understanding and into this will man is born from his parents; but into the former understanding and into the former will, man is born from the Lord, which is done when he is being regenerated. For when a man is being regenerated, he is conceived and born anew.

[3] Man has been so created that the will and the understanding make a one, so that these two together constitute one man; for the understanding has been given to man that he may understand truth, but to the end that it may be implanted in the will and become good; and insofar as it becomes of the will, so far it is in the man, because the will is the inmost of man, and is the being of his life; but the understanding is exterior and comes forth from the will; for that which a man wills, he loves, and that which he loves, he feels delightful, and therefore calls good, while the understanding favors it and confirms it by reasons, and these he calls truths. Hence the will and the understanding really make a one; but it appears otherwise, as is the case when a man understands what is true, and yet wills what is evil. Nevertheless, when he is left to himself, and is thinking from himself, he understands just as he wills, that is, as he loves.

[4] That a man who wills what is evil can nevertheless speak what is true, and also do what is good, is from hypocrisy, to which truth and good serve as means. If these means are taken away from him, and he is left in freedom, such a man rushes into evils according to the pleasure of the will, and he defends them by his intellectual faculty. This is especially manifest from such persons in the other life, where everyone comes into a state similar to that of his will; and then those who have not a new will from the Lord rush into evils of every kind, and think such things as favor evils, however much in the world they had spoken and acted quite differently. For it is a law of Divine order that the will and the understanding should make one mind, thus one man; consequently that the whole man should be either in heaven or in hell, and should not hang between the two; that is, with the eye look to the things that belong to heaven, and with the heart to those which belong to hell. By the heart is meant the will, and by the eye the understanding.

10123. *And thou shalt cleanse it from sin upon the altar.* That this signifies purification from evils in heaven and in the church is evident from the signification of “cleansing” as being to purify; from the signification of “sin” as being evil, for all the evil from man is called “sin”; and from the signification of “the altar” as

being a representative of the Lord as to Divine good, and of the worship of him (see n. 9714, 9964), here as to Divine good in heaven and in the church. As the subject treated of is still the influx, presence, and reception of the Lord there, hence it is that by “the altar” is also signified heaven and the church in respect to the reception of Divine good from the Lord there; for it is the Divine of the Lord which makes heaven and the church, because the Lord dwells there in his own, and not in man’s own. Hence also it is that by “the altar” is likewise signified the man himself in whom is heaven, or in whom is the church, thus in whom is the Lord; and abstractedly from person “the altar” denotes the good itself which is from the Lord with the angels of heaven and with the men of the church.

[2] In these senses “the altar” is mentioned in John:

There was given to me a reed like unto a rod; and the angel stood, saying, Measure the temple of God, and the altar, and them that worship therein (Rev. 11:1).

In this passage “the temple of God” and “the altar” denote heaven and the church, “the temple” denotes the spiritual church, and “the altar” the celestial church; “to measure” denotes to know the quantity and quality of truth and good, and therefore it is not only said, “Measure the temple and the altar,” but also “them that worship therein.” (That “the temple” denotes the spiritual church, see n. 3720; and that “to measure” denotes to know the state of a thing as to truth and good, n. 9603.) Again:

I heard another angel from the altar saying, Lord God almighty, true and righteous are thy judgments (Rev. 16:7);

“from the altar” denotes from the inmost heaven, where celestial good reigns; celestial good is the good of love to the Lord. In Jeremiah:

The Lord hath forsaken his altar, he hath abhorred his sanctuary (Lam. 2:7);

“to forsake the altar and the sanctuary” denotes to forsake everything of the church; “the altar” denoting everything of the church in respect to good, and “the sanctuary,” everything of the church in respect to truth.

10124. *In making thy propitiation upon it.* That this signifies thereby the capacity for receiving good from the Lord is evident from the signification of “making propitiation upon the altar” as being the implantation of good from the Lord, and its reception by a man of the church and by an angel of heaven, after the removal of evils and the derivative falsities (see n. 9506); for by “the altar” (as shown just above, n. 10123) is signified heaven and the church in respect to the reception of good from the Lord. As by “the altar” is signified heaven and the church where celestial good reigns, which is the good of love from the Lord to the Lord, it must be briefly told how the case is with the reception of good in the celestial kingdom. That heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, and the other the spiritual kingdom, has been frequently said above. In each kingdom good is implanted by means of truth, but with those who are in the spiritual kingdom good is implanted by means of truth in the intellectual part, whereas with those who are in the celestial kingdom good is implanted by means of truth in the will part. The implantation of good by means of truth with those who are in the spiritual kingdom is effected in another way than it is with those in the celestial kingdom. With those who are in the spiritual kingdom truth is implanted in the external or natural man, and there first becomes memory-knowledge, and insofar as the man is affected by it, and forms his life according to it, it is called forth into the understanding, and becomes faith, and at the same time charity toward the neighbor. This charity constitutes his new will, and this faith his new understanding, and both, his conscience.

[2] But with those who are in the celestial kingdom truth does not become memory-knowledge, nor faith, nor conscience; but it becomes reception in the good of love; and insofar as the life is according to it, it becomes perception, which grows and is perfected with them in accordance with the love, and this day by

day while they are unaware of it, almost as with infants. This is done while they are unaware of it because the truth does not stay as knowledge in the memory, neither does it tarry as something intellectual in the thought, but it passes straightway into the will, and becomes of the life; and therefore these do not see truth, but perceive it; and the amount and quality of their perception of it is in accordance with that of the good of love from the Lord to the Lord in which they are; consequently there is much difference in these respects. And because they perceive truth from good, they never confirm it by reasons; but when truths are in question, they merely say, Yea, yea, or Nay, nay.

[3] These are they who are meant by the Lord in Matthew:

Let your discourse be, Yea, yea; Nay, nay: that which is beyond these is from evil (Matt. 5:37);

for to reason about truths as to whether such is the case, is not from good, because then the truth is not perceived, but is only believed from authority, and thence from confirmation by one's self. What a man believes from authority belongs to others in himself, and is not his own; and what is merely believed from this source by virtue of confirmation appears after confirmation as truth, even although it is false; as can be very plainly seen from the faith of every religion, and from the variety of this in the whole world. This shows what is the nature and amount of the difference between those who are in the celestial kingdom of the Lord and those who are in his spiritual kingdom. The cause of the difference is that by their life the former turn the truths of the church immediately into goods, but the latter remain in truths, and set faith before life. They who turn the truths of the church immediately into goods by their life, thus who are of the celestial kingdom, are described by the Lord in Mark 4:26–29, and many times elsewhere. (Concerning the difference between the celestial kingdom and the spiritual kingdom, see the places cited in n. 9277.)

10125. *And thou shalt anoint it.* That this signifies inauguration to represent the Divine good of love from the Lord in heaven and in the church is evident from the signification of “anointing” as

being inauguration to represent the Lord as to the Divine good of the Divine love from his Divine human (see n. 9474, 9954, 10019); here from the Lord in heaven and in the church, for the subject here treated of is his influx and reception there. Whatever represents the Lord represents him also in the men of the church and in the angels of heaven, thus it represents heaven and the church, because the men in whom the church is constitute the church in general, and the angels in whom heaven is constitute heaven in general. Nevertheless, regarded in themselves, the men themselves do not constitute the church, but the Lord in them; and so neither do the angels regarded in themselves constitute heaven, but the Lord in them. For the Lord does not dwell in anything of the man's or angel's own; but in his own with them; hence it is that when the church and heaven are spoken of, the Divine of the Lord is meant with those who are there, from which it is plain how it ought to be apprehended that the Lord is the all in all of heaven and the church, and that the Lord himself is heaven and the church. This is also evident from the doctrine known and received in the Christian world, that all the good of faith and of love is from God, and nothing from man; and that whatever is from man as from himself is not good. Hence also it is that no one has merit or righteousness from anything of his own.

[2] These things have been said in order that it may be known what the Lord is in heaven and in the church, thus what heaven and the church are; and consequently what representative of him is meant by the altar and its anointing, as here treated of. All things were anointed that were to represent the Lord and the Divine things which are from the Lord, as the altar, the tent of meeting, the tables which were therein, the lampstand, the ark, Aaron himself, his sons, and their garments; and when these were anointed, they were called holy. Not that the oil induced any holiness, but because they thus represented Divine things from the Lord, which alone are holy. Oil was employed for this use because "oil" signified the good of love, and the Divine good of the Divine love is the Divine itself, for it is the being itself of all things; and so in order to represent it, inauguration was effected by means of oil. The Divine itself which is the being of all things was in the Lord alone, for he was conceived of Jehovah; and every man has from his

father the being of his life, which is called his soul. From this it is evident that the Divine good of the Divine love was in the human of the Lord as the soul of a father is in a son. And as with man nothing lives but his soul, for the body without the soul does not live, and because everything of the body is produced from the soul, thus after its image, in order that the soul may be in a state that is adapted and accommodated to its functions in the ultimates of order, which are in the world; it hence follows that the being itself in the human of the Lord was Jehovah, which is the Divine good of the Divine love. And that which is the being of life makes everything that comes forth from it after its own likeness; and so the Lord, from the Divine itself which was in him, thus which was his, made also his human the Divine good of the Divine love.

[3] Moreover, it is said in the Athanasian Creed, which contains the faith received throughout the Christian world, "As the body and the soul is one man, so the Divine and the human in the Lord is one Christ." He therefore who is acquainted with the union of the soul in the body, and the image of the former in the latter, may in some measure know the union of the Divine and the human in the Lord, and the image of the one in the other; and from this he might know that the Divine which is called the Father, and the human which is called the son, were one, and the one in the other, that is, the Father in him and he in the Father; according to the Lord's words in John 10:30; 14:10, 11. But as at this day it is not known what the soul is, and scarcely that it is from the father, and that the body is its image, and that the two are one as are the prior and the posterior, or as being and that which comes forth from it, therefore man has separated the Divine from the human in the Lord, and has distinguished them into two natures, and from this has conceived no other idea of the human of the Lord than as of the human of a man; when yet the soul of a man is finite from his father, and has evil in it by inheritance; whereas the soul of the Lord, being from Jehovah, was infinite, and was nothing else than the Divine good of the Divine love, and consequently after glorification his human was not like the human of a man.

[4] For this reason the Lord took up into heaven all his human glorified, that is, made Divine from himself, and left nothing of it in the sepulchre, otherwise than is the case with man. That the Lord glorified his very body even to its ultimates which are the bones and the flesh, the Lord also manifested to his disciples, saying, "Behold my hands and my feet, that it is I myself. Feel me and see, for a spirit hath not flesh and bones as ye see me have" (Luke 24:39); and yet he entered through doors that were shut, and after he had manifested himself became invisible (John 20:19; Luke 24:31). These things have been said in order that it may be known that the Lord alone as to his human was the anointed of Jehovah; not indeed anointed with oil, but with the Divine good itself of the Divine love, which is signified by "oil," and which was represented by anointing (n. 9954).

10126. *To sanctify it.* That this signifies thus the Lord there is evident from the signification of "sanctifying" as being to represent the Lord and the holy things which are from him, thus his presence in heaven and in the church (see above, n. 10111). That which is represented is signified in the internal sense. The Word in the letter consists of representatives of celestial and spiritual things, which are of heaven and the church, and therefore in the internal sense these are signified. Hence the Word of the Lord may be called as it were heaven in ultimates, for in the ultimates of heaven all things which are seen and heard are representatives of such things as angels in the higher heavens are speaking and thinking, all which bear relation to the truths of faith and to the goods of love. That in the ultimates of heaven such things are representative is because they who are in the ultimates of heaven do not apprehend the interior things of angelic wisdom, but only such things as represent them. It is also according to Divine order that when higher things fall down into lower, they are turned into such as are similar, and are thus presented before the external senses, thus accommodated to the apprehension of everyone. From this it is that the Word in ultimates, that is, in the sense of the letter, is representative, and consequently significative, of celestial and spiritual things which are in the higher heavens, and is hereby presented in a form accommodated to the apprehension of men. In this way it is also of service to the heavens as a basis and foundation.

10127. *Seven days thou shalt make propitiation upon the altar.* That this signifies full in respect to influx into heaven and into the church is evident from the signification of “seven days” as being what is full (of which in what follows); from the signification of “making propitiation” as being purification from evils and the derivative falsities (of which also below); and from the signification of “the altar” as being a representative of the Divine human of the Lord in respect to Divine good (n. 9388, 9389, 9714, 9964), here in heaven and in the church (n. 10123). The sacrifice of the bullock for propitiating and sanctifying the altar was to be offered seven days, because “seven days” signified an entire period from beginning to end, greater or less, the same as a “week”; hence also “seven days” signify what is full. The number “three” likewise signifies an entire period from beginning to end, and hence also what is full; but with this difference, that “seven” is said when some holy thing is treated of, but “three” when anything whatever is treated of.

[2] Be it known that all the numbers in the Word signify real things, which is very well known in the other life, where at times papers full of numbers are let down from heaven to the spirits beneath, and such spirits as receive influx from the Lord know from the numbers the things signified, in a continuous series, as if it had been written with letters. It has also been given to me sometimes to see such papers, and it was also said that some of the most ancient people, who as to their interiors were in company with the angels, infolded and stored up in numbers as a memorial for themselves things of their church and heavenly arcana. From this it can be seen that all the numbers in the Word are significative of real things, for there is not the smallest expression in the Word which is not significative, because it was written not only for men, but also at the same time for angels in heaven. From this the Word is Divine as it passes through all the heavens.

[3] (That all numbers in the Word signify real things, see n. 575, 1963, 1988, 2075, 2252, 3252, 4364, 4495, 4670, 5265, 6175, 9659; that “seven” in the Word involves what is holy, n. 395, 433, 716, 881, 5265, 5268; and an entire period from beginning to end,

thus a full state, n. 6508, 9228; and that a “week” has a similar meaning, n. 2044, 3845; and also the number “three,” n. 2788, 4495, 4901, 5123, 5159, 7715, 9198, 9488, 9489, 9825.)

[4] As regards “propitiating,” this signifies purification from evils and the derivative falsities, or what is the same, their removal; and as “propitiating” and “expiating” have this signification, they also involve the implantation of good and truth, and the conjunction of both by the Lord. That these are involved is because insofar as a man is purified from evils and falsities, so far good and truth are implanted and conjoined by the Lord. Wherefore the one being assumed, the other also is assumed, for the Lord is present with every man with the good of love, because he loves all, and from love wills to conjoin them with himself, which is effected through the good of love and the truth of faith; but the evils and their falsities which a man appropriates to himself by a life of evil, stand in the way, and hinder the influx. From this it is evident what is meant by propitiation and expiation. (See also n. 9506.)

10128. *And shalt sanctify it.* That this signifies to receive the Lord is evident from the signification of “to be sanctified” as being the reception of the Lord. That “to be sanctified” denotes the reception of the Lord is because the Lord alone is holy, and hence whatever proceeds from the Lord is holy. Therefore insofar as a man receives good, and with good truth from the Lord, which are holy, so far he receives the Lord; for whether we speak of receiving good and truth from the Lord, or receiving the Lord, it is the same. For good and truth belong to the Lord, because they are from him, thus they are the Lord in heaven and in the church. (That the Lord alone is holy, and that everything holy proceeds from him, and hence that to receive him is to be sanctified, see n. 9229, 9479, 9680, 9818, 9820, 9956, 9988, 10069.) That “to be sanctified” denotes the reception of the Lord is also evident from the fact that it is said, “thou shalt make propitiation and sanctify”; for by “making propitiation” or “expiating” is signified purification from evils and the derivative falsities, and at the same time the implantation of truth and good from the Lord (n. 10127). The implantation of truth and good from the Lord is the reception of him, thus is

sanctification; as also above in this chapter. “They shall eat those things wherein expiation was made, to fill their hand, to sanctify them” (verse 33), where by “expiation” is signified purification from evils and their falsities (n. 9506, 10109); “by filling the hand” is signified implanting good and truth, and conjoining them (n. 10076); thus by “being sanctified” is signified receiving good and truth from the Lord (see n. 10111).

10129. *And the altar shall be a holy of holies.* That this signifies the celestial kingdom, where the Lord is present in the good of love is evident from the signification of “the altar” as being a representative of the Lord as to Divine good (see n. 9388, 9389, 9714, 9964), here as to Divine good in heaven and in the church (n. 10123); and from the signification of “a holy of holies” as being celestial good, or the good of love from the Lord. That it is the celestial kingdom which is here signified by “the altar,” and the good in this kingdom which is signified by “a holy of holies” is because in this kingdom is received the good of love from the Lord to the Lord, which is celestial good. For there are two kingdoms into which the heavens are distinguished, the celestial kingdom and the spiritual kingdom; in the celestial kingdom is received the good of love from the Lord to the Lord, and in the spiritual kingdom is received the good of charity toward the neighbor from the Lord (see the places cited in n. 9277, 9680, 10068).

[2] By the altar is represented the celestial kingdom, or what is the same, the Lord is represented where he is present in the good of love; and by the tent of meeting outside the veil is represented the spiritual kingdom, or what is the same, the Lord is represented where he is present in the good of charity toward the neighbor. The good of the spiritual kingdom, or spiritual good, is called “holy”; but the good of the celestial kingdom, or celestial good, is called “holy of holies.” Celestial good, which is the good of love from the Lord to the Lord, is called “holy of holies” because through this good the Lord flows in immediately into the heavens; but through spiritual good, which is the good of charity toward the neighbor, he flows in mediately through celestial good (n. 9473, 9683, 9873, 9992, 10005). It is said “flows in” because the Lord is above the

heavens, and flows in from thence (n. 10106); and yet he is quite as present in the heavens.

[3] That celestial good, which is the good of love from the Lord to the Lord, is meant by “holy of holies,” is evident from the passages in the Word where mention is made of the “holy of holies,” as in Moses:

The veil shall divide unto you between the holy and the holy of holies. And thou shalt put the propitiatory upon the ark of the testimony in the holy of holies (Exod. 26:33–34);

from this it is evident that that part of the tent is called “holy” which was outside the veil, and that part the “holy of holies” which was within the veil. (That the tent or habitation outside the veil represented the spiritual kingdom of the Lord, or the middle heaven; and that the tent or habitation within the veil represented the celestial kingdom of the Lord, see n. 9457, 9481, 9485, 10001, 10025.) That part of the tent which was within the veil is called “the sanctuary of holiness” (Lev. 16:33). Because by the ark in which was the testimony and upon which was the propitiatory was represented the inmost heaven where celestial good reigns, therefore the inmost part [*adytum*] of the temple, where the ark of the covenant was, is also called the “holy of holies” (1 Kings 6:16; 8:6).

[4] As the bread and the meat offering signified the good of love from the Lord to the Lord, which is celestial good, these also are called “holy of holies” in Moses, where it is said that the bread of faces, or of setting forth, shall be eaten by Aaron and his sons in the holy place, because it is the holy of holies of the fire offerings to Jehovah (Lev. 24:9). (That the “bread of faces,” or of “setting forth” signifies celestial good, see n. 9545.) Again:

The residue of the meat offering shall be for Aaron and his sons, the holy of holies of the fire offerings to Jehovah (Lev. 2:3, 10).

(That the meat offering, which was unleavened bread, cakes, and also unleavened wafers mixed with oil, denotes celestial good, or the good of love, see n. 4581, 9992, 10079.)

[5] In the same:

Every meat offering, every sacrifice of sin and of guilt, which is for Aaron and his sons, is a holy of holies to Jehovah (Num. 18:9).

These things were called “holy of holies” because these sacrifices signified purification from evils, and all purification from evils is effected in a state of the good of innocence, which good is also celestial good; wherefore in the sacrifices of sin and of guilt were offered female or male lambs, or rams, or bullocks, or turtle doves, as is evident from Leviticus 4:5; and by these animals is signified this good. (That it is signified by “lambs,” see n. 3519, 3994, 7840; by “rams,” n. 10042; and by “bullocks,” n. 9391; that it is signified by “turtle doves,” is evident from the passages in the Word where they are mentioned.) That purification from evils and regeneration are effected in a state of innocence, see n. 10021. For this reason these sacrifices are also called “holy of holies” in Leviticus 6:17; 7:6; 10:17; 14:13.

[6] That the altar of burnt offering represented the Lord as to the good of love and its receptivity by angels and men has been shown above, and therefore it is thus spoken of in Moses:

Thou shalt anoint the altar of burnt offering, and all the vessels thereof, the laver thereof, and the base thereof. And thou shalt sanctify them, that they may be a holy of holies; whosoever toucheth them shall sanctify himself (Exod. 30:29).

[7] The incense, a portion of which was put before the testimony in the tent of meeting, is also called “holy of holies” (Exod. 30:36), because it signified celestial good in ultimates, and also the things which proceed from this good (n. 9475). In Ezekiel:

This is the law of the house, upon the head of the mountain the whole border thereof round about shall be holy of holies (Ezek. 43:12);

the house with the border round about it is called “holy of holies” because by “the house of God” is signified the celestial kingdom, and in the supreme sense the Lord as to the good of love (n. 3720);

hence also it is said “upon the head of the mountain,” for by “the head of the mountain” the like is signified (n. 6435, 9422, 9434).

[8] In Daniel:

Seventy weeks are decreed upon the people and upon the holy city, to seal up the vision, and the prophet, and to anoint the holy of holies (Dan. 9:24);

speaking of the coming of the Lord, who alone is the anointed of Jehovah, and alone is holy, and also as to his human is the Divine good of the Divine love, thus “the holy of holies.” (That the Lord as to the Divine human is alone the anointed of Jehovah, see n. 9954; and that he alone is holy, n. 9229; and that he is the Divine good of the Divine love, see the citations in n. 9199.)

[9] That celestial good is “holy of holies,” but spiritual good is “holy,” is because celestial good is inmost good, and therefore also this good is the good of the inmost heaven, whereas spiritual good is the good thence proceeding, and is therefore the good of the middle heaven, and this good is so far good, and hence is so far holy, as it has celestial good within it; for this good flows into it, and conceives it, and begets it, as a father his son. By celestial good is meant the good of love from the Lord to the Lord, and by spiritual good is meant the good of charity toward the neighbor from the Lord. The very good of love to the Lord from the Lord is “holy of holies,” because through it the Lord conjoins himself immediately; but the good of charity toward the neighbor is “holy,” because through it the Lord conjoins himself mediately, and he conjoins himself insofar as it has in it the good of love from the Lord.

[10] The good of love to the Lord from the Lord is in all the good of charity which is genuine, and likewise in all the good of faith which is genuine, because it flows in from the Lord; for no one can love the neighbor, and from love do good to him, from himself, but only from the Lord; and no one can believe in God from himself, but only from the Lord. Therefore when the Lord is

acknowledged, and the neighbor is loved, then the Lord is in the love toward the neighbor, however little the man may know it. This is also meant by the words of the Lord in Matthew:

The righteous shall answer, Lord, when saw we thee hungry, and fed thee? Or thirsty and gave thee drink? When saw we thee sick, or in prison, and came unto thee? And the king shall say unto them, Verily I say unto you, Insofar as ye did it unto one of the least of these my brethren, ye did it unto me (Matt. 25:37–40);

from this it is plain that the Lord is in the good of charity, and is this good, even though they who are in this good are unaware of it. By “brethren” in the proximate sense are meant those who are in the good of charity, and in a sense abstracted from person; the Lord’s “brethren” denote the very goods of charity (see n. 5063–5071).

10130. *Everyone that toucheth the altar shall be sanctified.* That this signifies everyone who receives the Divine of the Lord is evident from the signification of “touching” as being communication, transfer, and reception (of which in what follows); and from the signification of “the altar” as being a representative of the Lord in respect to the good of love, here in heaven and in the church (see above, n. 10129); and from the signification of “being sanctified” as being to receive the Divine of the Lord (see also above, n. 10128). That “touching” denotes communication, transfer, and reception is because the interior things of man put themselves forth by means of external things, especially by the touch, and in this way communicate and transfer themselves to another, and insofar as the will of the other is in agreement and makes a one, they are received. Whether you say the will, or the love, it is the same, for that which is of a man’s love is also of his will; from this also it follows that the interior things of man, which are of his love and from this of his thought, put themselves forth by the touch, and thus communicate themselves to another, and transfer themselves into another; and insofar as the other loves the person, or the things which the person speaks or acts, so far they are received.

[2] This shows itself in an especial manner in the other life, for there all act from the heart, that is, from the will or love; and it is not allowed to act from gestures apart from the will and love, nor to speak from the mouth with pretence, that is, separately from the thought of the heart. It is there manifest how the interior things communicate themselves to another, and transfer themselves into another, by the touch; and how the other receives them according to his love. The will or love of everyone there constitutes the whole man, and the sphere of life thence flows forth from him as an exhalation or vapor, and encompasses him, and makes as it were himself around him; scarcely otherwise than as the effluvium about plants in the world, which is also perceived at a distance by its odors; also about animals, of which a sagacious dog is exquisitely sensible. That such an effluvium also pours out from every man is known from much experience; but when man lays aside his body and becomes a spirit or an angel, then the effluvium or exhalation is not material as in the world, but is a spiritual effluence from his love. This then forms a sphere around him, which causes his quality to be perceived by others at a distance (concerning this sphere see what was shown in the places cited in n. 9606).

[3] As this sphere is communicated to another, and is there transferred into him, and is received by the other according to his love, many wonderful things there come forth which are unknown to man in the world—as, first: that all presence is according to likenesses of loves, and all absence is according to unlikenesses of them. Second: that all are consociated according to loves; they who are in love to the Lord from the Lord are consociated in the inmost heaven; they who are in love toward the neighbor from the Lord are consociated in the middle heaven; they who are in the obedience of faith, that is, who do the truth for the sake of truth, are consociated in the ultimate heaven; but they who are in the love of self and of the world, that is, who do what they do for the sake of themselves and the world as ends, are consociated in hell.

[4] Third: that all turn their eyes toward those whom they love; they who love the Lord turn their eyes to the Lord as a sun; they who love the neighbor from the Lord turn their eyes to the Lord as a moon; and in like manner they who do the truth for the sake of

truth. (Concerning the Lord as a sun and as a moon, see what was shown in n. 1521, 1529–1531, 3636, 3643, 4060, 4321, 5097, 5377, 7078, 7083, 7171, 8644, 8812.) And wonderful to say, in whatever direction they turn, or to whatever quarter, they still look at the Lord before them. It is the opposite with those who are in hell, for there the more they are in the love of self and in the love of the world, the more they turn from the Lord and have him behind them; this also in whatever direction or to whatever quarter they turn.

[5] Fourth: when an angel of heaven fixes his sight upon others, his interior things are communicated and transferred into them, according to the amount and the quality of his love, and they are received by them according to the quality and the amount of their love; and therefore if the sight of an angel of heaven is fixed upon the good, it causes gladness and joy; but if upon the evil, it causes grief and pain.

[6] That by the touch of the hand is also signified communication, transfer, and reception is because the activity of the whole body is collected into the arms and into the hands, and in the Word interior things are expressed by means of exterior ones. From this it is that by the “arms,” the “hands,” and especially by the “right hand” is signified power (see the places cited in n. 10019, 10023, 10076); and hence by the “hands” is signified whatever appertains to man, thus the whole man insofar as he is acting (see the citations in n. 10019). Moreover, that all the outer senses—sight, hearing, taste, and smell—bear relation to the touch, and are kinds of touch is known in the learned world.

[7] That by “touching” is signified communication, transfer, and reception is evident from many passages in the Word, of which the following may be adduced:

Thou shalt anoint the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense, and the altar of burnt offering and all the vessels thereof, and the laver and the base thereof,

and thou shalt sanctify them that they may be holy of holies; whosoever toucheth them shall be sanctified (Exod. 30:26–29).

Everything which hath touched the residue of the meat offering, and the residue of the flesh from the sacrifices, which are for Aaron and his sons, shall be sanctified (Lev. 6:18, 27).

The angel touched Daniel, and restored him upon his station, and lifted him up upon his knees; and touched his lips, and opened his mouth; and touched him again, and strengthened him (Dan. 10:10, 16, 18).

One of the seraphim with a burning coal touched my mouth and said, Lo this hath touched thy lips; therefore thine iniquity is gone away, and thy sin is expiated (Isa. 6:7).

Jehovah sent forth his hand, and touched my mouth, and said, I give my words into thy mouth (Jer. 1:9).

Jesus stretching forth his hand to the leper, touched him, saying, I will; be thou cleansed. And straightway his leprosy was cleansed (Matt. 8:3).

Jesus saw Peter's wife's mother afflicted with a fever. And he touched her hand, and the fever left her (Matt. 8:14–15).

Jesus touched the eyes of the blind, and their eyes were opened (Matt. 9:29–30).

Jesus touched the eyes of the two blind men, and straightway they received their sight (Matt. 20:34).

Jesus touched the ear of the deaf man and healed him (Luke 22:51). They brought to Jesus those who were ill, that they might touch if it were but the border of his garment; and as many as touched were made whole (Mark 6:56; Matt. 14:36).

A woman laboring with an issue of blood touched the border of his garment; and immediately the issue of her blood was stanch'd. And Jesus said, Who is it that touched me? Some one hath touched me. I know that virtue hath gone forth from me (Luke 8:44–48).

They brought little children unto Jesus, that he should touch them. And he took them up in his arms, laid his hands upon them, and blessed them (Mark 10:13, 16).

[8] From these passages it is plain that by “touching” is signified communication, transfer, and reception.

[9] In like manner with things unclean, by which in the internal sense are signified evils and falsities which are from the hells; as in Moses:

He that toucheth one dead as to all man’s soul shall be unclean seven days. Whosoever toucheth one dead, as to the soul of a man who is dying, and hath not expiated himself, hath defiled the habitation of Jehovah; therefore that soul shall be cut off from Israel. Whosoever hath touched on the surface of a field one pierced with a sword, or one dead, or the bone of a man, or a grave, shall be unclean seven days. He that toucheth the water of separation shall be unclean until the evening. Whatsoever the unclean person hath touched shall become unclean; and the soul that hath touched it shall be unclean until the evening (Num. 19:11, 13, 16, 21–22).

He who toucheth unclean beasts, unclean creeping things, shall be unclean until the evening; everything on which it shall fall, shall be unclean, whether it be vessel of wood, or garment, or vessel of water, vessel of pottery, food, drink, an oven, a fountain, a cistern, a receptacle of waters, they shall be unclean (Lev. 11:31–36; also 5:2–3; 7:21).

He that hath an issue is unclean; and also the man who hath touched his bed; or hath sat upon a vessel on which he hath sat; or hath touched his flesh or his garments; or if he that is affected with an issue hath spit upon one who is clean. The chariot on which he is carried, the vessel of pottery, the vessel of wood, shall be unclean (Lev. 15).

So also he who hath touched a leper (Lev. 22:4).

If there shall fall anything from a carcass upon all the seed of the sower which is sown, it shall be clean; but if water hath been put upon the seed, and a carcass shall fall upon it, it shall be unclean (Lev. 11:37–38).

[10] By these unclean things are signified various kinds of evils and the derivative falsities which are from hell, and which are

communicated, transferred, and received; the several unclean things signify each some specific evil; for evils which are unclean render man so, because they infect his soul; moreover, from evil spirits and genii there flow forth the evils of their heart, and according to the persuasions of evil they infect those who are present. This contagion is what is signified by the “touch” of unclean things.

[11] In Moses:

Of the fruit of the tree which is in the midst of the garden, ye shall not eat, neither shall ye touch it, lest ye die (Gen. 3:3).

The angel who wrestled with Jacob, seeing that he prevailed not against him, touched the hollow of his thigh, and the hollow of the thigh was out of joint (Gen. 32:25).

Moses said that they should not touch anything which belonged to Korah, Dathan, and Abiram, lest they should be consumed for all their sins (Num. 16:26).

Depart ye, depart ye, touch no unclean thing; go ye out from the midst of her; be ye purified that bear the vessels of Jehovah (Isa. 52:11).

They have wandered blind in the streets, they are defiled with blood; those things which they cannot [defile] they touch with their garments. Depart ye, he is unclean; they cry unto them, Depart, touch not (Lam. 4:14–15).

Behold if a man shall bear the flesh of holiness in the skirt of his garment, and with his skirt touch bread, or wine, or oil, or any food, it nevertheless shall not be sanctified. If one unclean in soul shall touch any of these things, it nevertheless shall be unclean (Hag. 2:12–14).

Forswearing, and lying, and killing, and stealing, and committing adultery, they commit robbery, and bloods touch bloods; therefore the land shall mourn (Hos. 4:2–3).

10131. *And this is what thou shalt offer upon the altar.* That this signifies that which in general concerns the reception of the Lord in heaven and in the church is evident from the signification of “this is what thou shalt offer upon the altar” as being that which in

general concerns the reception of the Lord in the heavens. For by “the altar” is signified the Divine of the Lord in the heavens (see n. 10129); thus also the reception of him; and by “this thou shalt offer upon it” is signified that which in general concerns it. For there follows the subject of the daily burnt offerings, and by these is represented in general that which concerns the reception of the Lord; for by “lambs” is signified the good of innocence, and the good of innocence is the only thing that receives the Lord, because without the good of innocence love to the Lord is not possible, nor charity toward the neighbor, nor faith that has life in it, nor in general any good in which is the Divine (see the places cited in n. 10021). Hence it is that by “this thou shalt offer upon the altar” is signified that which in general concerns the reception of the Lord in heaven and in the church. When heaven is spoken of, the church is also meant, for the heaven of the Lord on earth is the church; and in whomsoever the church is, in him also is heaven; for the Lord is in him; and where the Lord is, there is heaven. Moreover, the church makes one with heaven, for the one depends upon the other by an indissoluble connection. It is the Word which conjoins; in the Word is the Lord, and the Lord is the Word (John 1:1, and following verses).

10132. *Two lambs, sons of a year, day by day.* That this signifies the good of innocence in every state is evident from the signification of “lambs” as being the good of innocence (of which below); from the signification of “lambs sons of a year” as being the quality of infancy, in which nevertheless truths have been implanted (of which also below); and from the signification of “day by day,” as being in every state. For by “day” is signified state, and by the “morning” of the day and by its “evening” in which the burnt offerings of lambs were offered is signified every state. (That “day” denotes state, see n. 893, 2788, 3462, 3785, 4850, 7680; and that changes of states are as the alternations of the day in respect to morning, noon, evening, night, and again morning, see n. 5672, 5962, 6110, 8426.)

[2] That “lambs” denote the good of innocence is evident from the passages in the Word where “lambs” are mentioned, as in Isaiah:

The wolf shall abide with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them; the sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the basilisk’s den; they shall not corrupt themselves in all the mountain of my holiness. And it shall come to pass in that day, that the root of Jesse, which standeth for an ensign of the peoples, shall the nations seek, and his rest shall be glory (Isa. 11:6, 8–10);

there is here described the state of peace and innocence in the heavens and in the church after the Lord came into the world; and as a state of peace and innocence is described, mention is made of a “lamb,” a “kid,” and a “calf,” also of a “little child,” a “sucking child,” and a “weaned child,” and by all of these is signified the good of innocence—the inmost good of innocence by a “lamb,” the interior good of innocence by a “kid,” and the exterior good of innocence by a “calf”; the like is signified by a “child,” a “sucking child” and a “weaned child”; the “mountain of my holiness” denotes the heaven and the church where is the good of innocence; the “nations” denote those who are in this good; “the root of Jesse” denotes the Lord from whom is this good; the good of love from him to him, which is also called celestial good, is the good of innocence.

[3] That a “lamb” denotes the good of innocence in general, and specifically the inmost good of innocence, is evident from its being mentioned first, and also from the fact that the Lord himself is called a “lamb” as will be seen in what follows. (That a “kid” denotes the interior good of innocence, see n. 3519, 4871; that a “calf” or a “bullock” denotes the exterior good of innocence, n. 430, 9391; a “child,” innocence, n. 5236; in like manner a “sucking child,” a “weaned child,” or “infant,” n. 430, 2280, 3183, 3494, 5608; the “mountain of holiness” denotes where the good of love to the Lord is, see n. 6435, 8758; and “nations” denote those who are in this good, n. 1416, 6005.) That the good of love to the Lord, which is called celestial good, is the good of innocence is

evident from those who are in the inmost heaven, who because they are in this good appear naked, and like infants, for the reason that nakedness denotes innocence, and likewise infancy (see the places cited in n. 9262, and n. 3887, 5608).

[4] It is said that “the wolf shall abide with the lamb,” because by a “wolf” are signified those who are against innocence, as also is the case in the following passages:

The wolf and the lamb shall feed together; they shall not do evil nor destroy in all the mountain of my holiness (Isa. 65:25);

Jesus said to the disciples whom he sent forth, Behold, I send you forth as lambs in the midst of wolves (Luke 10:3).

[5] As when the Lord was in the world he was innocence itself in respect to his human, and as consequently everything that belongs to innocence proceeds from him, the Lord is called “the lamb,” and “the lamb of God,” as in these passages:

Send ye the lamb of the ruler of the land from the rock toward the wilderness, unto the mountain of the daughter of Zion (Isa. 16:1).

He was oppressed, and he was afflicted, yet he opened not his mouth; he is led as a lamb to the slaughter (Isa. 53:7).

John the Baptist saw Jesus coming, and said, Behold the lamb of God who taketh away the sin of the world (John 1:29, 36).

The lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters (Rev. 7:17).

These are they who have not been defiled with women; these are they who follow the lamb whithersoever he goeth; these were bought from among men, firstfruits to God and the lamb (Rev. 14:4).

Besides many other passages in the Revelation, as 5:6, 8, 12, 13; 6:1, 16; 7:9, 10, 14; 12:11; 13:8; 14:1; 15:3; 17:14; 19:7, 9; 21:9, 14, 22, 23, 27; 22:1, 3.

[6] As "lambs" denote those who are in innocence, therefore the Lord said to Peter, first, "Feed my lambs," and afterward, "Feed my sheep," and again, "Feed my sheep" (John 21:15–17); "lambs" here denote those who are in the good of love to the Lord, for these are in the good of innocence more than all others; but "sheep" denote those who are in the good of charity toward the neighbor, and who are in the good of faith.

[7] The like is signified by "lambs" in Isaiah:

Behold the Lord Jehovih cometh in strength, and his arm shall role for him. He shall feed his flock like a shepherd, he shall gather the lambs in his arm, and carry them in his bosom, and shall gently lead the sucklings (Isa. 40:10–11);

that these things were said of the Lord is evident, because by "lambs" are meant those who are in love to him, thus who are in the good of innocence, wherefore it is said that "He will gather them in his arm, and carry them in his bosom"; for they are conjoined with the Lord by love, and love is spiritual conjunction; and for this reason it is also added that "he will gently lead the sucklings," for "sucklings" and "infants" denote those who are in the good of innocence (see n. 430, 2280, 3183, 3494).

[8] From all this it can now be seen what is signified by the burnt offerings and sacrifices of lambs, and why they were to be made every day, every sabbath, every new moon, and at every feast, and every day on the feast of the passover; and why at the feast of the passover the lamb that was called the paschal lamb was to be eaten, of which it is thus written in Moses:

This month shall be to you the head of the months; this shall be the first month of the year in respect to you; ye shall take a male cattle from the lambs or from the kids; and they shall take of the blood, and put it upon the two posts, and upon the lintel, and upon the houses wherein they shall eat it; they shall not eat of it raw, nor boiled in waters, but roast with fire (Exod. 12:2, and following verses).

By “the feast of the passover” was signified the liberation from damnation of those who receive the Lord in love and faith (n. 9286–9292); thus who are in the good of innocence, for the good of innocence is the inmost of love and faith, and is their soul; wherefore it is said that they should “put the blood of it upon the posts, the lintel, and the houses,” for where the good of innocence is, there hell cannot enter. They were to eat it “roast with fire,” because by this was signified the good of celestial love, which is the good of love to the Lord from the Lord.

[9] As a “lamb” signified innocence, therefore when the days of purifying after childbirth had been fulfilled, there were offered:

A lamb the son of a year for a burnt offering; and the son of a pigeon or a turtledove for a sacrifice (Lev. 12:6).

By “the son of a pigeon” and by “a turtledove” was signified innocence in like manner as by a “lamb”; by “childbirth” in the spiritual sense is signified the birth of the church, which is that of the good of love, for no other birth is understood in heaven; and by the burnt offering and sacrifice from these is signified purification from evils through the good of innocence; for this good is that into which the Divine flows, and through which it purifies.

[10] He who sinned through error was to offer a lamb, or a kid of the goats, or two turtle doves, or two sons of pigeons, for guilt (Lev. 5:1–13), for the reason that sin through error is sin from ignorance, and if in ignorance there is innocence, purification is effected. Concerning the Nazirite also it is said:

When he has fulfilled his Naziritship, he shall offer a lamb the son of a year for a burnt offering, and a ewe lamb the daughter of a year for a sacrifice of sin, and one ram for a eucharistic sacrifice, also a basket of unleavened things, cakes mixed with oil, and wafers of unleavened things anointed with oil (Num. 6:13–15);

by all these things, namely, the “lamb,” the “ewe lamb,” the “ram,” the “unleavened breads,” the “wafers,” and the “oil,” are signified celestial things, that is, those which are of love to the Lord from the

Lord. These were to be sacrificed by the Nazirite after the fulfilling of the days of the Naziriteship, because the Nazirite represented the celestial man, or the Lord as to the Divine celestial. The Divine celestial is the Divine of the Lord in the inmost heaven; and this Divine is innocence.

[11] From all this it can be seen that by a “lamb” is signified the good of innocence; for by all the beasts that were sacrificed something of the church was signified, as can be very well seen from the fact that the Lord himself is called a “lamb,” as is evident from the passages above cited; and likewise that those are called “lambs” who love the Lord, as in Isaiah 40:10, 11, and in John 21:15; and that upright men are also called “sheep” (as in Matt. 15:21–29; 25:31–41; 26:31; John 10:7–16, 26–31; 21:16, 17; and in other places); and evil men are called “goats” (Matt. 25:31; Zech. 10:3; Dan. 8:5–11, 25). (That all useful and gentle beasts signify good affections and inclinations; but that useless and fierce ones signify evil affections and inclinations, see the places cited in n. 9280.)

[12] The good of innocence is signified not only by a “lamb,” but also by a “ram,” and by a “bullock,” but with the difference that by a “lamb” is signified the inmost good of innocence; by a “ram,” the interior or middle good of innocence; and by a “bullock,” the external good of innocence. The good of innocence in even one must be external, internal, and inmost, in order that the man may be regenerated, for the good of innocence is the very essence of all good. As these three degrees of innocence are signified by a “bullock,” a “ram,” and a “lamb,” therefore these three were offered for sacrifice and burnt offering when purification was represented by this good, as was done in each of the new moons, the feasts, the day of firstfruits, and when the altar was inaugurated (as is evident in Numbers 7:15, 21, 27, 38; 28, 29). (That a “bullock” denotes the external good of innocence, see n. 9391, 9990; and a “ram,” the internal good of innocence, n. 10042.) (As regards innocence and its quality with infants, also with the simple who are in ignorance, and with the wise, see the places cited in n. 10021.)

[13] By its being said that the lamb which was to be offered for a burnt offering should be “the son of a year” was signified that it then was a lamb, for when it exceeded a year, it was a sheep; and because a lamb was as it were an infant sheep, by it was signified such good as is of infancy, which is the good of innocence; hence also it was that lambs were to be offered for a burnt offering in the first month of the year at the time of the passover (Exod. 12:2, and following verses; Num. 28:16, 19); on the day of the firstfruits (Num. 28:26, 27); and on the day in which they waved the sheaf (Lev. 23:11, 12); for by the first month of the year, and by the day of the firstfruits, and by the day of waving the sheaf, there was also signified a state of infancy, thus a state of innocence.

10133. *Continually.* That this signifies in all Divine worship is evident from the signification of “continually,” when said of such things as belong to Divine worship, as being all, and in all; for the subject treated of is purification from evils and falsities through the good of innocence, this good being signified by “lambs”; and purification from evils and the derivative falsities, by a “burnt offering from them.” This is said to be “continually,” because it was to be in all Divine worship; therefore also it was offered twice every day; in the morning, and in the evening; and what was offered morning and evening represented in general all worship and in all worship. For the good of innocence must be in all good, and from this in all truth, in order that it maybe good and truth in which there is life from the Divine; thus it must be in all worship, for all worship must be from the good of love and from the truths of faith, in order that it may be worship. (That all the good of the church and of heaven has innocence in it, and that without innocence good is not good, and thus worship is not worship, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936, and the places cited at the end of n. 10021.)

[2] That “continually” denotes all, and in all, that is, all of worship and in all worship, is because it involves time. And in the heavens, where the Word is not understood in the natural sense, but in the spiritual sense, there is not any notion of time, but instead of times are perceived such things as belong to state. Here

therefore by “continually” is perceived a perpetual state in worship, thus all worship, and in all worship. So it is with all the other expressions in the Word which involve anything of time, as by “yesterday,” “today,” “tomorrow,” “two days,” “three days”; by a “day,” a “week,” a “month,” and a “year”; and also by the times of the day and of the year, as by “morning,” “noon,” “evening,” “night”; “spring,” “summer,” “autumn,” and “winter.” Therefore in order that the spiritual sense of the Word may be understood, everything from its natural sense that relates to time and place, and likewise everything that relates to person, must be rejected, and instead thereof states must be thought of; from all which it can be seen how pure is the Word in the internal sense, thus how purely it is perceived by the angels in the heavens, consequently how superior are the wisdom and intelligence of the angels to the intelligence and wisdom of men, who think only from the natural fixed upon things most finite in the world and the earth. (That times in the heavens are states, see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404, 3827, 4814, 4882, 4901, 4916, 6110, 7218, 7381, 8070; as also what is meant by states, see n. 4850.)

[3] From all this it is evident what is signified by the “continual burnt offering from lambs”; thus what by “contin ual” and “continually” in other places; as that the fire should burn continually upon the altar (Lev. 6:13); and that continual bread should be upon the table (Num. 4:7). By “fire,” and by “bread” is here signified the good of love from the Lord to the Lord (that “fire” denotes this, see n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 10055; and also “bread,” n. 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545). By “continual” is here also signified that this good must be in all worship. And that from this good as from its fire must shine the truth of faith is signified by “making the lamp to go up continually” (Exod. 27:20). (That a “lamp” denotes the truth and good of faith, see n. 9548, 9783.)

10134. *The one lamb thou shalt offer in the morning.* That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the internal man is evident from the signification of “offering a lamb,”

or sacrificing it, as being the removal of evils through the good of innocence from the Lord (of which below); and from the signification of “morning” as being a state of love and of the consequent light in the internal man (of which also below). By “offering,” or “sacrificing, a lamb” is signified the removal of evils through the good of innocence from the Lord, because by burnt offerings and sacrifices was signified purification from evils and the derivative falsities, or what is the same, their removal, and the implantation of good and truth, and their conjunction by the Lord (n. 9990, 9991, 10022, 10042, 10053). (That purification from evils is their removal, see the places cited in n. 10057; and that a “lamb” denotes the good of innocence, n. 10132.)

[2] That the removal of evils, and the implantation of good and truth, and their conjunction, are effected through the good of innocence by the Lord is because in all good there must be innocence in order that it be good, and because without innocence good is not good. For innocence is not only the plane in which truths are sown, but is also the very essence of good; so far therefore as a man is in innocence, so far good becomes good, and truth lives from good; consequently so far the man becomes alive, and so far the evils with him are removed; and insofar as they are removed, goods and truths are implanted and conjoined by the Lord. This is the reason why the continual burnt offering was made by means of lambs. (That all the good of heaven and the church has innocence in it, and that without innocence good is not good, see n. 2736, 2780, 6013, 7840, 7887, 9262; also what innocence is, n. 3994, 4001, 4797, 5236, 6107, 6765, 7902, 9262, 9936.)

[3] That “morning” denotes a state of love and of the consequent light in the internal man is because in the heavens the states with the angels vary as to love and the faith thence derived, as in the world with men times vary as to heat and its attendant light. These times, as is well known, are morning, noon, evening, and night; hence in the Word by “morning” is signified a state of love; by “noon,” a state of light in clearness; by “evening,” a state of light in obscurity; and by “night,” or “twilight,” a state of love in obscurity. (That there are such variations of states in the heavens, see n. 5672, 5962, 6110, 7218, 8426; and that morning there is a state of peace

and innocence, thus a state of love to the Lord, n. 2405, 2780, 8426, 8812, 10114; that noon is a state of light in clearness, n. 3708, 5672, 9642; evening a state of light in obscurity, n. 3056, 3833, 6110; and that there is no night in heaven, but twilight, n. 6110, by which is signified a state of love in obscurity.)

[4] That by “morning” is signified a state of love and of the consequent light in the internal man is because when an angel is in a state of love and light, he is then in his internal man; but when he is in a state of light and love in obscurity, he is then in the external man. For the angels have an internal and an external, and when they are in the internal, the external is almost quiescent; but when they are in the external, they are in a more gross and obscure state. Consequently when they are in a state of love and light, they are in their internal, thus in their morning; and when they are in a state of light and love in obscurity, they are in the external, thus in their evening; from which it is plain that variations of states are made by elevations toward more interior things, thus into a higher sphere of heavenly light and heat, consequently nearer to the Lord; and by lowerings toward more exterior things, into a lower sphere of heavenly light and heat, and thus more remote from the Lord.

[5] Be it known that interior things are higher, thus nearer to the Lord; and that exterior things are lower, thus more remote from the Lord; and that light in the heavens is the Divine truth which is of faith, and heat in the heavens is the Divine good which is of love, both proceeding from the Lord. For the Lord in heaven is a sun, from which the angels have everything of life, and from it man has everything of spiritual and heavenly life (see the places cited in n. 9548, 9684; also that interior things are higher, thus nearer to the Lord, n. 2148, 3084, 4599, 5146, 8325).

[6] The man who is being regenerated and likewise the man who has been regenerated also undergo variations of state as to love and as to faith, by means of elevations toward more interior things, and by lowerings toward more exterior things; but there are few who are able to reflect upon this, because they do not know what it is to think and to will in the internal man, and in the external; nor

indeed what the internal man is, and what the external. To think and to will in the internal man is to think and to will in heaven, for the internal man is there; but to think and to will in the external man is to think and to will in the world, for the external man is there; and therefore when a man is in love to God and in the consequent faith, he is in the internal man, because in heaven; but when he is in obscurity as to love and the consequent faith, he is in the external man, because in the world. These states also are meant by “morning,” “noon,” “evening,” and “night” or “twilight” in the Word.

[7] It is similar with the states of the church, the first state of which is also called “morning” in the Word, the second “noon,” the third “evening,” and the fourth or last, “night.” But when the church is in its night, in which it is when no longer in love to God and in faith, then from the twilight morning begins with another nation, where a new church is set up.

[8] For it is with the church in general as with man in particular; his first state is a state of innocence, thus also of love toward his parents, nurse, and infant companions; his second is a state of light, for when the infant becomes a child, he learns things that belong to light, that is, the truths of faith, and believes them; the third state is when he begins to love the world and to love himself, which takes place when he becomes a youth and when he thinks from himself, and in proportion as these loves increase, faith decreases, and with faith charity toward the neighbor and love to God; the fourth and last state is when he does not care for these things, and still more when he denies them.

[9] Such also are the states of every church from its beginning to its end. Its first state is likewise a state of infancy, thus also of innocence, consequently of love to the Lord, which state is called “morning”; the second state is a state of light; the third is a state of light in obscurity, which is its “evening”; and the fourth is a state of no love and hence of no light, which is its “night.” This is so because evils increase day by day, and insofar as they increase, one person infects another like a contagion; especially parents their

children, besides that hereditary evils are successively condensed, and so transmitted.

[10] That “morning” signifies the first state of the church, and also a state of love, is evident from Daniel:

A holy one said, How long shall be the vision, the continual sacrifice, and the wasting transgressions? And he said to me, Until evening and morning two thousand three hundred; then shall the holy thing be justified (Dan. 8:13–14);

the subject here treated of is the coming of the Lord; “evening” denotes the state of the church before his coming, while “morning” denotes the first state of the church after his coming, and in the supreme sense it denotes the Lord himself. That in the supreme sense the Lord is the “morning” is because he is the sun of heaven, and the sun of heaven never sets, but is always rising; hence also the Lord is called the “east,” consequently also the “morning” (n.2405, 2780, 9668).

[11] And in Isaiah:

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

by the “watchman” in the internal sense is meant one who observes the states of the church and its changes, thus every prophet; by “night” is meant the last state of the church; by “morning” its first state; by “Seir,” from which the watchman crieth, is signified the enlightening of the nations which are in darkness (that “Seir” has this meaning, see n. 4240; and that “night” denotes the last state of the church, n. 6000); “the morning cometh, and also the night” signifies that though there is enlightening to those who are of the new church, yet there is night to those who are in the old. The like is signified by “morning” in these passages:

In the evening weeping may pass the night, but in the morning shall be singing (Ps. 30:5).

About the time of evening behold terror; before the morning he is not (Isa. 17:14).

[12] As in the supreme sense “morning” signifies the Lord, and from this, love from him to him, therefore the manna, which was heavenly bread, “rained down every morning” (Exod. 16:8, 12, 13, 21). (That the Lord is the bread which comes down from heaven, thus the manna, see John 6:33, 35, 48, 50; and that “bread” denotes celestial love, which is love from the Lord to the Lord, n. 2165, 2177, 3464, 4217, 4735, 5405, 5915, 9545.) And as the Lord is “the east,” and “the morning,” and as all celestial love is from him, therefore also he rose “in the morning on the day of the sabbath” (Mark 16:9); and therefore also the day before the feast of the passover was called “the evening”; for by the feast of the passover was signified the presence of the Lord and the liberation of the faithful by him from damnation (n. 7867, 9286–9292).

[13] He who is acquainted with the internal sense of the Word is able to know what is involved in Peter’s thrice denying the Lord before the cock crew twice (Matt. 26:34, 74, 75; Mark 14:30, 68, 72; Luke 22:34, 60, 61; John 18:27); for by Peter was represented the faith of the church, or what is the same, the church as to faith; by the time when the cock crew was signified the last state of the church, which time was also called “cock crowing”; by the denial three times was signified full and complete denial of the Lord in the end of the church. That Peter represented the faith of the church, thus the church as to faith, see the preface to Genesis 18 and 22, and also n. 3750, 4738; and that these words to Peter signified the denial of the Lord in the church at the time of its end (n. 6000, 6073, 10087); for the Lord is denied when there is no longer any faith, and there is no faith when there is no longer any charity. That “three” signifies what is full and complete, see n. 2788, 4495, 7715, 8347, 9198, 9488, 9489; and from this it was said that he would deny three times. That this was done in twilight, when morning was about to come, is evident in John 18:28; and that cock crowing and twilight are the same is evident in Mark:

Watch ye, for ye know not when the lord of the house will come; at even, or at midnight, or at cock crowing, or in the morning (Mark 13:35).

From all this it can now be seen what is signified by “morning.”

10135. *And the other lamb thou shalt offer between the evenings.* That this signifies the like in a state of light and love in the external man is evident from the signification of “offering a lamb,” or sacrificing it, as being the removal from evils through the good of innocence from the Lord (as just above, see n. 10134); and from the signification of “between the evenings” as being in a state of light and of love in the external man; for by “evening” in the Word is signified a state of the interiors when the truths of faith are in obscurity and the goods of love in some cold. For the states of love and light vary with the angels as vary in the world the states of the times of the day, which are morning, noon, evening, night or twilight, and again morning. When the angels are in a state of love, it is morning with them, and the Lord appears to them as a rising sun; when they are in a state of light, it is noon with them; but when they are in a state of light in obscurity, it is evening with them; and afterward when they are in a state of love in obscurity or in some cold, it is night with them, or rather twilight before the morning.

[2] Such states succeed continually with the angels, and by means of them they are continually perfected. But these variations do not arise from the sun there, its rising and setting, but from the state of the interiors of the angels themselves; for like men they desire now to be in their internals, and now in externals. When they are in internals, they are in a state of love and the consequent light in clearness, and when in externals, they are in a state of love and the consequent light in obscurity, for such is the external relatively to the internal. This is the origin of the variations of the states of the angels. They have such states and such variations because the sun of heaven, which is there the Lord, is Divine love itself; and therefore the heat which thence proceeds is the good of love, and the light which is thence is the truth of faith; for all things which proceed

from that sun are alive, and not like those which are from the sun of the world, which are dead.

[3] From this it can be seen what heavenly heat is, and what heavenly light; and whence it is that by “heat,” “flame,” and “fire,” in the Word is signified the good of love; by “light” and its “brightness,” the truth of faith; and by the “sun,” the Lord himself as to Divine love (that the Lord in the heavens is a sun, see n. 3636, 3643, 4321, 5097, 7078, 7083, 7171, 7173, 8812; also that the heat thence is the good of love, n. 3338, 3339, 3636, 3693, 4018, 5115, 6032, 6314; and the light from that sun is Divine truth, from which come faith, intelligence, and wisdom, see the places cited in n. 9548, 9684). From all this it can now be seen what is signified by “morning,” and what by “evening.”

[4] But be it known that in the present case “morning” involves also noon, and “evening” also twilight; for when “morning and evening” are spoken of in the Word, the whole day is meant, thus by “morning” also noon, and by “evening” also night or twilight; hence it is that by “morning” is here signified a state of love and also of light in clearness, and by “evening” a state of light and also of love in obscurity, that is, in the external man.

[5] That by “between the evenings” is not meant the time between the evening of one day and the evening of another day; but the time between evening and morning, thus inclusively night or twilight, is evident from the fact that the continual burnt offering from a lamb was made not only in the evening, but also in the morning. From this it is evident that the like is signified in other places by “between the evenings,” as where it is said that they should “offer the passover between the evenings” (Exod. 12:6; Num. 9:5, 11); which is also explained elsewhere in these words:

Thou shalt sacrifice the passover in the evening, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt boil and eat it in the place which Jehovah thy God shall choose; and thou shalt look back in the morning and go unto thy tents (Deut. 16:6–7).

[6] That “evening” in general signifies a state of light in obscurity is evident in Jeremiah:

Arise and let us go up at noon; woe unto you because the day departeth, because the shades of evening are stretched out; arise, let us go up in the night, and let us destroy palaces (Jer. 6:4–5);

where “evening” and “night” signify the last times of the church, when all faith and love have been destroyed. In Zechariah:

It shall be one day which is known unto Jehovah, when about the time of evening there shall be light. In that day living waters shall go out from Jerusalem, and Jehovah shall be king over all the earth (Zech. 14:7–9);

speaking of the coming of the Lord; the end of the church is “the time of evening”; “light” denotes the Lord as to Divine truth. So in Daniel:

A holy one said unto me, Even until evening, morning, two thousand three hundred (Dan. 8:13–14).

10136. *And a tenth of fine flour mingled with beaten oil, a fourth of a hin.* That this signifies spiritual good from celestial as much as is sufficient for conjunction is evident from the signification of “a tenth of an ephah” as being as much as is sufficient, and sufficient for uses (see n. 8468, 8540, 9757); from the signification of “fine flour” as being truth from good (n. 9995), here truth from celestial good, which truth is called spiritual good; from the signification of “oil” as being celestial good (n. 886, 3728, 4582, 4638, 9474, 9780); and from the signification of “a fourth of a hin” as being sufficient for conjunction; for by “four” is signified conjunction (n. 9601, 9674), hence “a fourth,” or fourth part, denotes as much as is sufficient for conjunction. The ephah and hin were measures, and by “measure” is signified the quantity of the thing that is being treated of; by an “ephah,” which was a measure of fine flour, wheat, and barley, the quantity of good; and by a “hin,” which was a measure of wine and oil, the quantity of truth. (That the tenth of an ephah is what is meant is evident from Leviticus 6:20, and other

passages.) From this it is evident that by “a tenth of fine flour mingled with beaten oil, a fourth of a hin” is signified spiritual good from celestial as much as is sufficient for conjunction. (What the spiritual and what the celestial are, see the places cited in n. 9277.)

10137. *And a drink offering of the fourth of a hin of wine.* That this signifies spiritual truth sufficient for conjunction is evident from the signification of “wine” as being truth (see n. 1071, 1798, 6377); here spiritual truth corresponding to spiritual good from celestial, which is signified by “fine flour mingled with oil” (of which just above, n. 10136); for in the Word where good is treated of, truth also is treated of, and indeed truth of the same kind as the good, for the reason that each and all things in heaven and also in the world bear relation to good and to truth, and to both in order to be anything; for good without truth is not good, and truth without good is not truth (see the places cited in n. 9263, 9314). Hence it was that when the meat offering was offered, which was bread, a drink offering also was offered, which was wine; and in like manner in the holy supper. From this it is that by the “drink offering of wine” is here meant truth corresponding to the good which is signified by the meat offering, spoken of just above. And from the signification of “the fourth of a hin,” as being as much as is sufficient for conjunction (see just above, n. 10136).

[2] Everyone can see that by the meat offering, which was bread, and by the drink offering, which was wine, are not meant merely bread and wine, but something of the church and of heaven, thus spiritual and celestial things that belong to heaven and the church. Otherwise what purpose could have been served by putting bread and wine upon the fire of the altar? Could this have been grateful to Jehovah? Or could this have been to him, as is said, an odor of rest? And could this make expiation for man? He who thinks in a holy way about the Word cannot think that anything so earthly would be pleasing to Jehovah, unless some deeper and more interior Divine thing were contained in it. He who believes that the Word is Divine and spiritual throughout, must necessarily believe that some secret of heaven lies hidden in every detail of it. But the

reason why it has not hitherto been known wherein this secret lies, is that it has not been known that there is an internal sense which is spiritual and Divine in every detail of the Word; and that there are angels with every man, who perceive his thoughts, and who apprehend the Word spiritually while he is reading it, and that through them what is holy then flows in from the Lord, and thus that through them there is conjunction of heaven with man, consequently conjunction of the Lord through the heavens with him. This is the reason why a Word of this nature was given to man, by means of which, and not in any other way, his salvation can be provided for by the Lord.

[3] That the “meat offering,” which was bread, signifies the good of love, and that the “drink offering,” which was wine, signifies the good of faith, and that they are so perceived by the angels, can be seen from all that is said in the Word about the meat offering and the drink offering; as in Joel:

The meat offering and the drink offering are cut off from the house of Jehovah; the priests, the ministers of Jehovah, have mourned. The field is laid waste, the land hath mourned because the grain hath been laid waste, the new wine is dried up, the oil languisheth. The vine is withered, and the fig tree languisheth. Howl, ye ministers of Jehovah, because the meat offering and the drink offering have been forbidden from the house of our God, for the day of Jehovah is near, and as a devastation from Shaddai doth it come (Joel 1:9–15);

the subject here treated of is the last time of the church, when there is no longer in it the good of love and the truth of faith, which is signified by “the day of Jehovah being near,” and “coming as devastation from Shaddai.”

[4] From this it is plain that by “the meat offering and drink offering which were cut off from the house of Jehovah,” by “the field which was laid waste,” by “the ground which mourneth,” by “the grain which was also laid waste,” by “the new wine which was dried up,” by “the oil which languisheth,” and by “the vine” and “the fig tree,” are signified such things as belong to the church and heaven; but the internal sense teaches what these signify. From this it is evident that by “the field” is signified the church as to the

reception of truth (see n. 3766, 4982, 7502, 7571, 9295); by “the land,” the church as to good (see the places cited in n. 9325); by “grain,” all the good of the church (n. 5295, 5410, 5959); by “new wine,” all the truth of the church (n. 3580); by “oil,” the good of love (n. 4582, 4638, 9780); by “vine,” the interior good of the spiritual church (n. 5113, 6376, 9277); and by “fig tree” its exterior good (n. 217, 4231, 5113). From all this it is evident that “the meat offering and the drink offering” denote worship from the good of love and from the good of faith.

[5] In Malachi:

The meat offering I will not accept from your hands; for from the rising of the sun even to its going down the name of Jehovah shall be great among the nations; and in every place incense is offered to my name, and a clean meat offering (Mal. 1:10–11).

That in this passage by a “meat offering” is not meant a meat offering, nor by “incense” incense, is plain, for the subject treated of is the church among the nations (with whom however there was no meat offering); for it is said, “from the rising of the sun to its going down the name of Jehovah shall be great among the nations, and in every place is a clean meat offering and incense” (that “incense” denotes adoration from the good of faith, see n. 9475).

[6] So in David:

My prayers have been accepted as incense before thee, the lifting up of my hands as the evening meat offering (Ps. 141:2);

“the evening meat offering” denotes the good of love in the external man.

[7] In Isaiah:

Ye have become heated with gods under every green tree. Even to them hast thou poured out a drink offering, thou hast made a gift to go up, thou offerest a gift to the king in oil, and dost multiply thy spices, and dost abase thyself to hell (Isa. 57:5–6, 9);

worship from evils and falsities which are from hell is the subject here treated of; in the internal sense “gods” denote falsities, for they who worshiped other gods did indeed call them by name, but still it was falsities from evils which they worshiped. (That in the Word “strange gods” denote falsities, see n. 4402, 8941; also that a “green tree” denotes all the capability of the perception, knowledge, and confirmation of falsity, n. 2722, 2972, 4552, 7692; and that “green” denotes sensitivity, see n. 7691.) “To become heated” denotes the ardor of worship; for the fire from which the heating comes denotes love in both senses (n. 5215, 6832, 7575). “To pour out a drink offering” denotes worship from the falsities of evil; “to offer a gift to the king in oil” denotes to worship satan from evils; “a gift in oil” is a meat offering; “to multiply spices” is to multiply incense, by which are signified adorations (n. 9475); and therefore it is also said that he “abased himself to hell.”

[8] From all this it can be seen that the meat offering which was bread and the drink offering which was wine, signify such things as are of the church and heaven, namely, heavenly food and drink, like what is signified by the bread and wine in the holy supper, for the purpose above mentioned— that heaven may conjoin itself with man by means of the Word, consequently the Lord through heaven by means of the Word as a medium. As the Divine of the Word consists in such things, it nourishes not only human minds, but also angelic minds, and causes heaven and the world to be one.

[9] From all this it can also be seen that each and all of the things said and commanded in the Word concerning the meat offering and the drink offering, or concerning bread and wine, contain Divine arcana within them, as that the meat offering was to be fine flour, on which was to be oil, and also frankincense, and that it was to be wholly salted, and that it was to be without leaven, or ferment; and that there was to be one rule for its composition when a lamb was sacrificed, another when a ram, another when a bullock, and also a different one in the sacrifices of guilt and sin from that used in the other sacrifices; so too with the rule for the wine in the drink offering. Unless each detail had involved arcana of heaven,

they would never have been commanded for application to the various acts of worship.

[10] But that these various things may be presented under one view, they may be presented in their order. In the eucharistic sacrifices and burnt offerings there was for every lamb a meat offering of one tenth of an ephah of fine flour mingled with the fourth of a hin of oil; and wine for a drink offering the fourth of a hin. For every ram there was a meat offering of two tenths of fine flour, and a third of a hin of oil; of wine for a drink offering the third of a hin. For every bullock there was a meat offering of three tenths of fine flour mingled with oil, the half of a hin; and of wine for a drink offering the half of a hin (Num. 15:4–12; 28:10–29; 29:3–37). The reason why for a lamb there was a different proportion of the quantity of fine flour, oil, and wine than for a ram and a bullock was that a “lamb” signified the inmost good of innocence, a “ram” the middle good of innocence, and a “bullock” the ultimate or external good of innocence; for there are three heavens, the inmost, the middle, and the ultimate, from which there are also three degrees of the good of innocence. Its increase from first to last is signified by the increasing proportion of fine flour, oil, and wine. Be it known that the good of innocence is the very soul of heaven, because this good is alone receptive of love, charity, and faith, which make the heavens. (That a “lamb” denotes the inmost good of innocence, see n. 3994, 10132; and a “ram,” the middle or interior good of innocence, see n. 10042; and a “bullock,” the ultimate or external good of innocence, n. 9391, 9990.)

[11] But in the sacrifices for confession there was a meat offering of unleavened cakes mixed with oil, of unleavened wafers anointed with oil, of fine flour sodden for the cakes mixed with oil; besides fermented cakes of bread (Lev. 7:11–12); and in the sacrifices of guilt and sin there was a meat offering of the tenth of an ephah of fine flour, but no oil and frankincense upon it (Lev. 5:11). That no oil and frankincense were to be put upon the meat offering of the sacrifice of sin and guilt, was because by “oil” is signified the good of love, and by “frankincense” the truth of this good, and by the

sacrifices of sin and guilt is signified purification and expiation from evils and the derivative falsities, which on this account were not to be mingled with good and the derivative truth.

[12] Further, in respect to the meat offering of Aaron and of his sons on the day in which they were anointed (see Leviticus 6:13–15); and the meat offering of the firstfruits of the harvest (2:14, 15; 23:10, 12, 13, 17); the meat offering of the Nazirite (Num. 6); the meat offering of jealousy (Num. 5); the meat offering of one who was cleansed from leprosy (Lev. 14); the meat offering baked in an oven; and the meat offering of the frying pan and the baking pan (Lev. 2:3–7). That there was to be no ferment in the meat offering, nor any honey, and that the meat offering was to be salted may be seen in verses 10–12, of the same chapter.

The reason why there was to be no ferment and no honey in the meat offering was because in the spiritual sense “ferment” denotes falsity from evil, and “honey” external delight thus commingled with the delight of the love of the world, by means of which also heavenly goods and truths ferment and thus are dispersed; and the reason why it was to be wholly salted was because “salt” signified truth longing for good, thus conjoining both. (That “ferment” denotes falsity from evil, see n. 2342, 7906, 8051, 9992; also that “honey” denotes external delight, thus the delight of love in both senses, n. 5620; and that “salt” denotes truth longing for good, n. 9207.)

10138. *For the first lamb.* That this signifies these things in the internal man is evident from the signification of “the first lamb,” or that which was offered as a burnt offering in the morning, as being the good of innocence in the internal man (see above, n. 10134).

10139. *And the second lamb thou shalt offer between the evenings.* That this signifies the removal of evils through the good of innocence from the Lord in a state of love and of the consequent light in the external man is evident from what was unfolded above (n. 10135), where are like words.

10140. *According to the meat offering of the morning, and according to the drink offering thereof, thou shalt do thereto.* That this signifies spiritual good from celestial, and the truth thereof, sufficient for conjunction, is evident from the signification of “the morning meat offering,” or the meat offering for the second lamb, as being spiritual good from celestial, and the truth thereof, sufficient for conjunction (see also above, n. 10136, 10137).

10141. *For an odor of rest.* That this signifies perceptivity of peace is evident from the signification of “an odor of rest” as being perceptivity of peace (see n. 10054).

10142. *A fire offering to Jehovah.* That this signifies from the Lord’s Divine love is evident from what was said and shown also above (n. 10055).

10143. *A continual burnt offering.* That this signifies all Divine worship in general is evident from the signification of a “burnt offering” as being Divine worship (of which below); and from the signification of “continual,” as being all, and in all (see above, n. 10133). Hence by the “continual burnt offering” is signified all Divine worship in general, and when the lamb is meant from which is the burnt offering, by which is signified the good of innocence, there is also signified in all worship. For all worship which is truly such must be from the truths of faith and the goods of love; and in all the good of love, and hence in all the truth of faith, there must be the good of innocence (n. 10133); thus by the “continual burnt offering” is also signified in all worship.

[2] That a “burnt offering” denotes Divine worship is because burnt offerings and sacrifices were the chief things of representative worship with the Israelitish and Jewish nation, and all things relate to their chief, and are named from it. (That the chief thing of worship with that nation consisted in sacrifices and burnt offerings, and that consequently by these is signified everything of worship in general, see n. 922, 1343, 2180, 6905, 8680, 8936, 10042.)

[3] But what the Divine worship is which is signified by sacrifices and burnt offerings shall be briefly told. By the sacrifices and burnt offerings was specifically signified purification from evils and falsities, and the implantation then of good and truth, and the conjunction of both, thus regeneration (see n. 10022, 10053, 10057). The man who is in these is in genuine worship, for purification from evils and falsities consists in desisting from them, and in shunning and turning away from them; and the implantation of good and of truth consists in thinking and willing what is good and what is true, and in speaking and doing them; and the conjunction of both consists in living from them; for when good and truth have been conjoined with a man, he then has a new will and a new understanding, consequently a new life. When a man is of this character, there is Divine worship in every work he does, for he then looks to the Divine in everything; he venerates it, and he loves it; consequently he worships it.

[4] That this is genuine Divine worship is unknown to those who make worship consist in adoration and prayers, thus in such things as are of the mouth and thought, and not in such as are of work from the good of love and the good of faith; when yet the Lord regards nothing else in the man who is in adoration and in prayers than his heart, that is, his interiors, such as they are in respect to love and the consequent faith. If therefore these interiors of man are not inwardly in adoration and prayers, there is no soul and life in them, but only an external such as is that of flatterers and pretenders, and that these are not pleasing to a wise man in the world is well known.

[5] In a word, to do according to the precepts of the Lord is truly to worship him, nay, it is truly love and truly faith, as also can be seen by everyone who considers the matter; for nothing is more pleasing to one who loves anyone, and who believes anyone, than to will and do what the other wills and thinks, for it is his sole desire to know his will and thought, thus his good pleasure. It is otherwise with one who does not love and believe. Such also is the case with love to God, as also the Lord teaches in John:

He that hath my commandments, and doeth them, he it is who loveth me; but he that loveth me not, keepeth not my words (John 14:21, 24).

If ye keep my commandments, ye shall abide in my love; this is my commandment, that ye love one another (John 15:10, 12).

[6] That external worship without this internal is not worship is also signified by what is said of burnt offerings and sacrifices in these passages:

I spoke not unto your fathers concerning burnt offerings and sacrifices; but this word I commanded them, saying, Obey ye my voice, and I will be to you a God (Jer. 7:21–23).

I desire mercy, and not sacrifice, and the knowledges of God more than burnt offerings (Hos. 6:6).

Shall I come before Jehovah with burnt offerings? Will Jehovah be pleased with thousands of rams? He hath showed thee what is good, and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to humble thyself in walking with thy God? (Micah 6:6–8).

Hath Jehovah pleasure in burnt offering and sacrifices? Behold, to comply is better than sacrifice, and obedience than the fat of rams (1 Sam. 15:22).

(That the veriest worship of the Lord consists in a life of charity, and not in a life of piety without this, see n. 8252–8257.)

10144. *To your generations.* That this signifies perpetually in the church is evident from the signification of “generations,” when said of the sons of Israel, as being succession in the church; for by the “sons of Israel” is signified the church, and by “generations” the succession in it. By “generations” are also signified spiritual generations, which are those of faith and love, thus which are of the church; and by “to generations” is also signified what is perpetual, thus likewise what is successive. (That by the “sons of Israel” is signified the church, see the places cited in n. 9340; also that by “generations” are signified things that belong to faith and love, n.

2020, 2584, 6239; and what is perpetual and eternal, n. 9789; thus what is successive, n. 9845.)

10145. *At the door of the tent of meeting.* That this signifies the conjunction of good and truth is evident from the signification of “the door of the tent” as being the conjunction of good and truth (see n. 10001, 10025).

10146. *Before Jehovah.* That this signifies from the Lord is evident from the fact that “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373); that “before Jehovah” denotes from the Lord is because “before” signifies presence, and the presence of the Lord exists in proportion to the reception of the good which is of love and of the truth which is of faith from him; hence it is that “before the Lord” denotes from the Lord. The Lord is indeed present with every man, but he is present with the good in one way, and with the evil in another; with the good he is present in every particular they think from the truths of faith, and which they will from the good of love; and he is so present that he himself is faith, and he himself is love with them; consequently he is as dwelling in them, according to the words of the Lord himself in John:

The spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and doeth them, he it is that loveth me; and we will come unto him, and make our abode with him (John 14:17–18, 20–21, 23).

[2] But with the evil the Lord is not present in every particular, because they have no faith or charity; but he is present in general, by which presence they have the faculty of thinking and willing, and also of receiving faith and charity; but only insofar as they desist from evils. Insofar as they do not desist from evils he appears absent; and the degrees of his absence are according to the absence of the truth and good of faith and of love. Thus they who are in heaven are in the presence of the Lord, but they who are in hell are in his absence.

[3] Nevertheless the fact is that the Lord is not absent from man, but man is absent from the Lord, for the man who is in evils looks backward from him; and then the things which are before his eyes are present with him according to their affinities with the evils in which he is; for in the other life there is no space, but only the appearance of space according to the affinities of the thoughts and affections. This closely resembles the presence of the sun of this world in respect to its light and heat; the sun is equally present at all times; but when the earth turns itself from the sun, the light perishes, and shade comes on; first the shade of evening, and then the shade of night. And when the earth does not look directly to the sun, but obliquely, as in the time of winter, the heat perishes, and cold comes on, in consequence of which all things of the earth become torpid and die. This is also called the absence of the sun, when nevertheless it is the absence of the earth from the sun—not as to space, but as to the state of light and heat. This is said for the sake of illustration.

10147. *Where I will meet with you, to speak unto thee there.* That this signifies his presence and influx is evident from the signification of “meeting to speak” as being presence and influx; for “meeting” denotes presence; and “speaking,” when said of Jehovah, that is, the Lord, denotes influx (that “speaking” denotes influx, see n. 2951, 5481, 5797, 7270). (What the presence of the Lord is was shown above, n. 10146; and what his influx is may be seen in the places cited in n. 9223, 9276, 9682.)

10148. *And there I will meet with the sons of Israel.* That this signifies the presence of the Lord in the church is evident from the signification of “meeting” as being presence (as just above, n. 10147); and from the representation of the sons of Israel, as being the church (n. 9340).

10149. *And it shall be sanctified in my glory.* That this signifies receptivity of Divine truth from the Lord is evident from the signification of “to be sanctified” as being receptivity of the Divine from the Lord (of which below); and from the signification of “glory” as being Divine truth (see n. 4809, 5922, 8427, 9429).

That “to be sanctified” denotes the receptivity of the Divine from the Lord is because the Lord alone is holy, and consequently everything holy is from him (n. 9229), and because the Divine truth proceeding from him is what is meant in the Word by “holy” (n. 9818); but here, where the subject treated of is the sons of Israel, their burnt offerings and sacrifices, the tent of meeting, and the altar, by “holy” and by “being sanctified” is signified what is representative thereof, for the reason that with the Israelitish and Jewish nation all things were representative of the interior things of the church, which belong to faith and love from the Lord to the Lord.

[2] For the church instituted with that nation was a representative church; consequently all external things signified and represented such things as the internal sense teaches, and were therefore called “holy,” as the altar, the fire upon it, the burnt offering, the fat, the blood, the tent of meeting, the table there on which were the breads of faces, the table of incense, the lampstand, and all their vessels, especially the ark in which was the testimony; besides the breads, cakes, wafers, which were called the meat offering, the oil, the frankincense; also the garments of Aaron, as the ephod, robe, tunic, miter, especially the breastplate; and Aaron himself was likewise called “holy,” as also were the sons of Israel. But all these things were holy merely because they represented and thus signified holy things, that is, Divine things from the Lord, for these alone are holy.

[3] They who are in external things without internal believe that after consecration such things were holy, not representatively, but essentially; but they are quite mistaken. If they worship these things as being essentially holy, they worship earthly things, nor are they very far from those who worship stones and wood, as idolaters do. But those who worship the things that are represented or signified, which are holy and Divine, are in genuine worship, for to them the external things are merely mediate causes leading them to think and to will such things as are the essentials of the church, which as said above are things that belong to faith and love from the Lord to the Lord.

[4] The same is true at this day in regard to the holy supper; those who when they attend it do not think from faith about the Lord, his love toward the human race, and a renewal of life according to his precepts, worship only the bread and wine there, and not the Lord, and believe these external things to be holy, although they are not holy in themselves, but only from what they signify. For the “bread” in the supper signifies the Lord as to the good of love, and the “wine” the Lord as to the truth of faith, and at the same time their receptivity by man, these two things being the very essentials of the church, thus the very essentials of worship (see n. 4211, 4217, 4735, 6135, 6789, 7850, 8682, 9003, 9127, 10040). From all this it can now be seen what is signified in the Word by “holy,” and by being “made holy.”

10150. *And I will sanctify the tent of meeting.* That this signifies the receptivity of the Lord in the lower heavens is evident from the signification of “sanctifying” as being receptivity of the Divine of the Lord (see just above, n. 10149); and from the signification of “the tent of meeting” as being the heavens (n. 3478, 9457, 9481, 9485, 9963); that the lower heavens are signified is because by “the altar” are signified the higher heavens (see just below, n. 10151). What is meant by the lower and the higher heavens shall here be briefly told. The heavens are distinguished into two kingdoms, the celestial and the spiritual; the celestial kingdom makes the higher heavens, and the spiritual kingdom the lower heavens; the essential good of the celestial kingdom is the good of love to the Lord and the good of mutual love; but the essential good of the spiritual kingdom is the good of charity toward the neighbor and the good of faith. These kingdoms differ as do the understanding and the will with a regenerate man, in general as do good and truth; but what is the nature of this difference can be seen from what was shown about these two kingdoms in the places cited in n. 9277; also in n. 9543, 9688, 9992, 10005, 10068. Moreover, the will is the inmost of man, for it is the man himself; but the understanding is adjacent and subservient, thus is exterior. That which is interior is also called higher, and that which is exterior is also called lower. (That the celestial kingdom corresponds to the will, and the spiritual kingdom to the understanding, in a regenerate man, see n.

9835.) From all this it is evident what is meant by the lower heavens, and what by the higher heavens.

10151. *And the altar.* That this signifies receptivity of the Divine from the Lord in the higher heavens is evident from the signification of “sanctifying” as being receptivity of the Divine from the Lord (see above, n. 10149); and from the signification of “the altar” as being a representative of the Lord as to Divine good (n. 9964), here as to the Divine good proceeding from him in the heavens where it is received, thus in the higher heavens, for there the Lord is received as to Divine good; but in the lower heavens the Lord is received as to Divine truth (as was shown just above, n. 10150).

[2] Be it known that whatever represented the Lord himself also represented heaven, for the Divine that proceeds from the Lord, when received by the angels, makes heaven. Thus in respect to what is their own the angels themselves do not make heaven; but in respect to the Divine which they receive from the Lord. That this is so can be seen from the fact that each one of them there acknowledges, believes, and also perceives, that there is nothing of good from himself, but only from the Lord; and that whatever is from himself is not good; thus wholly according to the doctrine of the church, that all good comes from above. As this is so, it follows that it is the Divine of the Lord which makes the heavenly life with them, consequently heaven. From this it can be seen how it is to be understood that the Lord is the all in all of heaven; also that the Lord dwells there in his own; and likewise that by an “angel” in the Word is signified something of the Lord (as has been shown in the preceding pages throughout).

[3] So it is with the church. In respect to what is their own the men of the church do not make the church, but in respect to what is Divine which they receive from the Lord; for everyone in the church who does not acknowledge and believe that all the good of love and the truth of faith are from God is not of the church; for he wishes to love God from himself, and to believe in God from himself, which, however, no one can do. From this also it is evident

that the Divine of the Lord makes the church, as it makes heaven. Moreover, the church is the Lord's heaven on earth; consequently the Lord is also the all in all in the church, as he is in heaven, and there dwells in his own with men, as he does with the angels in heaven. Moreover, after their life in the world, the men of the church who in this way receive what is Divine of the Lord in love and faith become angels of heaven; and no others.

[4] That the Divine of the Lord makes his kingdom with man, that is, heaven and the church with him, the Lord also teaches in John:

The spirit of truth shall abide with you, and shall be in you, and ye shall know that I am in my Father, and ye in me, and I in you (John 14:17, 20).

The "spirit of truth" denotes the Divine truth that proceeds from the Lord, of which it is said that it "shall abide in you"; and afterward that "He is in the Father, and they in him, and he in them," whereby is signified that they would be in what is Divine of the Lord, and that what is Divine of the Lord should be in them. That the Divine human is that which is there meant is plain. And again in the same:

Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me; he that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing (John 15:4-5).

10152. *And Aaron and his sons will I sanctify, to minister to me in the priest's office.* That this signifies a representative of the Lord in both heavens in respect to the work of salvation is evident from the representation of Aaron as being the Lord as to celestial good (see n. 9806, 9946, 10068); and from the representation of the sons of Aaron as being the Lord as to spiritual good (n. 10017, 10068); thus in both heavens, as well the higher as the lower, for whether you say celestial good, or the celestial kingdom, or the higher heavens, it is the same. (Concerning the higher and the lower heavens, see what was said just above, n. 10150-10151.) And from

the representation of the priest's office as being the Lord's work of salvation (n. 9809, 10017). From this it is evident that by "sanctifying Aaron and his sons to minister to Jehovah in the priest's office" is signified a representative of the Lord in both heavens in respect to the work of salvation.

[2] Something may here be said about the Lord's work of salvation. It is known in the church that the Lord is the savior and the redeemer of the human race, but it is known to few how this is to be understood. They who are in the externals of the church believe that the Lord redeemed the world, that is, the human race, by his own blood, by which they mean the passion of the cross; but they who are in the internals of the church know that no one is saved by the Lord's blood, but by a life according to the precepts of faith and charity from the Lord's Word. They who are in the inmosts of the church understand by the Lord's blood the Divine truth proceeding from him, and by the passion of the cross they understand the last of the Lord's temptation, by which he completely subjugated the hells and at the same time glorified his human, that is, made it Divine; and that thereby he redeemed and saved all who suffer themselves to be regenerated by a life according to the precepts of faith and of charity from his Word. Moreover, by "the Lord's blood" in the internal sense, according to which the angels in the heavens perceive the Word, is meant the Divine truth proceeding from the Lord (n. 4735, 5476, 6978, 7317, 7326, 7850, 9127, 9393, 10026, 10033).

[3] But no one can know how man was saved and redeemed by the Divine through the subjection of the hells and the glorification of his human, unless he knows that there are with every man angels from heaven and spirits from hell, and that unless these are constantly present with man, he cannot think anything, or will anything; and thus that in respect to his interiors man is either under the dominion of spirits who are from hell, or else is under the dominion of angels who are from heaven. When this is first known, it can then be known that unless the Lord had wholly subjugated the hells, and reduced all things both there and in the heavens into order, no one could have been saved; nor likewise

unless the Lord had made his human Divine, and had thereby acquired for himself to eternity Divine power over the hells and over the heavens. For neither the hells nor the heavens can be kept in order without Divine power, because the power by which anything comes forth must be perpetual for it to subsist, for subsistence is a perpetual coming forth.

[4] The Divine itself which is called “the Father,” without the Divine human which is called “the son,” could not effect this, because the Divine itself without the Divine human cannot reach man, nor even an angel, when the human race has altogether removed itself from the Divine. This came to pass in the end of the times, when there was no longer any faith or any charity; and therefore the Lord then came into the world and restored all things, and this by virtue of his human; and thus saved and redeemed man through faith and love to the Lord from the Lord; for such the Lord can withhold from the hells and from eternal damnation, but not those who reject faith and love from him to him, for these reject salvation and redemption.

[5] That the Divine itself does this by means of the Divine human is evident from many passages in the Word, as from those in which the Divine human, which is the son of God, is called the right hand and arm of Jehovah; and in which it is said that the Lord has all power in the heavens and on earth. (That the Lord is called the “right hand and arm of Jehovah,” see n. 10019; and that he has all power in the heavens and on earth, n. 10089.) That by virtue of the Divine human the Lord subjugated the hells, and reduced all things therein and in the heavens into order, and at the same time glorified his human, that is, made it Divine, see the places cited in n. 9528, 9715, 9809, 9937, 10019; and that the Divine itself, which is called “the Father,” effected this by means of the Divine human is evident in John:

In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by him, and without him was not anything made that was made; and the Word was made flesh, and dwelt among us (John 1:1–3, 14);

it is evident that the Lord as to the Divine human is he who is here called “the Word,” for it is said, “the Word was made flesh.” And again:

No one 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).

Ye have neither heard the voice of the Father at any time, nor seen his shape (John 5:37).

I am the way, the truth, and the life; no one cometh unto the Father, but by me. Henceforth ye have known the Father, and have seen him. He that seeth me seeth the Father (John 14:6–7, 9).

No one knoweth the Father save the son, and he to whom the son shall will to reveal him (Matt. 11:27).

From all this it can now be seen what the work of salvation and of redemption is, and that it is effected by virtue of the Lord’s Divine human.

10153. *And I will dwell in the midst of the sons of Israel.* That this signifies the presence of the Lord and his influx through good in heaven and in the church is evident from the signification of “dwelling,” when said of the Lord, as being to be present and to flow in; that this is through the Divine good is because “to dwell” is predicated of good (see n. 2268, 2451, 2712, 3613, 8269, 8309), wherefore also it is said, “in the midst,” because by “the midst” is signified the inmost, and the inmost is good (that this is signified by “the midst,” see n. 2940, 5897, 6084, 6103). And from the representation of the sons of Israel as being the church (see n. 9340).

[2] That by “dwelling in the midst,” when said of the Lord, is signified his presence and influx through Divine good is because the Lord flows in and is present with a man in the man’s good which he receives from the Lord; for good makes the man himself, because everyone is such as is his good. By good is meant love, for everything that is loved is called good. Everyone who spies out

another knows that the love or good makes the man, for when he has spied him out he leads him by his love wherever he wishes, in so much that while he is kept in his love, he is no longer his own master, and then all reasons that are contrary to his love are of no avail, whereas those which agree with the love are of all avail.

[3] That this is the case is also very evident in the other life. There all spirits are known by their loves, and when they are kept in them, they cannot do anything contrary to them, for to act contrary to them is to act contrary to themselves. They are therefore the forms of their loves; they who are in the heavens are forms of charity and of heavenly love, of such beauty as cannot be described; but they who are in the hells are forms of their loves, which are those of self and of the world, consequently they are also forms of hatred and revenge, thus are such monsters as cannot be described.

[4] As therefore the whole man is such as is his love, it is evident that the Lord cannot be present with a man who is in an evil love, but only with a man who is in a good love, thus in his good. It is believed that the Lord is present in the truth which is called the truth of faith, but he is not present in truth without good. But where good is, there the Lord is present in the truth through the good, and he is present in the truth insofar as it leads to good, and as it proceeds from good. Truth without good cannot be said to be within a man, it being merely in his memory as so much memory-knowledge, which does not enter the man and form him until it becomes of the life; and it becomes of the life when he loves it, and from love lives according to it. When this is the case, then the Lord dwells with him, as he himself also teaches in John:

He that hath my commandments and doeth them, he it is that loveth me, and I will love him, and will manifest myself to him, and my Father will love him, and we will come unto him, and make our abode with him (John 14:21, 23);

“to manifest himself” denotes to enlighten in the truths of faith from the Word; “to come unto him” denotes to be present; and “to make abode with him” denotes to dwell in his good.

10154. *And I will be to them for God.* That this signifies the presence of the Lord and his influx into the truth in the church is evident from the signification of “to be for God” as being the presence of the Lord and his influx into truth. It is into truth, because in the Word of the Old Testament the Lord is called “God” where truth is treated of, and “Jehovah” where good is treated of. From this also it is that angels are called “gods” by virtue of their reception of Divine truth from the Lord. From this also it is that in the original tongue God is called *Elohim* in the plural, for truths are many, but good is one (Matt. 19:16, 17). (That the Lord is called “God” where truth is treated of, and “Jehovah” where good is treated of, see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167; also that the angels are called “gods” from the reception of Divine truth from the Lord, n. 4295, 4402, 7268, 7873, 8192, 8302, 8867, 8941; and that the Lord is “Jehovah” in the Word, see the places cited in n. 9373.) That the Lord is called “the Father from eternity,” and also “God,” is manifest in Isaiah:

Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name is called God, Hero, Father of Eternity, Prince of Peace (Isa. 9:5).

A virgin shall conceive and bear a son, and his name shall be called Immanuel, which is, God with us (Isa. 7:14; Matt. 1:23).

That by “I will be to them for God” is here signified the presence and influx of the Lord into truth is evident also from the fact that by “I will dwell in the midst of the sons of Israel” is signified the presence of the Lord and his influx through good. For in the Word where good is treated of, truth also is treated of, on account of the heavenly marriage, which is that of good and truth, in every detail of the Word (see the places cited in n. 9263, 9314).

10155. *And they shall know that I am Jehovah their God.* That this signifies the perceptivity that from the Lord is all good and all truth is evident from the signification of “knowing” as being to understand, believe, and perceive (of which below); that it denotes to perceive that from the Lord is all good and all truth is because it is said “Jehovah God,” and the Lord is called “Jehovah” from good,

and “God” from truth (see n. 2586, 2769, 2807, 2822, 3921, 4287, 4402, 7010, 9167). That “to know” denotes to understand, believe, and perceive is because it is said both of man’s understanding and of his will. When said of the understanding only, it denotes to understand; when of the understanding and at the same time of the will it denotes to believe; and when of the will only, it denotes to perceive. With those therefore who are merely in the memory-knowledge of a subject, and from this are in thought about it, “to know” denotes to understand; but with those who are in faith, “to know” denotes to believe; and with those who are in love, “to know” denotes to perceive.

[2] But when “to know” is conjoined with “to understand,” “to see,” or “to believe,” then “to know” denotes to perceive, because understanding, seeing, and believing bear relation to the understanding, consequently to truth, while “to perceive” bears relation to the will, consequently to good, as in these passages:

Peter said, We have believed and have known that thou art the Christ, the son of the living God (John 6:69).

Jesus said, Believe the works, that ye may know and believe that the Father is in me, and I in the Father (John 10:38).

Jesus said, If ye had known me, ye would have known my Father also; and from henceforth ye have known him and have seen him (John 14:7).

The spirit of truth shall be sent, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he abideth with you, and shall be in you (John 14:16–17).

Jesus spoke in parables, that seeing they may see, and not know (Mark 4:11, 12).

That ye may know and see that it is an evil thing and a bitter, to forsake Jehovah thy God (Jer. 2:19).

Let him that glorieth glory in this, to understand and know me, that I am Jehovah (Jer. 9:24).

I will betroth thee to me in faith; and thou shalt know Jehovah (Hos. 2:20).

[3] In these passages “to know” denotes to perceive, and to perceive is from good; whereas “to understand” and “to see” are from truth; for they who are in good or in love perceive within themselves that a thing is so; but they who are in truth or in faith, see within themselves. Therefore they who are in the Lord’s celestial kingdom have perception that a thing is so; but they who are in the Lord’s spiritual kingdom have faith that it is so (see the places cited in n. 9277; and also in n. 9992, 9995, 10105; and as to what perception is, in n. 125, 371, 483, 495, 503, 521, 536, 597, 607, 1121, 1384, 1387, 1398, 1442, 1919, 2144, 2515, 2831, 3528, 5121, 5145, 5227, 7680, 7977, 8780).

[4] As in the proper sense “to know” signifies to perceive from good, therefore it is also said, “it is known from the heart” (Deut. 8:5); for “from the heart” denotes from the good of love (n. 3883–3896, 7542, 9050, 9300, 9495); and therefore doing good is called “knowing Jehovah” (Jer. 22:16). From this it is evident that by “they shall know that I am Jehovah their God,” is signified the perceptivity that all good and truth are from the Lord.

10156. *Who have brought them out from the land of Egypt.* That this signifies salvation from hell by the Lord is evident from the signification of “being brought out from the land of Egypt” as being to be liberated from hell (see n. 8866, 9197), thus to be saved. That by “the land of Egypt” is signified hell is because by that land in the genuine sense is signified the natural and its memory-knowledge; and to be brought forth from the natural man and its memory-knowledge, and to be raised into the spiritual man and its intelligence and wisdom, is also to be brought forth from hell. For man is born natural, but becomes spiritual through regeneration; and if he does not become spiritual, he is in hell; for the memory-knowledge of the natural man, that is, of a man not regenerated, is in the light of the world; but the intelligence of the spiritual man, that is, of the regenerate man, is in the light of heaven. And so long as a man is only in the light of the world, he is

in hell; but when he is at the same time in the light of heaven, he is in heaven.

[2] Moreover, those who are solely in natural memory-knowledge, and consequently in no other light than the light of the world, cannot possibly believe the things which are of heaven; and even if they wish to enter into them by means of their own light, which is called natural light, they meet as it were a thick darkness, which blinds them and makes what is heavenly appear as nothing; for that which appears in the mind like thick darkness is tantamount to nothing. Hence it is that the merely natural man, no matter how much he believes himself to surpass others in light, at heart denies Divine and heavenly things; which also is the reason why so many of the learned reduce themselves by their knowledges to such insanity; for many of them deny the things that belong to the faith of the church and of heaven more than the simple do. It is otherwise with those who suffer themselves to be raised by the Lord into the light of heaven; for these are first raised above the memory-knowledges that belong to the natural man; and then from the light of heaven they see the things which are in their natural man and are called memory-knowledges, and well discriminate among them, adopting those they comprehend and which are congruent, and rejecting or laying aside those they do not comprehend and which are incongruent. In a word, the case herein is this.

[3] So long as a man is merely natural, so long his interiors, which see from the light of heaven, are closed; and the exteriors, which see from the light of the world, are open; and then the man looks downward, that is, into the world and to himself, for all the things that belong to his will and thought converge thither; and wherever the man looks, there his heart turns, that is, his will and his love. But when a man becomes spiritual, then his interiors, which see from the light of heaven, are opened, and then the man looks upward, which is effected by means of an uplifting by the Lord; thus he looks into heaven and to the Lord. Thither also are raised all things that belong to his will and his thought; thus his heart, that is, his love.

[4] For man has been so created that in respect to his internal he is formed according to the image of heaven, and in respect to his external according to the image of the world (n. 6057, 9279), to the end that heaven and the world may be conjoined in man, and that thus through man the Lord can inflow out of heaven into the world, and can direct the world; in particular with each one, and in general with all; and thus can conjoin the two, and thereby cause that in the world also there may be an image of heaven. But when a man cares solely for the world, heaven is closed with him; whereas when he suffers himself to be raised by the Lord, then heaven is opened with him, and the world is subjected to him. And when this is the case, hell is separated and removed from him; and then for the first time the man knows what good is and what evil is; but not before. This is what is called “the image of God” with man (Gen. 1:27–28).

[5] These things have been said that it may be known what the spiritual man is, and what the natural man, and that unless the merely natural man is made spiritual by the Lord, he is hell; consequently that it may be known why by “Egypt” is signified hell, seeing that by it is also signified the natural and its memory-knowledge. (That memory-knowledge is signified by “Egypt,” see the places cited in n. 9340; and that from this it signifies the natural, n. 9391; and also hell, n. 8866, 9197.)

10157. *That I may dwell in the midst of them.* That this signifies the Divine of the Lord, that it is the all in all of heaven and the church, is evident from the signification of “dwelling in the midst of the sons of Israel,” when said of Jehovah, as being the presence of the Lord, and his influx through good in heaven and in the church (see n. 10153); and as his presence is there, his Divine is likewise the all in all there, for the Lord is not present with the angels of heaven, and with the men of the church, in their own; but in his own with them, thus in what is Divine, according to what was shown above (n. 10151). And when the Lord is present in his own Divine in the heavens and in the church, he is likewise all in all there; hence he is heaven itself; and hence also it is that the whole heaven hears relation to the Lord, in respect to his Divine

human; and that heaven in the complex is a man, which is called the grand man (of which much has been said at the end of many chapters, see the places cited in n. 9276, end, 10030, end); and hence also it is that by “man” in the Word is signified the church, and likewise heaven (n. 478, 768, 3636); and that those who are in heaven, and truly in the church, are said to be “in the Lord” (n. 3637, 3638) when they are in the good of love and in the truth of faith to him from him.

10158. *I am Jehovah their God.* That this signifies from which are all the good of love and the truth of faith is evident from the fact that “Jehovah” denotes the Divine being, and the Divine being is the Divine love, thus Divine good; and that “God” denotes the Divine coming forth, and the Divine coming forth is the Divine of faith, thus Divine truth. For all truth comes forth from good, truth being the form of good. From all this it is evident that when the Lord is called “Jehovah God,” there is meant all the good of love and the truth of faith; and when Jehovah God is said to be “in the midst of the sons of Israel,” there is meant the perceptivity that from the Lord is all the good which is of love, and the truth which is of faith (as above, n. 10155).

CONTINUATION ABOUT THE SECOND EARTH IN THE STARRY HEAVEN

10159. As I have spoken with the spirits of that earth about the invisible and visible God, I may mention that almost all in the universe worship God under a visible form, and in fact in their idea under the human form, and that this is implanted in them. It is by virtue of influx from heaven that it is implanted in them, for wonderful to say the angels who are raised up in the sphere of the third heaven come into a plain perception about this subject. The reason is that all in that heaven are in the love of the Lord, and from this are as it were in the Lord, and because all perception, such as belongs to the angels there, is from the order and influx of

heaven; for heaven in its whole complex bears relation to a man, as can be seen from what has been shown about heaven as the grand man, at the end of many chapters (see the places cited in n. 10030). That heaven in its whole complex bears relation to a man is from the Divine human of the Lord; for from this the Lord flows into heaven, makes it, and forms it according to his own likeness. But this secret can with difficulty be comprehended by those who through their own intelligence have extirpated in themselves this implanted idea.

10160. The question was asked, whether in their earth they live under the commands of chiefs or kings; to which they replied that they do not know what commands are, and that they live under themselves, distinguished into nations, families, and households. It was further asked whether in this way they are safe. They said that they are safe, because one family never envies another, nor wishes to take away anything from it. They were indignant at being asked such questions; as though it involved a charge of hostility, and of some need of protection against robbers. "What more do men need," said they, "than to have food and clothing, and thus to dwell content and quiet under themselves?"

[2] It was perceived from the most ancient people who were from our earth that they had so lived in their time, and that they then knew not what it was to exercise command over others from the love of self, and from the love of the world to heap up wealth beyond what is necessary; and that they then had inward peace, and at the same time outward peace, and from this heaven among men. Those times were therefore called by ancient writers the Golden Age, and they were described by saying that the people did what was just and right from the law written on their hearts.

[3] The state of life of those times is described in the Word by "dwelling under themselves safely and alone without gates and bars" (Ezek. 38:11). And as their habitations were tents, therefore in memory of this a tent was erected which was for a house of God, and afterward the feast of tents was instituted, in which they were glad from the heart. And as they who lived in this way were free

from the insane love of exercising command for the sake of themselves, and of gaining the world for the sake of the world, therefore heaven then let itself down to them, and the Lord was seen by many in a human form.

10161. Being questioned about their earth, they said that they have meadows, beds of flowers, groves full of fruit trees; lakes in which there are fish; birds of a sky-blue color with golden feathers; and animals larger and smaller. Among the smaller animals they mentioned some which have a humped back, like that of camels on our earth. Nevertheless they do not feed on their flesh, but only on the flesh of fishes, and also on the fruits of trees, and on vegetables. They said further that they do not dwell in built houses, but in groves, in which amid the foliage they make for themselves roofs as a protection against rain and the heat of the sun.

10162. Being asked about their sun, which is seen as a star from our earth, they said that it is of a fiery color, in appearance no larger than a man's head. I was told by angels that the star which is their sun is among the lesser stars, not far from the celestial equator.

10163. Spirits were seen like what they had been when they were men on their earth. Their faces are not unlike the faces of the men of our earth, except that their eyes are small, and also their noses. As this appeared to me somewhat of a deformity, they said that to them small eyes and noses are beautiful. A woman was seen clad in a mantle on which were roses of various colors. When I asked how they procure their garments on that earth, they replied that they gather from plants such things as they can entwine into threads, and that after laying the threads straight they place them together in double and triple rows, and moisten them with a glutinous fluid, and in this way they induce a coherence, and afterward color this fabric with the juices of plants.

10164. It was also shown how they make the threads. The women sit half reclining on a seat, and twist them with their toes, and when they are twisted they draw them toward them, and work them with their hands.

10165. They also said that on that earth a husband has one wife, and no more; and that they procreate children there to the number of from ten to fifteen. They added that harlots are also found there, but that after the life of the body, when they become spirits, these are sorceresses and are cast into hell.

10166. Of the third earth in the starry heaven mention will be made at the end of the following chapter.

Exodus 30

THE DOCTRINE OF CHARITY AND FAITH

10167. Few know from what origin comes forth conjugal love. They who think from the world believe that it comes forth from nature; but they who think from heaven believe that it comes forth from the Divine in heaven.

10168. Love truly conjugal is the union of two minds, which is a spiritual union; and all spiritual union descends from heaven. From this it is that love truly conjugal is from heaven, and that its first being is from the marriage of good and truth there. The marriage of good and truth in heaven is from the Lord; wherefore in the Word the Lord is called the “bridegroom” and “husband,” while heaven and the church are called the “bride” and “wife”; and therefore heaven is compared to a marriage.

10169. From all this it is evident that love truly conjugal is the union of two persons in respect to their interiors, which belong to the thought and the will, thus to truth and good; for truth belongs to the thought, and good to the will. For one who is in love truly conjugal loves what the other thinks and what the other wills; thus he also loves to think as the other does, and he loves to will as the other does; consequently to be united to the other, and to become as one man. This is what is meant by the Lord’s words in Matthew:

“And they twain shall be one flesh, therefore they are no more twain, but one flesh” (Matt. 19:4–6; Gen. 2:24).

10170. The delight of love truly conjugal is an internal delight, because it belongs to the minds, and is also an external delight from this, which belongs to the bodies. But the delight of love not truly conjugal is only an external delight without an internal one, and such a delight belongs to the bodies and not to the minds. But this

delight is earthly, being almost like that of animals, and therefore in time perishes; whereas the first-mentioned delight is heavenly, as that of men should be, and therefore is permanent.

10171. No one can know what love truly conjugal is, and what is the nature of its delight, except one who is in the good of love and in the truths of faith from the Lord; because, as has been said, love truly conjugal is from heaven, and is from the marriage of good and truth there.

10172. From the marriage of good and truth in heaven and in the church we can learn what must be the nature of marriages on earth, namely, that they must be between two, one husband and one wife, and that love truly conjugal is never possible if there are a number of wives to one husband.

10173. That which is done from love truly conjugal is done from freedom on both sides, because all freedom is from love, and both have freedom when one loves that which the other thinks and that which the other wills. From this it is that the wish to command in marriages destroys genuine love, for it takes away its freedom, thus also its delight. The delight of commanding, which follows in its place, brings forth disagreements, and sets the minds at enmity, and causes evils to take root according to the nature of the domination on the one side, and the nature of the servitude on the other.

10174. From all this it can be seen that marriages are holy, and that to injure them is to injure that which is holy; consequently that adulteries are profane; for as the delight of conjugal love descends from heaven, so the delight of adultery ascends from hell.

10175. Therefore those who take delight in adulteries can no longer receive any good and truth from heaven. From this it is that those who have taken delight in adulteries, afterward make light of and also at heart deny the things of the church and of heaven. The reason of this is that the love of adultery is from the marriage of evil and falsity, which is the infernal marriage.

EXODUS 30

1. *And thou shalt make an altar for the burning of incense; of shittim wood shalt thou make it.*

2. *A cubit the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits the height thereof; out of it shall be its horns.*

3. *And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about.*

4. *And thou shalt make for it two rings of gold from under its border, upon its two ribs; upon its two sides shalt thou make them; and it shall be for receptacles for the staves, to carry it in them.*

5. *And thou shalt make the staves of shittim wood, and shalt overlay them with gold.*

6. *And thou shalt put it before the veil that is over the ark of the testimony, before the propitiatory that is over the testimony, whither I will come to meet thee.*

7. *And Aaron shall burn thereon incense of spices morning by morning; in dressing the lamps he shall burn it.*

8. *And when Aaron maketh the lamps to go up between the evenings, he shall burn it, a continual incense before Jehovah to your generations.*

9. *Ye shall not make strange incense go up upon it, nor a burnt offering, nor a meat offering; and ye shall pour no drink offering upon it.*

10. *And Aaron shall make expiation upon the horns of it once in the year, from the blood of the sin offering of expiations; once in the year he shall make expiation upon it to your generations; a holy of holies is this to Jehovah.*

11. *And Jehovah spoke unto Moses, saying,*

12. *When thou shalt take up the sum of the sons of Israel, as to those who are numbered of them, then they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them.*

13. *This they shall give, everyone that passeth over upon those who are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting to Jehovah.*

14. *Everyone that passeth over upon those who are numbered, from a son of twenty years and upward, shall give an uplifting to Jehovah.*

15. *The rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah, to make expiation upon your souls.*

16. *And thou shalt take the silver of expiations from among the sons of Israel, and thou shalt give it for the work of the tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah, to make expiation upon your souls.*

17. *And Jehovah spoke unto Moses, saying,*

18. *And thou shalt make a laver of brass, and its base of brass, for washing; and thou shalt put it between the tent of meeting and the altar, and thou shalt put waters therein.*

19. *And Aaron and his sons shall wash from it their hands and their feet.*

20. *When they enter into the tent of meeting they shall wash with waters, that they die not; or when they come near unto the altar to minister, to burn a fire offering to Jehovah.*

21. *And they shall wash their hands and their feet, that they die not; and it shall be to them a statute of an age, to him and to his seed, to their generations.*

22. *And Jehovah spoke unto Moses, saying,*

23. *And do thou take to thee chief spices, best myrrh five hundred, and aromatic cinnamon the half thereof, two hundred and fifty, and aromatic calamus two hundred and fifty;*

24. *And cassia five hundred, in the shekel of holiness; and oil of olive a hin.*

25. *And thou shalt make it an oil of anointing of holiness, an ointment of ointment, the work of a perfumer, it shall be an oil of anointing of holiness.*

26. *And thou shalt anoint with it the tent of meeting, and the ark of the testimony;*

27. *And the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense;*

28. *And the altar of burnt offering and all the vessels thereof, and the laver and its base.*

29. *And thou shalt sanctify them, and they shall be a holy of holies; whosoever toucheth them shall be made holy.*

30. *And thou shalt anoint Aaron and his sons, and shalt sanctify them, to minister to me in the priest's office.*

31. *And thou shalt speak unto the sons of Israel, saying, This shall be to me an oil of anointing of holiness to your generations.*

32. *Upon the flesh of man shall it not be poured; and in the quality thereof ye shall not make any like it; holy is this; holy shall it be to you.*

33. *The man who shall make ointment like it, and who shall put of it upon a stranger, even he shall be cut off from his peoples.*

34. *And Jehovah said unto Moses, Take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant, and pure frankincense, so much in so much shall it be.*

35. *And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy.*

36. *And thou shalt bruise of it small, and shalt put it before the testimony in the tent of meeting, whither I will come to meet thee, a holy of holies shall it be to you.*

37. *And the incense which thou makest in its quality, ye shall not make for yourselves; holy to Jehovah shall it be to thee.*

38. *The man who shall make like unto it, to make an odor with it, even he shall be cut off from his peoples.*

THE CONTENTS

10175a. The subjects treated of in this chapter are the altar of incense; the expiation of everyone by means of silver; the laver and the washing from it; and the preparation of the oil of anointing, and of the incense. In the internal sense by "burning incense" is signified the hearing and reception by the Lord of all things of the worship which is from love and charity; by "the expiation of everyone by means of silver" is signified the ascription of all things of worship to the Lord, and nothing to self, that no one may have merit. By "the laver and the washing" is signified purification from evils first in all worship. By "the preparation of the oil of anointing" is signified the quality of the love in worship; and by "the preparation of the incense" the quality of the worship from it.

THE INTERNAL SENSE

10176. Verses 1–10. *And thou shalt make an altar for the burning of incense; of shittim wood shalt thou make it. A cubit the length thereof, and a cubit the breadth thereof; four square shall it be; and two cubits the height thereof; out of it shall be its horns. And thou shalt overlay it with pure gold, its roof and its walls round about, and its horns; and thou shalt make for it a border of gold round about. And thou shalt make for it two rings of gold from under its border, upon its two ribs; upon its two sides shalt thou make them; and it shall be for receptacles for the staves, to carry it in them. And thou shalt make the staves of shittim wood, and shalt overlay them with gold. And thou shalt put it before the veil that is over the ark of the testimony, before the propitiatory that is over the testimony, whither I will come to meet thee. And Aaron shall burn thereon incense of spices morning by morning, in dressing the lamps he shall burn it. And when Aaron maketh the lamps to go up between the evenings, he shall burn it, a continual incense before Jehovah to your generations. Ye shall not make strange incense go up upon it, nor a burnt offering, nor a meat offering; and ye shall pour no drink offering upon it. And Aaron shall make expiation upon the horns of it once in the year, from the blood of the sin offering of expiations; once in the year he shall make expiation upon it to your generations; a holy of holies is this to Jehovah.* “And thou shalt make an altar for the burning of incense” signifies a representative of the grateful hearing and reception by the Lord of all things of worship which are from love and charity; “of shittim wood shalt thou make it” signifies from love Divine; “a cubit the length thereof, and a cubit the breadth thereof” signifies equally from good and from truth; “foursquare shall it be” signifies thus perfect; “and two cubits the height thereof” signifies the degrees of good and of truth, and their conjunction; “out of it shall be its horns” signifies the powers of truth from the good of love and of charity; “and thou shalt overlay it with pure gold” signifies a representative of all things of worship from good; “its roof” signifies the inmost; “and its walls round about” signifies the interiors; “and its horns” signifies the exteriors; “and thou shalt make for it a border of gold round about” signifies a bounding from good lest

they be approached and injured by evils; “and thou shalt make for it two rings of gold from under its border” signifies the sphere of Divine good, through which are conjunction and preservation; “upon its two ribs” signifies with truths on the one side; “upon its two sides shalt thou make them” signifies with good on the other side; “and it shall be for receptacles for the staves” signifies the power of truth from good there; “to carry it in them” signifies its consequent preservation in its state; “and thou shalt make the staves of shittim wood” signifies power from the good of the Lord’s love; “and shalt overlay them with gold” signifies the foundation of all things upon good; “and shalt put it before the veil that is over the ark of the testimony” signifies in the interior heaven where it is conjoined with the inmost heaven; “before the propitiatory that is over the testimony” signifies where there is the hearing and reception by the Lord of all things of worship from the good of love; “whither I will come to meet thee” signifies in this way the presence and influx of the Lord; “and Aaron shall burn thereon” signifies the uplifting by the Lord of worship from love and charity; “incense of spices” signifies grateful hearing and reception; “morning by morning” signifies when the state of love is in clearness; “in dressing the lamps he shall burn it” signifies when truth also comes into its light; “and when Aaron maketh the lamps to go up between the evenings, he shall burn it” signifies an uplifting also in an obscure state of love when truth also is in its shade; “a continual incense before Jehovah” signifies in all worship from love from the Lord; “to your generations” signifies to eternity with those who are in faith from love; “ye shall not make strange incense go up upon it” signifies no worship from any other love than the love of the Lord; “nor a burnt offering, nor a meat offering” signifies no representative there of regeneration through the truths and goods of celestial love; “and ye shall pour no drink offering upon it” signifies no representative there of regeneration through the truths and goods of spiritual love; “and Aaron shall make expiation upon the horns of it” signifies purification from evils through the truths of faith which are from the good of love; “once in the year” signifies perpetually; “from the blood of the sin offering of expiations” signifies through the truths which are from the good of innocence; “once in the year he shall make expiation upon it” signifies the perpetual removal of evils; “to your

generations” signifies those of the church who are in the truths and goods of faith; “a holy of holies is this to Jehovah” signifies because from the Divine celestial.

10177. *And thou shalt make an altar for the burning of incense.* That this signifies a representative of the grateful hearing and reception by the Lord of all things of worship from love and charity is evident from the signification of the “altar for burning incense” as being a representative of such things of worship as are uplifted to the Lord; that these are from love and charity will be plain in what follows. By the “altar” is signified the same as by that which is upon it, because the altar is the container, and that which is upon it is the thing contained; and the container and the thing contained make a one; as do a table and the bread which is upon it; and a cup and the wine which is in it.

[2] The reason why an altar was made for burning incense, and not a table, was because among the Israelitish nation altars were the principal representatives of worship from love, for there was fire upon them, and by “fire” is signified love and charity, from which is the worship. (That altars were the principal representatives of worship, see n. 4192, 4541, 8623, 8935, 8940, 9714.)

[3] That the altar of incense represented the hearing and reception of all things of the worship which is from love and charity was because by smoke, and consequently by fumigation, was signified that which is lifted on high; and by the odor of the smoke was signified that which is grateful, consequently that which is heard and received by the Lord; and that alone is grateful, and is received by the Lord, which is from love and charity; and for this reason that altar was covered over with gold, and was called “the golden altar” because “gold” signifies the good of love and of charity (see the places cited in n. 9874, 9881).

[4] The reason why that alone is grateful, and is therefore heard and received by the Lord, which is from love and charity is because love makes the whole man, for every man is such as is his love. From this it is that the angels in the heavens are loves and charities

in form; the very form they have is from this the human form, because in respect to the Divine human, the Lord, who is in them and forms them is the Divine love itself. From this it is that their quality in respect to love is clearly perceived from their faces, their speech, their gestures, and especially from the spheres of the affections which flow forth from them to a distance.

[5] And because love to the Lord and charity toward the neighbor are from the Lord, and because love is spiritual conjunction, therefore whatever proceeds from this source is heard and received by the Lord. Whereas the holiness and piety that are not from this source are indeed heard, but are not gratefully received, for they are a hypocritical holiness and piety, because they are a mere external without an internal; and a holy external without an internal penetrates no further than to the first threshold of heaven, and is there dispersed. Whereas a holy external from a holy internal penetrates even into heaven, according to the quality of the internal, thus to the Lord. For a holy external without an internal is merely from the mouth and the gestures, whereas a holy external from an internal is at the same time from the heart. (Concerning the latter and the former holiness, see what was said and shown in n. 8252–8257.)

[6] In the tent without the veil was the table on which were the breads of faces, also the lampstand with the lamps, and the altar of incense; by the breads of faces was represented love to the Lord; by the lamps of the lampstand, charity and faith; and by the incense upon the altar, the worship from these, and therefore it was burned every morning and every evening when the lamps were prepared. From this also it is evident that by “burning incense” was represented the worship of the Lord from love and charity; and by the tent itself in which it took place was represented heaven, where all worship is of this nature. (That the breads represented celestial good, which is the good of love to the Lord, see n. 9545; that the lampstand represented spiritual good, which is the good of charity toward the neighbor and the good of faith, n. 9548–9561; and that the tent represented heaven, n. 9457, 9481, 9485, 9784, 9963.)

[7] When worship is spoken of, that holiness is meant which is effected by means of prayers, adorations, confessions, and the like, that proceed from the internals which are of love and charity. These are the acts of worship which are meant by “burning incense,” as can be seen from the following passages:

Accepted are my prayers as incense before thee (Ps. 141:2).

The four animals, and the twenty-four elders, fell down before the lamb, having everyone harps, and golden vials full of incensings, which are the prayers of the saints (Rev. 5:8).

An angel came having a golden censer, and there were given unto him many incensings, that he should offer them with the prayers of all the saints upon the golden altar that was before the throne. And the smoke of the incensings went up from the prayers of the saints (Rev. 8:3–4).

[8] As by “incense” was signified worship and its elevation, thus hearing and reception by the Lord, therefore it was commanded by Moses that “they should take incense boxes with frankincense and burn it before Jehovah, that from this they might know whom Jehovah would choose, thus whom he would hear” (Num. 16:1, and following verses); and when the people murmured, “Aaron ran into the midst of the congregation with incense, when the plague had begun, and thus stayed it” (Num. 16:44–49). In Malachi:

From the rising of the sun even unto its going down, the name of Jehovah shall be great among the nations, and in every place incense shall be offered to my name, and a clean meat offering (Mal. 1:11);

“a clean meat offering” is added, because by it is signified the good of love (n. 10137). In Moses:

The sons of Levi shall teach Jacob thy judgments, and Israel thy law; they shall put incense in thy nose, and a burnt offering upon thine altar (Deut. 33:10);

it is said, “shall put incense in thy nose” because by the “nostrils” is signified perception (n. 4624–4634); a “burnt offering” is here

added because by it also is signified that which is from the good of love.

[9] But in the opposite sense by “burning incense” is signified worship from contrary loves, which are the loves of self and of the world; as by “burning incense to other gods” (Jer. 1:16; 44:3, 5); by “burning incense to idols” (Ezek. 8:11; 16:18); and by “burning incense to the baals” (Hosea 2:13).

[10] As the “burnings of incense” signified such things as are raised upward and are accepted by the Divine, therefore they were employed by the gentiles also in their religious ceremonials. That frankincense, censers, and incense boxes were in use among the Romans and among other nations is known from history. A religious ceremonial of this kind was derived from the ancient church, which was spread through many regions of Asia; as through Syria, Arabia, Babylon, Egypt, and Canaan. This church had been a representative church, thus consisting in external things that represented internal ones, which are celestial and spiritual; and from this church many religious ceremonials were carried over to the nations round about, and among these the burning of incense, and from them through Greece into Italy; and in like manner the perpetual fires, for guarding which chaste virgins were appointed, whom they called vestals.

[11] The offerings of incense in the ancient church, and from this in the Israelitish, were prepared from fragrant substances, such as stacte, onycha, galbanum, and frankincense; for the reason that odor signified perception, and a fragrant odor a grateful perception (n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748, 10054). But frankincense in particular signifies the truth of faith, and therefore when “frankincense” is mentioned in the Word, there is joined with it “oil,” “bread,” a “meat offering,” or “gold,” by all of which is signified the good of love; as in Isaiah:

All they from Sheba shall come, they shall bring gold and frankincense, and shall proclaim the praises of Jehovah (Isa. 60:6).

In like manner those who came from the east, of whom it is written in Matthew,

There came wise men from the east, seeking the Lord just then born, and opening their treasures they offered gold, frankincense, and myrrh (Matt. 2:1-2, 11).

(That those who were from the east and were called “sons of the east” in the Word signify those who were in the knowledges of good and truth, see n. 3249, 3762; in like manner “Sheba,” n. 1171, 3240; that “gold” signifies the good of love, see the places cited in n. 9874, 9881.)

[12] In Jeremiah:

They shall bring a burnt offering and sacrifice, and a meat offering and frankincense (Jer. 17:26).

By “a meat offering” is likewise signified the good of love (n. 9992, 10137). From this it is evident that by “frankincense” in the Word is signified the truth which is of faith; for in the Word, where good is spoken of, truth also is spoken of, on account of the heavenly marriage which is that of good and truth in every detail therein (see the places cited in n. 9263, 9314). For this reason also “upon the meat offering there was oil, and also frankincense” (Lev. 2:1, 2, 15); but not upon the meat offering which was for sin (Lev. 5:11); nor upon the meat offering of jealousy (Num. 5:15). The reason why there was no oil or frankincense on these meat offerings was because they were given as an expiation from evils, and so long as a man is in expiation he cannot receive the good of love and the truth of faith, because the evils stand in the way; but it is otherwise after expiation, or the removal of the evils.

[13] As the good of love is not possible except together with the truth of faith (for good produces truth, and in truth procures for itself its quality, and forms itself), therefore it was that “upon every meat offering there was frankincense,” and also “upon the breads of faces” which were upon the table in the tent of meeting (Lev. 24:7);

for “breads” signified the good of love (n. 3478, 3813, 4211, 4217, 4735, 4976, 8410, 9323, 9545, 10040, 10137).

10178. *Of shittim wood shalt thou make it.* That this signifies from love Divine is evident from the signification of “shittim wood” as being the good of merit and of righteousness that belongs to the Lord alone (see n. 9472, 9486, 9715); that it also signifies love is because when the Lord was in the world, he from Divine love fought against all the hells and subjugated them, and thereby saved the human race, and hence alone had merit and was made righteousness (n. 9486, 9715, 9809, 10019, 10152). Therefore the good of the Lord’s merit is his Divine love. That “shittim wood” has such and so great a signification is because all things which are in the threefold kingdom of the earth, animal, vegetable, and mineral, signify spiritual and celestial things, and also their opposites; for all nature is a theater representative of the Lord’s kingdom (see the places cited in n. 9280); also that “wood” in general signifies the good of love, and specifically the good of merit (n. 2784, 2812, 3720, 4943, 8354, 8740). From this it is that in the supreme sense “wood” signifies Divine good, because all things which in the internal sense signify such things as belong to the church and heaven, in the supreme sense signify Divine things.

10179. *A cubit the length thereof, and a cubit the breadth thereof.* That this signifies equally from good and from truth is evident from the signification of “length” as being good, and of “breadth” as being truth (see n. 1613, 3433, 3434, 4482, 9487); equally from both is signified by “the length a cubit, and the breadth a cubit,” thus by the measure being equal, because by measures in the Word things are determined in respect to their quantity and quality, and the determination is effected by means of numbers. The thing that is here determined by the measure, which is a “cubit,” is good and truth; the former by the “length,” and the latter by the “breadth.” That “length” denotes good is because it is reckoned from east to west, and by “east and west” is signified good from one boundary to another; and breadth is reckoned from south to north, and by “south and north” is signified truth from one boundary to another. For such is the case in heaven, where the Lord is the sun, and also the east, from which all determinations are there made. They who

are in the front there are in the perception of good according to the distance; they who are in clear perception of good are in the east (n. 3708, 9668), and they who are in obscure perception of good are in the west (n. 3708, 9653); but they who are in the clear light of truth are in the south (n. 9642), and they who are in the obscure light of truth are in the north (n. 3708). Hence it is that in the Word such things are signified by these four quarters; and that by “length” is signified good, and by “breadth” truth.

10180. *Foursquare shall it be.* That this signifies thus perfect is evident from the signification of “foursquare” as being righteous, and also perfect (see n. 9177, 9861).

10181. *And two cubits the height thereof.* That this signifies the degrees of good and of truth and their conjunction is evident from the signification of “two” as being conjunction (see n. 1686, 5194, 8423); and from the signification of “height” as being the degrees of good and of the derivative truth (n. 9489, 9773). By degrees of height are meant degrees from interiors to exteriors, or from inmosts to outermosts, the nature of which degrees may be seen illustrated and shown above (n. 3405, 3691, 4145, 5114, 5146, 8603, 8945, 10099).

[2] Degrees are of two kinds, namely, degrees in length and breadth, and degrees in respect to height and depth; the latter differ greatly from the former. Degrees of length and breadth are those which succeed each other from the middle to the circumference; but degrees of height proceed from interiors to exteriors. The former degrees, namely of length and breadth, are degrees which continually decrease toward the circumferences, as light decreases from a flame down to its obscurity, and as the sight of the eye decreases from the nearest objects to those which are most remote, and as the intellectual sight decreases from those things which are in light to those which enter into shade. But degrees of height, which proceed from inmosts to outermosts, or from highests to lowests, are not continuous, but discrete. They are circumstanced as are the inmosts of a seed in respect to its exteriors; and as are the inmosts of a man in respect to his outermosts; and as the inmost of

the angelic heaven is in respect to its outermost. These degrees are discriminated from each other, and are thus distinct, as are that which produces and that which is produced.

[3] Things which are in an interior degree are more perfect than those which are in an exterior degree, and there is no likeness between them except through correspondences. From this it is that those who are in the inmost heaven are more perfect than those who are in the middle heaven, and that these are more perfect than those who are in the ultimate heaven. It is the same with a man in whom is heaven; his inmost is in a more perfect state than his middle, and this is in a more perfect state than his ultimate; and they are associated together in no other way than through correspondences, the nature of which has been abundantly shown in the preceding explications.

[4] He who does not acquire a perception of these degrees cannot possibly know the differences between the heavens, and those between the interior and exterior faculties of man, thus neither can he know the difference between the soul and the body. Nay, he cannot at all apprehend what the internal sense of the Word is, and its difference from the external sense, nor even the difference between the spiritual world and the natural. He cannot even understand what and whence correspondences and representations are, and scarcely what influx is. Sensuous men do not apprehend these differences, for they regard as continuous any increase or decrease according to these degrees, thus they regard these degrees as being like those of length and breadth, and therefore they stand outside, and far away from intelligence.

[5] These degrees are degrees of height, and therefore by what is high in the Word is meant what is interior (n. 2148, 4210, 4599), and because interior, also more perfect. From this it is that in the Word the Lord is called "the highest" because he is perfection itself, intelligence and wisdom itself, and good and truth itself; and from this it is that heaven is said to be on high, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord;

and therefore hell is said to be in the deep, because there is in it no perfection, no intelligence and wisdom, and no good and truth.

10182. *Out of it shall be its horns.* That this signifies the powers of truth from the good of love and of charity is evident from the signification of “horns” as being the powers of truth (see n. 2832, 9719–9721). That it signifies from the good of love and of charity is because all the power of truth is from this source. Therefore also the horns were continued on from the altar itself, or were “out of it”; for this altar was a representative of the hearing and reception by the Lord of all things of the worship that is from love and charity (n. 10177).

[2] That all the power of truth is from the good of love cannot be apprehended by those who have only a material idea of power and therefore how the case herein is must be told. In the heavens all power is from the Divine truth that proceeds from the Lord’s Divine good; from this the angels have power, for the angels are receptions of the Divine truth from the Lord (n. 1752, 4295, 8192). By the power which they have from this they protect man by removing the hells from him; for one angel prevails against a thousand spirits from the hells. This power is what is meant by the keys of Peter, but by Peter who is there called a “rock” is meant the Lord as to the truth of faith from the good of love (see the preface to Genesis 22, and n. 3750, 4738, 6000, 6073, 6344, 10087); and that a “rock” denotes the Lord as to the truth of faith (n. 8581).

[3] The power of Divine truth is meant also by “the voice of Jehovah” in David:

The voice of Jehovah is upon the waters. The voice of Jehovah is in power. The voice of Jehovah breaketh the cedars. The voice of Jehovah cleaveth the flame of fire. The voice of Jehovah maketh the wilderness to tremble. The voice of Jehovah strippeth the forests; Jehovah giveth strength to his people (Ps. 29:3–11);

(that “the voice of Jehovah” denotes the Divine truth proceeding from his Divine good, see n. 9926).

[4] The power of Divine truth is meant also by “the Word” in John:

All things were made by the Word, and without him was not anything made that was made (John 1:3);

that “the Word” denotes the Divine truth that proceeds from the Divine good, see above (n. 9987); wherefore also the Lord when in the world first made himself Divine truth, which is also meant by “the Word was made flesh” (verse 14). The reason why the Lord then made himself Divine truth was in order that he might fight against all the hells and subjugate them, and thus reduce into order all things there, and at the same time all things in the heavens (see n. 9715, 9809, 10019, 10052).

[5] That truths from good have all power, and that on the contrary falsities from evil have no power is very well known in the other life. For this reason it is that the evil who come there from the world are deprived of persuasive faith, and likewise of all knowledge of truth, and are thus left to the falsities of their evil.

[6] That truths from good have such power cannot be apprehended by those who have the idea that truth and its faith are mere thought; when yet man’s thought from his will produces all the strength of his body, and if it were inspired by the Lord through his Divine truth, man would have the strength of Samson. But it is the Lord’s good pleasure that in respect to the things of his spirit, and in those that conduce to eternal salvation, man should have strength through faith from love. From this it can be seen what is meant by the power of truth from good, which is signified by “the horns of the altars” both of burning offering and of incense.

[7] That “horns” signify this power is evident from the passages in the Word where “horns” are mentioned, as in these passages:

In that day will I make a horn to grow for the house of Israel (Ezek. 29:21).

Have we not taken to us horns by our own strength? (Amos 6:13).

Jehovah will give strength to his king, and will exalt the horn of his anointed (1 Sam. 2:10).

Jehovah hath exalted the horn of his people (Ps. 148:14).

All the horns of the wicked will I cut off; but the horns of the righteous shall be exalted (Ps. 75:10).

The Lord hath cut off in the wrath of his anger all the horn of Israel, and hath exalted the horn of thine adversaries (Lam. 2:3, 17).

Ye thrust with side and with shoulder, and strike all the weak sheep with your horns, till ye have scattered them abroad (Ezek. 34:21).

I saw four horns. The angel said, These are the horns which have scattered Judah, Israel, and Jerusalem. The smiths are come to cast down the horns of the nations, who lift up their horn against the land of Judah (Zech. 1:18–21).

His horns are the horns of the unicorn; with them shall he strike the peoples all together to the ends of the earth (Deut. 33:17).

That in these passages by “horns” is signified power is evident, and indeed power in both senses, namely, the power of truth against falsity, and of falsity against truth; for in the internal sense the state of the church is everywhere treated of.

[8] In Amos:

In that day I will visit upon the altars of Bethel, and the horns of the altar shall be cut off, and shall fall to the earth (Amos 3:14);

by “the altars of Bethel” and by its “horns” are signified evils and falsities destroying the good and truth of the church, of which it is said that they “shall be cut off.”

[9] From all this it can be seen what is meant by the “horns” of which such frequent mention is made in Daniel, and by John in Revelation, as in these passages:

The beast had ten horns, and also a horn speaking to it (Dan. 7:8, 11, 20).

The horn made war with the saints and prevailed until the son of man came (Dan. 7:21–22);

Concerning the horns of the ram and the horns of the he-goat, by which they made war with each other (Dan. 8:3–21).

The dragon had ten horns (Rev. 12:3).

In like manner the beast that came up out of the sea (Rev. 13:1).

And also the scarlet beast (Rev. 17:3).

The horns are ten kings (Rev. 17:12–13; see also in Daniel 7:24).

(That by “kings” in the Word are signified truths, and in the opposite sense falsities, see n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148.)

[10] As by a “horn” is signified truth in its power, and in the opposite sense falsity destroying truth, therefore speech is attributed to a horn (Rev. 9:13; Dan. 7:8; Ps. 22:21).

[11] That kings were anointed with oil from a horn (1 Sam. 16:1, 13; 1 Kings 1:39) represented truth from good in its power, for “horns” denote truths in their power; “oil” denotes good; and “kings” denote those who are in truths from good. (That “oil” denotes good, see n. 886, 9780; and “kings” those who are in truths from good, thus abstractedly, truths from good, n. 6148.) From this also it is that a horn is said “to sprout forth” (Ps. 132:17), because all spiritual growth belongs to truth from good; thus also in old times they made sprouting horns. (That good has all power through truth, or what is the same, that all power belongs to truth from good, see the places cited in n. 10019.)

10183. *And thou shalt overlay it with pure gold.* That this signifies what is representative of all things of worship from good is evident

from the signification of “gold” as being the good of love (see n. 9874); and that “overlying with gold” denotes to found upon this good (n. 9490), thus that it is representative of it is evident.

10184. *Its roof.* That this signifies the inmost is evident from the signification of a “roof” as being the inmost. A “roof” denotes the inmost because it is supreme or highest, and what is supreme or highest signifies inmost, according to what was shown above (n. 10181); and because a “roof” signifies the like as the head with man. For all the representatives in nature bear relation to the human form and have a signification according to this relation (see n. 9496). (That the “head” signifies the inmost, see n. 5328, 6436, 7859, 9656, 9913, 9914.) The inmost here signified by the roof of the altar of incense is the inmost of worship; for in worship there are similar things to those which are in the man himself from whom the worship proceeds; namely, an internal, a middle, and an external. The inmost is called celestial, the middle spiritual, and the external natural (n. 4938, 4939, 9992, 10005, 10017, 10068). From the correspondence these degrees are signified by the “head,” the “breast,” and the “feet”; in like manner by the “roof,” the “sides,” and the “horns” of the altar of incense.

[2] As by the “roof” is signified the celestial, which is inmost, good is also signified, for good is everywhere the inmost, and truth proceeds from it, as, to speak comparatively, light does from flame. This is meant by the “roof” in Matthew:

Let him that is on the roof of the house not go down to take anything out of his house (Matt. 24:17; Mark 13:15; Luke 17:31).

The subject here treated of is the last times of the church, and by being “on the roof” is signified the state of a man who is in good; and by “going down to take anything out of the house” is signified a return to the former state (n. 3652). As in Jeremiah:

On all the roofs of Moab, and in the streets thereof, all is mourning (Jer. 48:38);

by a “mourning on all the roofs” is signified the vastation of all goods with those who in the representative sense are meant by Moab, namely, those who are in natural good, who easily suffer themselves to be seduced (n. 2468); and by a “mourning in the streets” is signified the vastation of all truths (that “streets” denote truths, see n. 2336).

[3] As a “roof” signified good, therefore the ancients had roofs on their houses where they walked, and also where they worshiped, as can be seen in 1 Sam. 9:25, 26; 2 Sam. 11:2; Zeph. 1:5. In Moses:

When thou buildest a new house, thou shalt make a parapet for thy roof, that thou bring not bloods on thine house if anyone fall from it. Thou shalt not sow thy vineyard with mixed seed, lest the gathering from the seed which thou hast sowed and from the produce of the vineyard be forfeited. Thou shalt not plow with an ox and an ass together. Thou shalt not put on a garment mixed with wool and linen together (Deut. 22:8–11).

[4] From all this it is also evident that by a “roof” is signified the good of love; for each of these precepts involves similar things, which are not disclosed except by means of the internal sense. This sense is that he who is in good, which is the state of a regenerate man, shall not return into a state of truth, which is his prior state, namely, during regeneration; for in this state man is led by means of truth to good, thus partly by himself; but in the later or posterior state, namely when he has been regenerated, man is led by good, that is, through good by the Lord.—

[5] This is the secret which lies hidden within each of these precepts; thus the same as is contained in the Lord’s words in the following passages:

Then he who is upon the house, let him not go down to take anything out of his house; and he who is in the field, let him not return back to take his clothes (Matt. 24:17, 18).

He who is up on the roof, let him not go down into the house, neither let him enter to take away anything out of his house; and he

who shall be in the field, let him no more turn back to take his raiment (Mark 13:16).

In that day, whosoever shall be upon the house, and his vessels in the house, let him not go down to take them away; and whosoever shall be in the field, let him likewise not return to the things behind him; remember Lot's wife (Luke 17:31–32).

[6] Who cannot see that arcana of heaven are contained in these passages? For otherwise what could be meant by its being said that they should not go down from the house, or return back from the field, and that they should remember Lot's wife? In like manner in what is said in Moses, that they should make a parapet about the roof lest blood should be shed if people fell down; and that a field should not be sown mixedly with seed, and also about the produce of a vineyard; and that they should not plough with an ox and an ass together; nor wear a garment mixed with wool and linen. For by "the roof" is signified good, and by being "upon the house," or "upon the roof" is signified the state when a man is in good; by "falling from it" is signified a relapse to the former state; and by "bloods" is signified the violence then offered to good and truth (n. 374, 1005, 4735, 6978, 7317, 7326); by a "vineyard" is signified the church with man; by the "produce of the vineyard," a state of truth (n. 9139); by "the seed of wheat or barley," a state of good (n. 3941, 7605); by an "ox" also is signified good, and by "ploughing with an ox," a state of good (n. 2781, 9135); in like manner by "wool" and by "putting on a garment of wool" (n. 9470); and by an "ass" is signified truth (n. 2781, 5741); and also by "linen" (n. 7601, 9959). But how the case is with this secret, see where it is unfolded in the places cited in n. 9274.

10185. *And its walls round about.* That this signifies the interiors is evident from the signification of "walls," or "sides," as being the interiors, for as the "roof" signifies the inmost, the "walls" beneath signify the interiors; by the interiors are meant the things beneath the inmost and above the ultimate ones, thus the middle things. That the "walls" signify the interiors is because the sides and breast with man signify the interiors, for all the representatives in nature bear relation to the human form, and have a signification in

accordance with this relation (see n. 9496); as for instance a house; its highest part called the roof signifies the like as the head with a man; its more interior things which are below the highest, signify the like as the breast and sides; and its foundation, the like as the feet and soles of the feet. That this is so is because the universal heaven bears relation to a man, and from this there is an influx into universal nature, for the natural world comes forth and subsists from the spiritual world. When the spiritual world is spoken of, there is meant the Divine of the Lord which is there.

[2] That all things in nature bear relation to the human form is also evident from all the things in the vegetable kingdom, in which kingdom all things are clothed with leaves, bearing flowers before they bring forth fruits, while fruits are the ultimate ends for the sake of which are the prior things, and to which they all look. For the leaves in that kingdom bear relation to the lungs, and are as it were in the place of the respiration, because by their means the sap is drawn up, and therefore a tree stripped of its leaves bears no fruit. From this also it is that “leaves” in the Word signify the truths of faith (n. 885), for in like manner by their means is drawn up the living power whereby good is formed.

[3] The blossoming before the fruit corresponds to the state of that age with man when the conjugal inclination enters minds and gladdens them, thus when truth is being conjoined with good. But the fruit corresponds to the good itself, which, insofar as it ripens like fruit, puts itself forth into works. From this it is that “fruits” in the Word signify the works of charity; and the blossoming before the fruit is compared to the voice and joy of the bride and bridegroom; and so in all other things.

[4] Therefore one who is able to reflect wisely will very clearly notice that the heavenly paradise is represented in the earthly one, and that from this all things in nature bear relation to such as are in the spiritual world. And one who is able to draw further conclusions will perceive that nature does not subsist from itself, but through influx from heaven, that is, from the Divine in heaven; insomuch that if the communication were taken away, all things of

the earth would fall down to nothing. That this is so the simple apprehend, but not the wise of the world, for the reason that the simple attribute all these things to the Divine, but the wise of the world attribute them to nature.

10186. *And its horns.* That this signifies the exteriors is evident from the signification of “horns” as being the powers of truth from good (see above, n. 10182); that they denote the exteriors also is because truth from good is in its power in the extremes or ultimates (see n. 9836); and because the horns of the altar bear relation also to the arms and hands with man, by which also is signified truth in its power in the ultimates or extremes (see the places cited in n. 10019, 10062, 10076, 10082).

10187. *And thou shalt make for it a border of gold round it.* That this signifies a bounding from good lest they be approached and injured by evils is evident from the signification of “a border” as being a bounding to prevent approach and injury by evils (see n. 9492); and from the signification of “gold” as being good (n. 9874, 9881). The reason why the border was made of gold was because it represented a closure from good; for good cannot be approached by evils, because evils cannot by any means endure the sphere of good; when evils, that is, those who are in evils, or those who are from hell, come unto this sphere, which is the sphere of heaven, they are direfully tortured, and insofar as they enter into this sphere, so far they feel infernal torments within them, and consequently become like those who are lying in the death agony; and therefore they instantly cast themselves down into hell, and no longer dare to lift up their heads. This is the reason why those who are in heaven are in safety from the infestation of evils from the hells; and this is meant by the words of Abraham to the rich man who was in hell:

Between us and you there is a great gulf fixed, that they who would pass over from hence to you cannot, neither can they who are there pass over to us (Luke 16:26);

and by these words:

They shall say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the lamb (Rev. 6:6; Hosea 10:8).

But as regards truth, this can be approached by the evil, because the evil pervert truths by wrong interpretations, and so apply them to favor their own yearnings; but in proportion as good is present in truths, truths cannot be approached. From this it can be seen what kind of protection is possible in the other life to those who are solely in truths, which are called the truths of faith, and not at the same time in good. By good is meant charity toward the neighbor and love to the Lord, for all goods are from this source.

From all this it is now evident why a border was made round about the sides of the altar of incense.

10188. *And thou shalt make for it two rings of gold from under its border.* That this signifies the sphere of Divine good, through which are conjunction and preservation, is evident from the signification of “two” as being conjunction (see n. 5194, 8423); from the signification of “gold” as being good (n. 9874, 9881); and from the signification of a “border” as being a bounding to prevent their being approached and injured by evils (of which just above, n. 10187). From all this it is evident that by “two rings of gold from under the border” is signified the sphere of Divine good through which is conjunction; and that preservation also is signified is because the altar of incense was carried by staves inserted in the rings, and by “carrying” is signified preservation (n. 9900).

[2] What the sphere of Divine good is shall here be briefly told. The sphere of Divine good fills the universal heaven, and also extends itself into hell, for it is like the sphere of the sun’s heat in the world, which in summer penetrates even into dark places where the sun does not appear. This Divine sphere was likened by the ancients to radiant circles in the midst of which was God, and round about were angels. Accordingly those who suffer themselves to be led by the Lord, thus who receive the Divine from him, are in the sphere of Divine good in proportion to their reception of it; while those who do not receive it are indeed in the same sphere, but

their interiors have been so much closed up that they do not feel the influx. For those who are in hell are in externals and are not in internals, and from their externals there exhale evils and the derivative falsities, which appear around them like the smoke from a furnace; causing the external sphere of Divine good to be dulled there, while the internal sphere of it still remains; but it is not received because it has been closed to them; nevertheless the Lord rules the hells by means of it.

[3] The reason why there is a sphere of Divine good which proceeds from the Lord is because the sun of heaven, which is the Lord, is Divine love itself, for this so appears; the heat thence proceeding is the good of love, and the light thence proceeding is the truth of faith; hence in the Word by the “sun” is meant the Divine love; by “fire” and “heat,” the good of love; and by “light,” the truth of faith.

[4] Moreover, from every angel proceeds a sphere from his love, also from every spirit good and evil according to his love; but the spheres proceeding from these do not extend themselves far, whereas the Divine sphere extends through the universe, for it proceeds from the inmost, and the inmost is the all in all the things that follow in succession from it. (Concerning these spheres, see what has already been shown, partly also from experience, n. 1048, 1053, 1316, 1504–1512, 1695, 2401, 4464, 5179, 6206, 7454, 6598–6613, 8063, 8630, 8794, 8797, 9490–9492, 9498, 9499, 9534, 9606, 9607.)

10189. *Upon its two ribs.* That this signifies conjunction with truths on the one side, and preservation by means of them is evident from the signification of “ribs,” when by them are meant sides, as being truths; for the sides which are called “ribs” look to the south and the north, and by the “south” is signified truth in light (see n. 9462), and by the “north” truth in shade (n. 3708). But by “sides” properly so called is signified good, because they look to the east and the west, and by the “east” is signified good in clearness, and by the “west” good in obscurity (n. 3708, 9653). Therefore it is here said, “thou shalt make for it two rings of gold

from beneath the border, upon the two ribs thereof thou shalt make them, upon the two sides thereof.” That the sides properly so called look to the east and the west, but that the sides which are called “ribs” look to the south and the north is plain in Exodus 26:13, 26, 27, 35. Moreover “ribs,” being supports of the breast, signify the truths that support good.

[2] In heaven however the case is this. On the right are those who are in the light of truth, thus who are in the south; but on the left are those who are in the shade of truth, thus who are in the north; before the face are those who are in the clear perception of good, thus who are in the east; but at the back are those who are in the obscure perception of good, thus who are in the west. These, who are in good, constitute the celestial kingdom of the Lord; and the former, who are in truth, constitute his spiritual kingdom. This is the appearance to the angels there in whatever direction they turn themselves, for the angels have the Lord, who is the very east, continually before the face; but the contrary is the case with those who are in hell, for these have the Lord continually at the back.

[3] For in the other life the quarters are not determined toward fixed regions, as they are in the world; but according to fixed and ruling loves.

[4] For an angel or a spirit is his own love, and where the love is, thither he turns himself; they who are in love to the Lord and in charity toward the neighbor, and from this in faith, look at the Lord before them wherever they turn their bodies and their faces. For the Lord turns them to himself, because he enters by the way of the east into them, and constantly keeps them in a determination toward himself. Hence their external sight, determined by the internal sight that belongs to the understanding, and this by the love that belongs to the will, looks in the direction in which the love carries it. It is similar with men in the world in respect to their interiors that belong to their spirit. Moreover, in the other life all are distinguished according to the way in which each one turns himself. (That the spaces and places in the other life are of this

nature, and that from this they signify states, see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9667, 10146.)

10190. *Upon its two sides shalt thou make them.* That this signifies conjunction with good on the other side and preservation by means of it is evident from what has been said and shown just above (n. 10189). From the same also it can be seen how the case is with the Divine sphere round about, namely that it is a sphere of the good of love from the Lord as a sun from the east even to the west, and a sphere of truth from good from the south to the north. Thus the sphere of Divine good in the midst is like an axis, with the sphere of Divine truth proceeding from it on both sides, on the right and on the left.

10191. *And it shall be for receptacles for the staves.* That this signifies the power of truth from good there is evident from the signification of the “receptacles” (or “rings,” for these were the receptacles), as being the Divine sphere (of which just above, n. 10188); and from the signification of “the staves” as being the power of truth from good (n. 9496).

10192. *To carry it in them.* That this signifies its consequent preservation in its state is evident from the signification of “carrying” as being to hold together in a state of good and truth, thus to come forth and subsist (see n. 9500, 9737), and also to preserve (n. 9900).

10193. *And thou shalt make the staves of shittim wood.* That this signifies power from the good of the Lord’s love is evident from the signification of “the staves” as being power (see n. 9496); and from the signification of “shittim wood” as being the good of the Lord’s love (n. 10178).

10194. *And shalt overlay them with gold.* That this signifies the foundation of all things upon good is evident from the signification of “overlaying with gold” as being to found upon good (see n. 9490). What is meant by being founded on good shall be briefly told. It is believed by some that truth is that on which all things are

founded; but they are very much mistaken; for no truth is possible with a man unless he is in good. The truth with a man which is devoid of good is an external without an internal, thus a shell without a kernel, residing only in the memory. This truth may be likened to a painting of a flower, of a tree, or of an animal, which inwardly is nothing but clay; whereas truth from good not only resides in the memory, but is also inrooted in the life, and may be likened to the flower, the tree, or the animal itself, the perfection of which increases toward the interiors; for that which has been created by the Divine is more perfect the more interiorly it is examined. This can be very clearly seen from the representatives in the other life. Representatives are there presented according to the states of the interiors among spirits, for they are correspondences. Around the spirits who are in truths from good appear most beautiful representatives, namely, houses and palaces flashing with gold and precious stones, also gardens and paradises of unspeakable beauty; all these things being from the correspondence. But around those who are in truths, and not from good, there appear nothing but stony places, rocks, and bogs, and sometimes shrubberies, but unpleasant and barren; these also being from the correspondence. And around those who are in falsities from evil appear swamps, privies, and many monstrous objects. The cause of this being so is that all the representatives in the other life are outward things shaped according to the states of the interior ones; for in this way the spiritual world presents itself to view there. From this it can be seen what is meant by being founded upon good.

10195. *And thou shalt put it before the veil that is over the ark of the testimony.* That this signifies in the interior heaven where it is conjoined with the inmost heaven is evident from the signification of “the veil” which was before the ark and between the holy and the holy of holies as being an intermediate uniting the second and the third heavens (see n. 9670, 9671); and from the signification of “the ark of the testimony” as being the inmost heaven (n. 9485). (That the tent together with the place within the veil and without the veil and together with the court represented the three heavens, see n. 9457, 9481, 9485, 9741.)

10196. *Before the propitiatory that is over the testimony.* That this signifies where there is the hearing and reception by the Lord of all things of worship from the good of love is evident from the signification of “the propitiatory” as being the hearing and reception by the Lord of all things of worship from the good of love (see n. 9506); and from the signification of “the testimony” as being the Lord in respect to the Word (n. 8535, 9503), thus in respect to the Divine truth, for the Lord in respect to Divine truth is the Word (n. 9987).

[2] A few words may here be said about Divine good and Divine truth. The Lord as to the Divine itself which is called “the Father,” and as to the Divine human which is called “the son” is the Divine love itself, thus Divine good itself; but the Lord as heaven, which is beneath the Lord as a sun is the Divine truth; yet this Divine truth has within it the Divine good accommodated to the reception of angels and spirits. This Divine is what is called “the spirit of Jehovah” and “the holy.” The reason why this is called Divine truth and not Divine good is that angels and spirits are created, and from this are receptions of the Divine truth that proceeds from the Divine good. They, like men, enjoy two faculties, namely, understanding and will, and the understanding has been formed to receive Divine truth, and the will to receive Divine good. The understanding serves them for reception, and also for perception.

[3] An idea of this subject can be obtained by the simple from a comparison with the sun of the world, and with the world that comes forth from it. In the sun of the world there is fire, but that which proceeds from it is heat and light. Everyone is able to know that the light is not in the sun itself, but that the light proceeds from it. And insofar as the light proceeding from the sun has heat in it, plants live and grow, and bring forth fruits and seeds. These things are said by comparison, because universal nature is a theater representative of the Lord’s kingdom; and it is such a representative theater because the natural world came forth through the spiritual world from the Divine, and perpetually comes forth, that is, subsists; hence it is that in the Word by the “sun” is meant the Lord as to Divine love, in like manner by “fire”; and that by “light”

is meant the Lord as to Divine truth (as in John 1:9; 3:19; 9:5; 12:46).

10197. *Whither I will come to meet thee there.* That this signifies in this way the presence and influx of the Lord is evident from the signification of “coming to meet,” when said of Jehovah, as being the presence and influx of the Lord (see n. 10147, 10148).

10198. *And Aaron shall burn incense thereon.* That this signifies the uplifting by the Lord of worship from love and charity is evident from the signification of “burning incense” as being the uplifting of all things of worship from love and charity (n. 10177); and from the representation of Aaron as high priest as being the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068). That “burning incense” signifies the uplifting of worship is because “fire” signified the good of love, hence all things that came forth from fire signified such as proceed from love; for which reason it is that not only light, but also smoke, were representative. (That by “fire” is signified the good of love, see n. 4906, 5215, 6314, 6832, 6834, 6849, 7324, 10055.) That smoke also was representative is evident in these passages:

Jehovah will create over every habitation of Zion a cloud by day, and a smoke and the shining of a flame of fire by night (Isa. 4:5).

The temple was filled with smoke from the glory of God, and from his power (Rev. 15:8).

That the smoke of incense denotes the uplifting of prayers, thus in general the uplifting of all things of worship, is evident in the same:

The smoke of the incense went up with the prayers of the saints (Rev. 8:4).

10199. *Incense of spices.* That this signifies grateful hearing and reception is evident from the signification of “incense” as being the hearing and reception by the Lord of all things of worship from love and charity (see n. 10177); and from the signification of

“spices” as being things that are grateful. It is from their odor that spices denote what is grateful, for “odor” signifies perceptivity; consequently a sweet odor signifies a grateful perceptivity, and an offensive odor an ungrateful perceptivity. For all things which are perceived by man through the organs of sense signify spiritual things, which bear relation to the good of love and to the truths of faith, as do smell, taste, sight, hearing, and touch; hence “smell” signifies the perceptivity of interior truth from the good of love; “taste” signifies the perception and affection of knowing and of being wise; “sight,” the understanding of the truths of faith; “hearing,” perceptivity from the good of faith, and from obedience; and “touch” in general, communication, transfer, and reception.

[2] The reason of this is that all external sensations derive their origin from internal sensations which are of the understanding and will, thus in man from the truths of faith and from the good of love, for these constitute the understanding and the will of man. But the internal sensations, which are proper to the understanding and will with man, have not that sense which the external sensations have, but are turned into such when they flow in; for all things made sensible to man by the external organs of sense flow in from internal things, because all influx is from internal things into external, but not the reverse. For there is no such thing as physical influx, that is, influx from the natural world into the spiritual, but only from the spiritual world into the natural. The interiors of man which belong to his understanding and will are in the spiritual world, and his externals which belong to the senses of the body are in the natural world. From this also it can be seen what correspondence is and what is its nature.

[3] (That smell in general corresponds to perception in respect to the quality of a thing, see n. 1514, 1517–1519, 3577, 4624–4634, 10054; taste, to the perception and affection of knowing and of growing wise, n. 3502, 4791–4805; sight, to the understanding of the truths of faith, n. 3863, 4403–4421, 4567, 5114, 5400, 6805; hearing, to the perception of the good of faith, and to obedience, n. 3869, 4652–4660, 7216, 8361, 9311, 9926; and that touch denotes communication, transfer, and reception, n. 10130.)

[4] From all this it is evident that “spices” signify such things as are gratefully perceived, such as are those which are from love and charity; specifically, interior truths, because these are from this source, as is evident from the following passages in the Word:

Instead of spice shall be rottenness; and instead of a girdle rending,
and instead of braided work baldness (Isa. 3:24);

where the subject treated of is the daughters of Zion, by whom is signified the celestial church, which church is in interior truths from the good of love to the Lord; “spice” here denotes interior truth; “rottenness,” the privation thereof; a “girdle” denotes conjunction; a “rending” denotes the dispersion of connection and order; “braided work” denotes memory-truth, which is exterior truth, or the truth of the external man; and “baldness” denotes the deprivation of it. (That a “girdle” denotes conjunction and a bond, that all things may be kept in connection, so as to look to one end, see n. 9828; that “braided work” denotes memory-truth, n. 2831; and “baldness,” the deprivation of it, n. 9960.)

[5] In Ezekiel:

An eagle great with wings came unto Lebanon, and brought down therefrom a small branch of cedar into the land of Canaan; in a city of those who deal in spices he set the head thereof (Ezek. 17:3–4);

the subject here treated of in the internal sense is the beginning of a spiritual church and its growth, and afterward its perversion and end; by “an eagle great with wings” is signified the interior truth of this church (n. 3901, 8764); “wings” denote exterior truths (n. 8764, 9514); “Lebanon” denotes this church; the “cedar” there denotes the truth of the spiritual church; the “city of those who deal in spices” denotes where there is the doctrine of interior truth (that “cities” in the Word signify doctrines, see n. 402, 2449, 3216, 4492, 4493); it is from interior truths that it is called the “city of those who deal in spices.”

[6] Again:

The traders of Sheba and Raamah, by the chief of spice, and by every precious stone and gold, gave their tradings (Ezek. 27:22);

the subject here treated of is Tyre, by which is signified the church in respect to the knowledges of good and truth; “traders” denote those who have these knowledges and communicate them; “Sheba and Raamah” denote those who are in the knowledges of things celestial and spiritual; “the chief of spice” denotes that which is grateful from interior truths; “precious stones” denote these truths themselves; and “gold” denotes their good. (That “Tyre” denotes the church in respect to the interior knowledges of good and truth, and in the abstract sense these knowledges themselves, see n. 1201; and that “traders” denote those who have these knowledges and communicate them, n. 2967, 4453; “Sheba and Raamah,” those who are in the knowledges of things celestial and spiritual, n. 1171, 3240; a “precious stone,” interior truth, n. 9863, 9865, 9873, 9874; and “gold,” its good, see the places cited in n. 9874, 9881.)

[7] From this it is evident what was represented by the Queen of Sheba coming to Jerusalem to Solomon, “with camels carrying spices, and gold, and precious stone” (1 Kings 10:1, 2); and by the wise men of the east offering to the child Jesus “gold, frankincense, and myrrh” (Matt. 2:11). As “spices” signified interior truths, thus such as are grateful, therefore the incense was made aromatic, and also the oil of anointing (of which in what follows in this chapter).

[8] By interior truths are meant those which have been made to be of the man’s life and affection, thus which are with him inwardly; but not the truths that are merely in the memory, and not made to be of the life. These truths are called external truths relatively, because they have not been inscribed on the life, but only on the memory; for they reside in the external man, and not in the internal man. The truths of faith which have been inscribed on the life are in the will, and those things which are in the will are in the internal man, for by means of the truths of faith the internal man is opened, and communication is effected with the heavens. From this it is evident that interior truths with man are those which are from the good of love and of charity. Whether you say the will, or the love, it is the same, for that which is of man’s will is of his love;

and therefore truths inscribed on the life, which are called interior truths, are those which have been inscribed on the love, thus on the will, from which they afterward proceed when they come into speech and act.

[9] For heaven (in which is the internal man that has been opened) does not flow immediately into truths, but mediately through the good of love; and heaven cannot enter with man when the internal man is closed, because there is not any good of love there to receive it; and therefore with those with whom the internal man has not been opened by means of truths from the good of love and of charity, hell flows in with falsities from evil, however much the truths of faith, even interior ones, may reside in the external man only, that is, in the memory. From all this it can now be seen what is meant by interior truths which are grateful and are signified by “spices,” namely, those which are from the good of love and of charity.

10200. *Morning by morning.* That this signifies when the state of love is in clearness is evident from the signification of “morning” as being when the state of love is in clearness (see n. 10134); hence “morning by morning” denotes when there is this state. That in the heavens there is continually a succession of states of love and light, that is, of good and truth, as on earth there are morning, noon, evening, and twilight; and spring, summer, autumn, and winter, has been occasionally shown above; also that these times of the day and of the year have their origin from this source; for the things which come forth in the world are images of those which come forth in the heavens, because everything natural comes forth from what is spiritual, that is, from the Divine in the heavens. From this it is evident what is the nature of the variations of states in the heavens, for they are known from comparison with the states of heat and light in the world; for heat in the heavens is the good of love from the Lord, and light there is the truth of faith from the Lord. The reason for such successions of states there is that the angels there may be continually being perfected; for in this way they pass through all the varieties of good and of truth, and become imbued with them. The differences of the varieties of the good of

love and of the truth of faith in the heavens are also like the differences of heat and of light in the several regions or climates of the earth, namely, of one kind nearer to the equator, and of another at a greater distance on each side therefrom; and differently in each day of every year, and also in one year differently from another; for there is never a return of what is absolutely alike, or the same; it being provided that what is absolutely the same is never found either in the spiritual world or in the natural. From this the perfection continually increases.

10201. *In dressing the lamps he shall burn it.* That this signifies when truth also comes into its light is evident from the signification of “lamps” as being Divine truth and the consequent intelligence and wisdom (see n. 9548, 9783); that “to dress” or kindle them denotes when these come into their light is evident; and from the signification of “burning” as being the hearing and reception of all things of worship (n. 10177, 10198). From this it is evident that by “burning it every morning, when the lamps were dressed” is signified that the hearing and reception of all things of worship is chiefly when they are in a clear state of love, and from this in the intelligence and wisdom of truth.

[2] It is said “from this in the intelligence and wisdom of truth” because the light of truth with man is altogether according to the state of his love; in proportion as the love is kindled, the truth shines, for the good of love is the vital fire itself, and the truth of faith is the intellectual light itself, which is intelligence and wisdom. These two advance with equal step.

[3] By intelligence and wisdom is not meant the capacity to think and reason on every subject, for this exists equally with the evil as with the good, but there is meant the capacity to see and perceive the truths and goods which are of faith and charity, and of love to the Lord. This capacity exists solely with those who are in enlightenment from the Lord, and they are so far in enlightenment as they are in love to him and in charity toward the neighbor. For the Lord enters through good, thus through the love and charity that are with the man, and leads into truths corresponding to the

good; but when the loves are alien, as are those which are turned away from the Lord and the neighbor to self and the world, then these loves lead him, but from truths into falsities, while the capacity to think and reason still remains.

[4] The reason is that they are not in enlightenment from the Lord, but from self and the world, which enlightenment is mere thick darkness in spiritual things, that is, in those which are of heaven and the church. For with such the internal man, which sees from the light of heaven, is closed; and the external is opened, which sees from the light of the world; and to see anything from the light of the world without the influx of light from heaven is to see the things of heaven in thick darkness. Nay, insofar as the man has then kindled natural light by means of the loves of self and of the world, so far he rushes into falsities, consequently so far he extinguishes the truths of faith. From this it is that the learned of the world, who are in the love of self, having greater resources for confirming falsities, are more blind than the simple.

[5] These things have been said that it may be known that the faith of everyone is such as is his love; and that it may be understood what is meant by truth coming into its light when love comes into its clearness, which things are signified by “burning the incense every morning when the lamps were dressed.”

10202. *And when Aaron maketh the lamps to go up between the evenings, he shall burn it.* That this signifies an uplifting also in an obscure state of love when truth also is in its shade is evident from the signification of “making the lamps go up,” that is, to kindle them, as being to enlighten with Divine truth, and the consequent intelligence and wisdom (see just above, n. 10201); from the representation of Aaron as being the Lord as to Divine good, and as to the work of salvation (n. 9806, 9965, 10068); from the signification of “between the evenings” as being an obscure state of love, and consequently a state of truth in shade (n. 10134, 10135); and from the signification of “burning” as being the uplifting of worship (see n. 10198). From this it is evident that by “Aaron’s making the lamps to go up between the evenings” is signified the

uplifting of all things of worship by the Lord in an obscure state of love, when truth also is in its shade. How the case herein is can be seen from what was said just above (n. 10200, 10201), namely, that states of love in the heavens are varied as are the times of the day and of the year in the world; and that truth is in its light as good is in its heat, that is, in its love; and therefore when the love is not so much in its heat, neither is the truth in its light. This being so, mention is made of “dressing the lamps in the morning, and making the lamps to go up in the evening,” for “to make to go up” denotes to uplift and increase the light of truth then as much as it can be done.

10203. *A continual incense before Jehovah.* That this signifies in all worship from love from the Lord is evident from the signification of “incense” as being worship from love (see n. 9475); from the signification of “continual” as being all in all (n. 10133); and from the signification of “before Jehovah” as being from the Lord (n. 10146). It is said “worship from love from the Lord” because both love and faith, which are the essentials of worship, are from the Lord; and also from the Lord is the uplifting of all things of worship to himself. A man who is not acquainted with the arcana of heaven supposes that worship is from himself, because he thinks and adores; yet the worship which is from man himself is not worship, but that which is from the Lord with man. For love and faith make worship, and as love and faith are from the Lord, worship also is from him; neither can a man uplift into heaven anything from himself, but the Lord uplifts it; there being in man merely the capacity that this can be done, with which capacity he is endowed during regeneration (n. 6148); but all the activity and life of this capacity are from the Lord. (That life itself is from the Lord, and that men and angels are recipient forms, see n. 1954, 2021, 2536, 2706, 3001, 3318, 3484, 3741–3743, 4151, 4249, 4318–4320, 4417, 4523, 4524, 4882, 5847, 5986, 6325, 6467, 6468, 6470, 6472, 6479, 9338.)

10204. *To your generations.* That this signifies to eternity with those who are in faith from love is evident from the signification of “generations” as being those things which are of faith and love (see

n. 613, 2020, 2584, 6239, 9042, 9079, 9845); and “to generations” denotes to eternity (n. 9789).

10205. *Ye shall not make strange incense go up upon it.* That this signifies no worship from any other love than the love of the Lord is evident from the signification of “incense” as being worship from love (see n. 9475); and from the signification of “strange” as being one who is within the church and yet does not acknowledge the Lord (n. 10112). From this it is evident that by “not making strange incense go up” is signified that worship from any other love than that of the Lord is not worship. The case herein is this. Acknowledgment, faith, and love to the Lord are the principal of all things of worship within the church, for acknowledgment, faith, and love conjoin; acknowledgment and faith conjoin there what is of the understanding, and love what is of the will; and these two things make the whole man. He therefore who within the church does not acknowledge the Lord has no conjunction with the Divine, for all the Divine is in the Lord and from the Lord; and when there is no conjunction with the Divine, there is no salvation. From this it is that worship from any other faith and from any other love than those which are directed to the Lord is not worship. It is otherwise with those who are outside the church; for as they are in ignorance about the Lord, their worship is accepted by the Lord when they live from their religion in any mutual charity, and in any faith and in any love to God, whom most of them worship under a human form. Moreover, in the other life, when they are instructed by the angels about the Lord, that he is the Divine itself in human form, they acknowledge him; and insofar as they had been in the good of life, so far they worship him from faith and love (see n. 2589–2604).

10206. *Nor a burnt offering, nor a meat offering.* That this signifies no representative there of regeneration through the truths and goods of celestial love is evident from the signification of “a burnt offering” as being a representative of purification from evils, of the implanting of good and truth, and of their conjunction, thus of regeneration (see n. 10042, 10053, 10057); and from the signification of “a meat offering” as being celestial good, into which

man is introduced by regeneration (n. 4581, 9992, 10079, 10137), and also as being a representative of regeneration (n. 9993, 9994). From this it is evident that by “not making a burnt offering nor a meat offering go up on the altar of incense” is signified that there was no representative there of regeneration through the truths and goods of faith and love, but a representative of the worship of the Lord from these. Regeneration is one thing, and worship another; for regeneration is first, and the worship is according to the quality of the man’s regeneration; for his worship is accepted and is pleasing in the proportion that he has been purified from evils and the consequent falsities, and accordingly in the proportion that the truths and goods of faith and of love have been implanted. For by worship is meant everything that proceeds from love and faith with man, and is uplifted to the Lord by the Lord. As this is the full completion, the altar of incense, by which worship was represented, is described last; for all things follow in order according to the series in which they are described. First is described the testimony, by which is meant the Lord; next the ark in which was the testimony, by which is signified the inmost heaven where the Lord is; afterward the table on which were the breads, by which is signified the good of love therefrom; and also the lampstand with the lamps, by which is signified the Divine truth that proceeds from the Lord’s Divine good; then the tent itself, by which is signified heaven and the church which are from these; at length the altar of burnt offering, by which is signified regeneration by means of truths from good; and lastly the altar of incense, by which is signified worship from all these in heaven and in the church.

10207. *And ye shall pour no drink offering upon it.* That this signifies no representative there of regeneration through the truths and goods of spiritual love is evident from the signification of a “drink offering” as being a representative of regeneration through the truths and goods of faith and charity (see n. 10137), which are the truths and goods of spiritual love. For love to the Lord is called celestial love, but charity toward the neighbor is called spiritual love; the former love reigns in the inmost heaven, but the latter in the middle and ultimate heavens (see the places cited in n. 9277, 9596, 9684).

10208. *And Aaron shall make expiation upon the horns of it.* That this signifies purification from evils through the truths of faith which are from the good of love is evident from the signification of “expiating” as being purification from evils (see n. 9506); from the representation of Aaron as being the Lord as to Divine good and as to the work of salvation (n. 9806, 9946, 10017); and from the signification of “horns” as being powers (n. 10182), and also the exteriors (n. 10186). That it signifies purification through the truths of faith which are from the good of love is because expiation was made by blood, and by “blood” is signified the truth of faith which is from the good of love (n. 4735, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10047); and all purification from evils is effected by means of the truths of faith which are from the good of love (n. 2799, 5954, 7044, 7918, 9088). That expiations were made with blood upon the horns of the altar of burnt offering and of the altar of incense is evident in Leviticus 4:3, 7, 18, 25, 30, 34; 16:18.

[2] The reason why the altars were expiated in this way was because the holy things were defiled by the sins of the people, for the people represented the church; and therefore the things that belonged to the church, and were called its sanctuaries, as the altar and the tent, together with the things that were therein, were defiled when the people itself sinned; seeing that these sanctuaries belonged to the church. The same can be seen in Moses:

Ye shall separate the sons of Israel from their uncleanness, that they die not in their uncleanness, when they defile my habitation that is in the midst of them (Lev. 15:31).

Aaron shall make expiation for the holy place, from the uncleannesses of the sons of Israel. Thus shall he make expiation for the sanctuary of holiness, and for the tent of meeting, and for the altar (Lev. 16:16, 33).

[3] The case herein is this. What are called the holy things of the church are not holy unless they are solemnly received; for unless they are solemnly received, the Divine does not flow into them, and all the holy things with man are holy merely from the Divine

influx. For instance, holy edifices, the altars there, the bread and wine for the holy supper, become holy solely through the presence of the Lord; and therefore if the Lord cannot be present there because of the sins of the people, what is holy is absent, because the Divine is absent. Moreover, the holy things of the church are profaned by sins, because these remove from them what is Divine.

[4] This then is the reason why the sanctuaries are said to be defiled by the uncleanness of the people, and that on this account they were to be expiated every year. That expiations were made by blood upon the horns of the altars, and not upon the altars themselves, was because the horns were their extremes, and nothing of man has been purified unless the extremes have been purified; for it is the extremes into which the interiors flow, and the influx takes place in accordance with their state; and therefore if the extremes have been perverted, the interiors are perverted therein; for when these flow in, the recipient forms of the interiors accommodate themselves to the state of the extremes. When there is something wrong with the eye, the sight which comes from within sees no otherwise than according to this state of the eye. Or when there is something wrong with the arms, the powers which come from within must needs put themselves forth accordingly. Wherefore, if the natural man has been perverted, the spiritual man must needs act into him in a perverted manner. From this it is that the spiritual or internal man is then closed.

[5] But see what has been shown above on this subject, namely, that in order to effect man's purification, he must be purified as to the natural or external man (see the places cited in n. 9325); for the reason that all influx is from the internal into the external, and not the reverse (n. 5119, 6322); for the natural of man is the plane in which influx from the spiritual world terminates (n. 5651); and the externals of man have been formed to be of service to the internals (n. 5947, 9216, 9828). Thus the external man must be wholly subject to the internal (n. 5786, 6275, 6284, 6299); for the reason that the internal man is in heaven, and the external in the world (n. 3167, 10156); and of himself, or left to himself alone, the external man is opposite to the internal (n. 3913, 3928; moreover what the

internal man is, and what the external, may be seen in n. 9701–9709).

10209. *Once in the year.* That this signifies perpetually is evident from the signification of “once in the year” as being for the whole year, for expiation upon the horns of the altar of incense once in the year involved expiation for the whole year; and a year, like all things of time, signifies a state and its duration, and also perpetuity. In this case there is meant a state of purification from evils by means of the truths of faith, for this state is signified by “expiation upon the horns of the altar of incense once in the year”; and all purification from evils, or regeneration, goes on perpetually, not only in the world, but also perpetually in the other life. (That by a “year” is signified what is perpetual and eternal, see n. 2906, 7828; and also by “yesterday,” “today,” “tomorrow,” and similar things of time, n. 2838, 3998, 4304, 6165, 6984, 9939; and that purification from evils, or regeneration, goes on to eternity, see the places cited in n. 9334, 10048.)

10210. *From the blood of the sin offering of expiations.* That this signifies through the truths which are from the good of innocence is evident from the signification of “blood” as being Divine truth (see n. 4735, 6978, 7317, 7326, 7846, 7850, 9127, 9393, 10026, 10033, 10047); and from the signification of “the sin offering of expiations,” or of the sacrifice of sin by which expiation is effected, as being purification from evils and the consequent falsities. (That by “sin” is meant sacrifice for sin, see above, n. 10039; and that “expiation” denotes purification from evils and the consequent falsities, n. 9506.) That this purification is effected by means of truths which are from the good of innocence is because the blood by which expiation was effected was from a bullock or a lamb, and by a “bullock” is signified the good of innocence in the external man (n. 9391, 9990, 10132); and by a “lamb,” the good of innocence in the internal man (n. 10132); and there must be innocence in order that truth and good may be received (see n. 3111, 3994, 4797, 6013, 6765, 7836, 7840, 9262, 10134, and the places cited in n. 10021). For the good of innocence consists in acknowledging that all truths and goods are from the Lord, and

nothing from man's own; thus it consists in being willing to be led by the Lord, and not by self. From this it is plain that the more a man trusts and believes in himself, thus the more he is in the love of self, the less he is in the good of innocence. From this it is that a man cannot be purified from evils unless he is in the good of innocence; for if he is not in this good, he is not led by the Lord, but by self; and he who is led by self is led by hell, for what is man's own is nothing but evil, and all evil is of hell. (That all expiation was made by the blood either of a bullock, or of a lamb, or of turtledoves, or of young pigeons is evident in Exodus 29:36; Leviticus 4:1-7, 13-18, 27 to the end; 5:1-7; 15:14, 28-31; Numbers 6:9-11.) By "turtledoves" and by "young pigeons" is also signified the good of innocence.

10211. *Once in the year he shall make expiation upon it.* That this signifies the perpetual removal of evils is evident from the signification of "once in the year" as being what is perpetual (see above, n. 10209); and from the signification of "expiating" as being purification from evils and the consequent falsities (n. 9506); and purification from evils is nothing but a withholding from them, or their removal (see the places cited in n. 10057).

10212. *To your generations.* That this signifies those of the church who are in the truths and goods of faith is evident from the signification of "generations" as being those things which are of faith and charity (see the places cited in n. 10204); that those are meant who are of the church is because genuine truths and goods of faith and love exist solely with these, for with these is the Word; and by the "sons of Israel" whose generations are here meant is signified the church (see the places cited in n. 9340).

10213. *A holy of holies is this to Jehovah.* That this signifies because from the Divine celestial is evident from the signification of "a holy of holies" as being the Divine celestial (see n. 10129). (What the Divine celestial is, and the Divine spiritual, and what is the difference between them, see the places cited in n. 9277, 9596.)

10214. Verses 11–16. *And Jehovah spoke unto Moses, saying, When thou shalt take up the sum of the sons of Israel as to those who are numbered of them, then they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them. This they shall give, everyone that passeth over upon those who are numbered, half a shekel, in the shekel of holiness, a shekel of twenty gerahs, the half of a shekel an uplifting to Jehovah. Everyone that passeth over upon those who are numbered, from a son of twenty years and upward, shall give an uplifting to Jehovah. The rich shall not give more, and the poor shall not give less, from the half of the shekel to give an uplifting to Jehovah, to make an expiation upon your souls. And thou shalt take the silver of expiations from among the sons of Israel, and thou shalt give it for the work of the tent of meeting; and it shall be to the sons of Israel for a memorial before Jehovah to make expiation upon your souls.* “And Jehovah spoke unto Moses, saying” signifies enlightenment through the Word by the Lord; “when thou shalt take up the sum of the sons of Israel” signifies all things of the church; “as to those who are numbered of them” signifies as to a setting in order and disposing; “then they shall give everyone an expiation of his soul to Jehovah in numbering them” signifies purification or liberation from evil through the acknowledgment and faith that all the goods and truths of faith and love, and their setting in order and disposing, are from the Lord, and not at all from man; “that there be no plague in them in numbering them” signifies lest there should be the penalty of evil in doing goods as from self; “this they shall give, everyone that passeth over upon those who are numbered” signifies the ascription to the Lord of all things of faith and love; “half a shekel, in the shekel of holiness” signifies all things of truth from good; “a shekel of twenty gerahs” signifies all things of good; “the half of a shekel an uplifting to Jehovah” signifies that all things of truth from good are of the Lord alone; “everyone that passeth over upon those who are numbered” signifies the ascription of all truths and goods to the Lord alone; “from a son of twenty years and upward” signifies a state of the intelligence of truth and good; “shall give an uplifting to Jehovah” signifies ascription to the Lord alone; “the rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah” signifies that all, of whatever ability they may be, must ascribe all things of truth and good to the Lord; “to

make expiation upon your souls” signifies that evils may be removed; “and thou shalt take the silver of expiations from among the sons of Israel” signifies truths purifying by virtue of good, which are of the church; “and thou shalt give it for the work of the tent of meeting” signifies conjunction with heaven through the acknowledgment that all truths and goods are from the Lord; “and it shall be to the sons of Israel for a memorial before Jehovah” signifies in this way the preservation of the church and of all things of the church by the Lord; “to make expiation upon your souls” signifies because in this way evils are removed.

10215. *And Jehovah spoke unto Moses, saying.* That this signifies enlightenment through the Word by the Lord is evident from the signification of “speaking,” when by Jehovah to Moses, as being enlightenment by the Lord through the Word; for “Jehovah” in the Word denotes the Lord, and by Moses is represented the Word; for by “speaking” is signified influx, perception, and instruction (see n. 2951, 5481, 5743, 5797, 7226, 7241, 7270, 8127, 8128, 8221, 8262, 8660), consequently also enlightenment, for enlightenment is influx, perception, and instruction by the Lord when the Word is being read. (That “Jehovah” in the Word denotes the Lord, see the places cited in n. 9373; and that in the representative sense “Moses” denotes the Word, n. 9372.) That these things are signified by “Jehovah speaking to Moses” is because these words are not perceived in heaven in the same way as on earth; for in heaven words are perceived according to the internal sense, but on earth according to the external sense, for in heaven all things are understood spiritually, but on earth naturally. The spiritual understanding is instantaneous, without any knowledge of what is understood in the external or literal sense by man. Such is the consociation of the angels of heaven with man, for the reason that everything of man’s thought flows in from the spiritual world, and thus that in its first origin his thought is spiritual, and becomes natural in the external man by means of influx.

10216. *When thou shalt take up the sum of the sons of Israel.* That this signifies all things of the church is evident from the signification of “the sum” as being all; and from the representation

of “the sons of Israel” as being the church (see the places cited in n. 9340). That all things of the church are signified by “the sum of the sons of Israel” is because the internal sense of the Word is such as is its sense in the heavens, for thither names do not pass, as the names of Israel, Moses, Aaron, and many others; for these names are amid material things, which are solely for the man of the bodily senses; but in their place are perceived spiritual things that belong to heaven and the church. The angels of heaven are spiritual, and apprehend whatever occurs according to its essence, that is, spiritually. That in heaven instead of the sons of Israel they understand the church is because in the inmost heaven, where the Lord is more present than in the heavens beneath, by the names in the Word in a good sense is understood the Lord himself; as by Abraham, Isaac, Jacob, Moses, Aaron, David, Joseph, Judah, and Israel. And as by these names is there understood the Lord, therefore the Divine things of heaven and of the church, which are from the Lord, are perceived by the same names in accordance with the connection of the things in the Word. Perception flows in from the Lord, who is the Word; for everything of intelligence and wisdom is from the Lord, and without him there is none at all.

10217. *As to those who are numbered of them.* That this signifies a setting in order and disposing is evident from the signification of “numbering,” when said of all things of the church, which are the truths and goods of faith and love, as being the setting in order and the disposing of them, consequently “those who were numbered” signify what has been set in order and disposed. “Numbering” has this signification because numbering involves survey, and that which is surveyed by the Lord is also set in order and disposed. Moreover, the word by which numbering is here expressed, in the original tongue means to survey, to estimate, to observe, and also to visit, to command, to preside, thus to set in order and dispose. That these significations belong to this word is because in the spiritual sense the one thing involves the other, and the spiritual sense is the interior sense of the words, which sense is often contained in the words of languages, especially of the oriental languages.

[2] That in the spiritual sense, in which sense the truths and goods of faith and love are treated of, “to number” denotes to set in order and dispose is evident also from the passages in the Word where “numbering” is spoken of, and also “number” as in the following:

The voice of a tumult of the kingdoms of the nations gathered together; Jehovah Zebaoth numbers (arranges) the army of war (Isa. 13:4).

Lift up your eyes on high, and see who hath created these; he that hath brought forth by number their army; he calleth them all by name; of the multitude of the powerful and of the mighty in strength, not a man is lacking (Isa. 40:26).

Jehovah who numbers the army of the stars; he calleth all by names (Ps. 147:4).

That by “numbering” in these passages is signified to set in order and dispose is plain, for it is said of Jehovah, that is, the Lord, who does not number any army, or stars, but sets in order and disposes those things which are signified by an “army” and by “stars,” which are the truths and goods of faith and love; for the subject treated of is not wars in the natural world, but wars in the spiritual world, which are wars or combats of truths from good against falsities from evil. (That “wars” in the spiritual sense denote such combats, see n. 1664, 2686, 8273, 8295; that an “army” denotes the truths and goods of the church and of heaven, n. 7988, 8019; and that “stars” denote the knowledges of truth and good, n. 2495, 2849, 4697.)

[3] When it is known what is signified by “numbering,” and by “the sons of Israel,” it can be seen why it was not allowable for David to number the people, and why after he numbered them Gad the prophet was sent to him, who declared the penalty (2 Sam. 24:1–15); and why it is here said that “everyone should give an expiation of his soul, that there be no plague in them in numbering them.” For by “the sons of Israel” are signified the truths and goods of the church, and by “numbering” is signified to set in order and dispose; and because it is of the Lord alone to set in order and

dispose the truths and goods of faith and of love with everyone in the church and in heaven, therefore when this is done by a man, as it was done by David through Joab, it then signifies the setting in order and disposing of such things by man, and not by the Lord, which is not to set in order and dispose, but to destroy. If the numbering of the sons of Israel had not involved such things, there would not have been any sin or guilt in numbering them.

[4] (That by “the sons of Israel” are signified spiritual truths and goods, which are the truths and goods of the church and of heaven, see n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805; in like manner by the tribes into which the sons of Israel were divided, n. 3858, 3926, 4060, 6335, 6397.) As by “the sons of Israel” and by the “tribes” such things are signified, and these are innumerable, therefore in the Word it is said of them that:

Their number should be as the sand of the sea, which shall not be measured, nor numbered (Hosea 1:10).

Who will number the dust of Jacob, and the number of Israel? (Num. 23:10).

Jehovah said to Abraham, I will make thy seed as the dust of the earth; so that if one can number the dust of the earth, it shall be that thy seed will be numbered (Gen. 13:16; 16:10).

Look up toward heaven, and number the stars, if thou be able to number them. So shall thy seed be (Gen. 15:5).

That by “the sons of Israel,” and by “the seed of Abraham,” was not meant their posterity, but spiritual truths and goods, which are innumerable, and also for the most part unutterable, can be seen from the fact that there was not a greater multitude of them than of other nations, which also Moses testifies:

Not because of your multitude above all peoples hath Jehovah desired you, that he should choose you, for indeed ye are fewer than all peoples (Deut. 7:7).

[5] Moreover, by “numbering” is signified to set in order and dispose, in Jeremiah:

In the cities of Jerusalem and of Judah shall the flocks yet pass over according to the hands of him that numbers them (Jer. 33:13);

“flocks” also denote the goods and truths of the church (n. 6048, 8937, 9135); “according to the hands of him that numbers” denotes according to the disposing of the Lord. In David:

Who knoweth the vehemence of thine anger? For numbering our days, make known what is right, that we may put on a heart of wisdom (Ps. 90:12);

“to number days” denotes to set in order and dispose the states of life; and days are said to be “numbered” when they are set in order and disposed, thus when they are finished, as in these passages:

By the letting out of my days I shall go away unto the gates of hell; I have been numbered as to the residue of my years (Isa. 38:10);

A writing appeared before King Belshazzar: numbered, weighed, and divided (Dan. 5:25);

for when “to number” signifies to set in order and dispose, then what is “numbered” signifies what is finished, as when a line is drawn under numbers on completing the calculation.

[6] That by “numbering” is signified to set in order and dispose is because by “number” is signified the quality of a thing and of a state, and the quality is determined by the adjoined number; hence “to number” denotes to qualify, and in spiritual things qualification is effected by a setting in order and a disposing by the Lord. This is signified by “number” in John:

He causeth that he give to all a mark upon their right hand or upon their foreheads, and that no one can buy or sell save he that hath the mark or the name of the beast, or the number of his name. Here is wisdom. Let him that hath intelligence count the number of the beast;

for it is the number of a man; namely, the number six hundred and sixty-six (Rev. 13:16–18).

[7] The subject treated of in this chapter is the beast out of the sea and the beast out of the earth; by the “beast out of the sea” is meant the truth of the church falsified by means of memory-knowledges which are from the world; and by the “beast out of the earth” is meant the truth of the church falsified by means of the literal sense of the Word applied to favor the evils of the loves of self and of the world; for the “earth” denotes the church as to good and truth (see the places cited in n. 9325; and the “sea” denotes memory-knowledge in general, n. 28, 2850, 2120). “To have his mark upon the hand and upon the forehead” denotes to acknowledge all things no matter what they may be; for the “forehead” signifies love (n. 9936); and a “name” signifies all the quality of that which is being treated of (n. 3006, 3421, 6674, 8274, 1930).

[8] “To count the number of the beast” denotes to explore and know these falsified truths of the church; “the number of a man” signifies the subject and the state of the church; “six hundred and sixty-six” signifies its quality as to all truths falsified from evil, and also the profanation of what is holy, and likewise the end. To know these things and to explore them is the part of a wise and intelligent man, and therefore it is said, “this is wisdom, let him that hath intelligence count its number”; for the number “six” signifies the same as the number “twelve” because it is the half of it (n. 3960, 7973, 8148); and “twelve” signifies all the truths and goods of the church in the complex (n. 2129, 2130, 3272, 3858, 3913, 7973), hence also in the opposite sense it signifies all falsities and evils in the complex. The trebling of the number six also involves the end, and the end is when truth is completely profaned.

[9] From all this it is very evident that numbers in the Word involve things and states, and signify quality according to the numbers fixed upon, as also in the following words in John:

The angel 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);

by the number fixed upon in this passage are also signified all truths and goods in the complex, for “a hundred and forty-four” signifies the same as “twelve” (n. 7973), for it arises from twelve multiplied into itself; and therefore it is here said that its “measure is the measure of a man” as above that this number is “the number of a man”; but as truths from good are here signified, it is added that this measure is also “the measure of an angel,” for “an angel” in the Word signifies truths from good, because he is a recipient of Divine truth from the Lord (see n. 8192).

10218. *Then they shall give everyone an expiation of his soul to Jehovah in numbering them.* That this signifies purification or liberation from evil through the acknowledgment and faith that all the truths and goods of faith and love and their setting in order and disposing are from the Lord and not at all from man is evident from the signification of “giving an expiation of his soul” as being to be purified or liberated from evil by means of the truth of faith, which here is to acknowledge that all truths and goods are from the Lord; and from the signification of “numbering Israel” as being the setting in order and the disposing of them by the Lord alone and not by man. That these things are signified is evident from all that is here said about the half of a shekel that was to be given to Jehovah, and about the expiation by it in numbering the people; for by the “shekel of holiness” is signified the truth which is of the Lord alone; by “expiation thereby” is signified purification or liberation from evil (see n. 9506); and by “numbering the sons of Israel” is signified to set in order and dispose all the truths and goods of the church (n. 10217).

[2] The case herein is this. It was forbidden to number the sons of Israel because by “numbering” was signified to set in order and dispose, and by the “sons of Israel” and by the “tribes” into which they were divided were signified all the truths and goods of faith and love in the complex; and as the setting in order and the disposing of these was of the Lord alone and not of man, therefore

to number them was a trespass, such as is made by those who claim for themselves the truths which are of faith and the goods which are of love, and the setting in order and disposing of these, the character of whom is known in the church. For they are such as justify themselves by claiming for themselves as merit all things of faith and love, and consequently believe themselves to have of themselves merited heaven by virtue of their faith and works. This evil was involved in the numbering of the people by David, concerning which we read in the second book of Samuel:

Again the anger of Jehovah was kindled against Israel, and therefore he incited David against them, saying, Go, number Israel and Judah. And the king said to Joab, Go through all the tribes of Israel, and number ye the people, that I may know the number of the people. And Joab said unto the king, Jehovah thy God add unto the people how many soever they be, a hundredfold, but why doth my lord the king desire this word? But the king's word prevailed against Joab, and against the princes of the army; wherefore they went out to number the people Israel. Afterward David's heart smote him, wherefore he said unto Jehovah, I have sinned exceedingly in that I have done; nevertheless, O Jehovah, put away, I beseech thee, the iniquity of thy servant, for I have done very foolishly. But Gad the prophet was sent to David, that he might choose one evil out of three; and he chose the pestilence, whereof seventy thousand men died (2 Sam. 24).

[3] From all this it is evident how great a sin it was to number Israel; not that regarded in itself the numbering was a sin, but because, as already said, the numbering of the sons of Israel by David signified the setting in order and disposing of all things of faith and love by self and not by the Lord, the "numbering" itself signifying setting in order and disposing, and "the sons of Israel" signifying all the truths and goods of faith and love. To the intent therefore that they might be delivered from sin in numbering the sons of Israel, the half of a shekel was given for an expiation; for it is said, "they shall give everyone an expiation of his soul to Jehovah in numbering them, that there be no plague in them in numbering them." From this it is evident that by these words is signified purification or liberation from evil by the acknowledgment that all the truths and goods of faith and love, and their setting in order and disposing, are from the Lord and not at all from man.

[4] That this is so, namely, that all the goods and truths of faith and love are from the Divine and not at all from man is also known in the church, and likewise that it is evil for man to attribute them to himself; and that those are delivered from this evil who acknowledge and believe that these are from the Lord, for so they claim for themselves nothing which is Divine and from the Divine. But see what has been shown above on this subject, namely, that those who believe that they do good of themselves and not from the Lord believe that they merit heaven (n. 9974); that goods from self and not from the Lord are not good, because those who do goods from themselves do them from evil (n. 9975, 9980); that such despise the neighbor, and are angry with God himself if they do not receive a reward (n. 9976); that such persons cannot receive heaven into themselves (n. 9977); that they cannot possibly fight against the hells; but that the Lord fights for those who acknowledge and believe that all goods and truths are from him (n. 9978); and that the Lord alone is merit and righteousness (n. 9486, 9715, 9809, 9979–9984, 10019, 10152).

10219. *That there be no plague in them in numbering them.* That this signifies lest there be the penalty of evil in doing goods as from self is evident from the signification of a “plague” as being the penalty of evil (of which below); and from the signification of “numbering the sons of Israel” as being to set in order and dispose the truths and goods of faith and love (of which above, n. 10217), thus to do them. It is said “as from self” because the goods which a man does he does as from himself, nor does he perceive otherwise until he is in faith from love. For goods flow in from the Lord and are received by man, and those which are received are at first felt no otherwise than as in himself and from himself; nor is it perceived that they are from the Lord until he comes into knowledge, and afterward into acknowledgment from faith. For before this he cannot reflect that anything flows in from the Divine; nor can he at all perceive this, that is, be sensible of it in himself, until he begins to will and to love that it be so.

[2] This is like the life itself in man, and his two interior faculties of life, which are the understanding and the will. Who before

instruction does not believe that life is in himself, and thus that what he does from this life is of himself, and in like manner his understanding and will, although both his life in general, and his understanding and will, flow in; the truths of the understanding and the goods of the will out of heaven from the Lord, but the falsities of understanding and the evils of will from hell. For unless there are spirits and angels with man through whom this influx is effected, he cannot live a single moment, consequently neither can he think or will (as can be seen from manifold experience related at the close of several chapters, where influx was treated of; see the places cited in n. 9223, 9276, 9682).

[3] But so long as a man believes that he does all things of himself, both goods and evils, so long goods do not affect him, and evils adhere to him; but the moment that he acknowledges and believes that goods flow in from the Lord, and not from himself, and that evils are from hell, then goods affect him and evils do not adhere to him; and, moreover, insofar as goods affect him, so far evils are removed, thus he is purified and liberated from them. But so long as the state of man is such that he cannot perceive and be sensible of the influx of goods from the Lord, so long he does goods as from himself, and yet ought to acknowledge and believe that they are from the Lord. When this is the case, he also is liberated from evils; but in order that he may be liberated from evils this acknowledgment must be the confession of the heart itself, and not of the lips only.

[4] That a “plague” denotes the penalty of evil is evident without explication. There are three plagues which follow those who attribute to themselves the truths and goods of faith and love, or who believe that they merit heaven by their works; for they who attribute these to themselves believe also that of themselves they merit heaven. These three penalties are: (1) that they cannot receive anything of the good of love and the truth of faith; (2) that evils and falsities continually pursue them; (3) and that the truths and goods received from infancy perish. These three penalties are signified by the three plagues which were proposed to David by the prophet Gad on account of numbering the people, which were: (1)

seven years of famine; (2) a fleeing of three months before their enemies; (3) and a pestilence of three days (2 Sam. 24:13).

[5] For by “famine” is signified a lack and scarcity of the goods and truths of faith and love, because these are signified by bread, food, wheat, barley, oil, and wine, which are lacking while the famine lasts. By “fleeing before enemies” in the internal sense is meant to be pursued by evils and falsities, for those who attribute goods and truths to themselves cannot fight against the evils and falsities which are from hell (n. 9978), and which in the spiritual sense are the enemies before whom is the fleeing, and by whom they are pursued. But by “pestilence” is signified the vastation and consumption of the goods and truths which have been received from infancy (n. 7505). That David chose the pestilence, and that seventy thousand died of it, signified that every truth and good of faith and love would perish with the Israelitish and Jewish nation, which also came to pass, for they did not acknowledge the Lord, from whom nevertheless are all goods and truths. “Three days” signified to the full, and the same was also signified by the “seventy thousand” men who died.

10220. *This they shall give, everyone that passeth over upon those who are numbered.* That this signifies the ascription to the Lord of all things of faith and love is evident from the signification of “giving,” namely, the expiation of the soul, which was half a shekel, as being liberation from evils through the acknowledgment that everything of faith and love is from the Lord and nothing from man (of which above, n. 10218). Hence “everyone that passeth over upon those who are numbered” signifies whatever of truth and good that is set in order and disposed by the Lord. For “everyone that passeth over” is everyone of the sons of Israel, and by the “sons of Israel” are signified all spiritual goods and truths (n. 5414, 5801, 5803, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234, 8805); and by “those who are numbered” are signified those who are set in order and disposed by the Lord (n. 10218).

10221. *Half a shekel, in the shekel of holiness.* That this signifies all things of truth from good is evident from the signification of “half”

as being all things; and from the signification of a “shekel” as being truth from good. That “half” signifies all things is because half a shekel was ten gerahs, or oboli, and by “ten” are signified all things (see n. 4638), and also remains (n. 576, 1906, 1988, 2284), which are the truths and goods with man stored up in his interiors by the Lord (n. 5135, 5342, 5897, 5898, 7560, 7564). That a “shekel” denotes truth from good is because a shekel was a weight of silver and also of gold, and by “silver” is signified truth, and by “gold” good; but how much of truth from good and of good through truth is determined by the number of gerahs or oboli in the shekel; and in itself, regarded as a weight, a “shekel” denotes the quantity; and when it is called “the shekel of holiness” it denotes the quantity of truth and good, for truth and good are what are called “holy” because they are from the Lord who alone is holy. (More may be seen concerning the shekel and its signification in n. 2959.)

10222. *A shekel of twenty gerahs.* That this signifies all things of good is evident from the signification of “twenty” as likewise being all things, and the remains of good, as also what is holy. (That it denotes all things and hence what is full, see n. 9641; also the remains of good, n. 2280; and what is holy, n. 4759, 7842, 7903.) For when said of the Lord, “twenty” signifies what is his own, which is what is holy itself (n. 4176); which shows why a shekel contained twenty gerahs or oboli, and why it is called a “shekel of holiness” in this and other passages (as Lev. 27:3; Num. 3:47, 50; 7:13, 19, 25, 31, 37, 49, 55, 61, 67, 73; 18:16). That the shekel was a weight both of silver and of gold, see Genesis 24:22; Exodus 38:24; Ezekiel 4:10; 45:12.

10223. *The half of a shekel an uplifting¹ to Jehovah.* That this signifies that all things of truth from good are of the Lord alone is evident from the signification of “half a shekel” as being all things of truth from good (of which above, n. 10221); and from the signification of “an uplifting to Jehovah” as being that which is of the Lord alone (n. 10093).

10224. *Everyone that passeth over upon those who are numbered.* That this signifies that all truths and goods are to be ascribed to the Lord alone is evident from what was shown above (n. 10220).

10225. *From a son of twenty years and upward.* That this signifies the state of the intelligence of truth and good is evident from the signification of “twenty,” when said of a man’s age, as being a state of the intelligence of truth and good. That “twenty” denotes a state of the intelligence of truth and good is because when a man attains the age of twenty years he begins to think from himself; for from earliest infancy to extreme old age a man passes through a number of states in respect to his interiors that belong to intelligence and wisdom. The first state is from birth to his fifth year; this is a state of ignorance and of innocence in ignorance, and is called infancy. The second state is from the fifth year to the twentieth; this is a state of instruction and of memory-knowledge, and is called childhood and youth. The third state is from the twentieth year to the sixtieth, which is a state of intelligence, and is called adolescence, young manhood, and manhood. The fourth or last state is from the sixtieth year upward, which is a state of wisdom, and of innocence in wisdom.

[2] These successive states of the life of man are signified by the numbers of the years of age—“five,” “twenty,” and “sixty,” in the following passages in Moses:

When anyone shall make a special vow, the estimation of a male shall be from a son of twenty years even to a son of sixty years, fifty shekels of silver. If it be a female, the estimation shall be thirty shekels. And if from a son of five years even unto to a son of twenty years, the estimation shall be, if a male, twenty shekels; and if a female, ten shekels. And if it be from the son of a month even unto five years, the estimation of a male shall be five shekels; of a female three shekels. And if it be from a son of sixty years upward, the estimation shall be fifteen shekels, and of a female ten shekels (Lev. 27:2–7).

[3] That the first state is a state of ignorance and also of innocence in ignorance is plain. During the continuance of this state, the interiors are being formed for use, consequently are not manifest, but only those most external, that belong to the sensuous

man; and when these alone are manifest, there is ignorance; for whatever man understands and perceives is from the interiors; from which it can also be seen that the innocence which exists at that time and is called the innocence of infancy is innocence most external.

[4] That the second state is a state of instruction and of memory-knowledge is also plain; this state is not as yet a state of intelligence, because at that time the child or youth does not form any conclusions from himself, neither does he from himself discriminate between truths and truths, nor even between truths and falsities, but from others; he merely thinks and speaks things of memory, thus from mere memory-knowledge; nor does he see and perceive whether a thing is so, except on the authority of his teacher, consequently because another has said so.

[5] But the third is called a state of intelligence, because the man then thinks from himself, and discriminates and forms conclusions; and that which he then concludes is his own, and not another's. At this time faith begins, for faith is not the faith of the man himself until he has confirmed what he believes by the ideas of his own thought. Previous to this, faith was not his, but another's in him, for his belief was in the person, not in the thing. From this it can be seen that the state of intelligence commences with man when he no longer thinks from a teacher, but from himself; which is not the case until the interiors are opened toward heaven. Be it known that the exteriors with man are in the world, and the interiors in heaven; and that in proportion as light flows in from heaven into what is from the world, the man is intelligent and wise; and this according to the degree and quality of the opening of his interiors, which are so far opened as the man lives for heaven and not for the world.

[6] But the last state is a state of wisdom and of innocence in wisdom; which is when the man is no longer concerned about understanding truths and goods, but about willing and living them; for this is to be wise. And a man is able to will truths and goods, and to live them, just insofar as he is in innocence, that is, insofar as he believes that he has nothing of wisdom from himself, but that whatever he has of wisdom is from the Lord; also insofar as he loves

to have it so; hence it is that this state is also a state of innocence in wisdom.

[7] From the succession of these states the man who is wise may also see the wonderful things of the Divine providence, which are that a prior state is constantly the plane of the states which follow, and that the opening or unfolding of the interiors proceeds successively from outermosts even to inmosts; and at last so that what was first (namely, ignorance and innocence), but in outermosts is also last, but in inmosts; for he who knows that of himself he is ignorant of all things, and that whatever he knows is from the Lord, is in the ignorance of wisdom, and also in the innocence of wisdom. From all this it can be seen what is the state of intelligence which is signified by “twenty” when this number is predicated of man’s age.

[8] The like is also meant by this number in other passages of the Word, as in Moses:

Take ye the sum of all the congregation, from a son of twenty years and upward, everyone that goeth forth into the army in Israel (Num. 1:2–3, 18, and following verses).

The subject treated of in this passage is the encampment and journeying of the sons of Israel according to the tribes, and thereby is also signified the setting in order and disposing by the Lord of the truths and goods of faith and love; by the “encampment,” the setting in order and disposing (n. 4236, 8103, 8130, 8131, 8155); and by the “tribes,” the goods and truths of faith and love in the whole complex (n. 3858, 3926, 3939, 4060, 6335, 6337, 6397). Hence by “a son of twenty years and upward” are meant those who are in a state of intelligence, for with these the truths and goods of faith and love can be set in order and disposed by the Lord, because the Lord flows into their understanding and will, and sets them in order and disposes them, and also removes and casts down falsities and evils. Therefore it is said “from a son of twenty years and upward everyone that goeth forth into the army,” for by “the army” is signified truths disposed in this order—that they do not fear falsities and evils; but repel them if they assault. (That such truths

are meant in the internal sense by an “army,” see n. 3448, 7236, 7988, 8019.)

[9] But with those who are in a state of infancy and childhood, thus who are under twenty years of age, truths and goods have not been so set in order as to enable them to go forth into the army and into warfare, because, as before said, they do not as yet from themselves discriminate, and form any conclusions; consequently they cannot as yet by means of the rational dispel anything of falsity or evil; and they who are not able to do this are not let into combats. For this reason a man is not admitted into temptations, which are spiritual combats against falsities and evils, until he is in a state of intelligence, that is, until he comes to his own judgment (n. 3928, 4248, 4249, 8963).

[10] The like is signified by the age of “twenty years and upward” in other passages in Moses:

Jehovah said to Moses and Eleazar, Take ye the sum of all the assembly of the sons of Israel, from a son of twenty years and upward, everyone that goeth forth to warfare in Israel (Num. 26:2–3);

in the spiritual sense by “going forth to warfare” is signified to go forth into combats against the falsities and evils which are from hell.

[11] One who does not know that a “son of twenty years and upward” signifies a state of intelligence, or those who are in this state, cannot know either why, when they murmured against Jehovah, it is said that they should “die in the wilderness from twenty years and upward, all who came up out of Egypt” (Num. 14:29; 32:10, 11); for they who are in such a state of intelligence that they can discriminate, conclude, and judge from themselves are blamable for their evil; but not those who are not yet in this state. From this also it is evident that by “twenty years” when said of a person’s age is signified a state of understanding, or of judgment. But the number “twenty” has a different signification when said of a different subject (see above, n. 10222).

10226. *Shall give an uplifting to Jehovah.* That this signifies ascription to the Lord alone is evident from the signification of “an uplifting to Jehovah” as being that which is of the Lord alone (see n. 10093). That this denotes all the truths and goods of faith and love with their setting in order and disposing is plain from what precedes.

10227. *The rich shall not give more, and the poor shall not give less, from the half of the shekel, to give an uplifting to Jehovah.* That this signifies that all, of whatever ability they may be, must ascribe all things of truth from good to the Lord is evident from the signification of “one who is rich” as being one who abounds in truths and goods and their knowledges (of which in what follows); from the signification of “one who is poor” as being one who does not abound in these things (of which also below); and from the signification of “not giving more” and “not giving less” as being all equally; from the signification of “half a shekel” as being all things of truth from good (see n. 10221); and from the signification of “giving to Jehovah” as being to ascribe to the Lord; for by “Jehovah” in the Word is meant the Lord (see the places cited in n. 9373). From all this it is evident that by “the rich man not giving more, and the poor not giving less, than half a shekel, to give to Jehovah” is signified that all, of whatever ability they may be, must equally ascribe to the Lord all things of truth from good.

[2] The case herein is this. All have the capacity to understand and to be wise; but the reason one person is wiser than another is that they do not in like manner ascribe to the Lord all things of intelligence and wisdom, which are all things of truth and good. They who ascribe all to the Lord are wiser than the rest, because all things of truth and good, which constitute wisdom, flow in from heaven, that is, from the Lord there. The ascription of all things to the Lord opens the interiors of man toward heaven, for thus it is acknowledged that nothing of truth and good is from himself; and in proportion as this is acknowledged, the love of self departs, and with the love of self the thick darkness from falsities and evils. In the same proportion also the man comes into innocence, and into love and faith to the Lord, from which comes conjunction with the

Divine, influx thence, and enlightenment. From all this it is evident whence it is that one is more wise, and another less; and also why the rich should not give more and the poor less—namely, that all alike have the capacity of being wise; not indeed an equal capacity of being wise, but they are alike in having the capacity to be so, because both the one and the other can be wise.

[3] By the capacity to be wise is not meant the capacity to reason about truths and goods from memory-knowledges, nor the capacity to confirm whatever one pleases; but the capacity to discern what is true and good, to choose what is suitable, and to apply it to the uses of life. They who ascribe all things to the Lord do thus discern, choose, and apply; while those who do not ascribe to the Lord, but to themselves, know merely how to reason about truths and goods; nor do they see anything except what is from others; and this not from reason, but from the activity of the memory. As they cannot look into truths themselves, they stand outside, and confirm whatever they receive, whether it be true or false. They who can do this in a learned way from memory-knowledges are believed by the world to be wiser than others; but the more they attribute all things to themselves, thus the more they love what they think from themselves, the more insane they are; for they confirm falsities rather than truths, and evils rather than goods, and this because they have light from no other source than the fallacies and appearances of the world, and consequently from their own light, which is called natural light, separated from the light of heaven; and which light when thus separated is mere thick darkness in respect to the truths and goods of heaven.

[4] That “riches” and “wealth” denote the things of intelligence and wisdom, consequently also the knowledges of truth and good, which moreover are called spiritual wealth and riches, is evident from the passages in the Word where they are mentioned, as in Isaiah:

I will visit upon the fruit of the pride of the king of Assyria, for he hath said, In the strength of my hand I have done it, and by my wisdom, for I am intelligent; whence I will remove the bounds of the

peoples and will ravage their treasures; as a nest shall my hand find the wealth of the peoples (Isa. 10:12–14).

The subject here treated of in the internal sense is those who trust in their own intelligence, and do not believe that true wisdom comes from heaven, but from themselves. The “king of Assyria” denotes reasoning, here from self-intelligence (n. 1186); hence “to ravage the treasures and the wealth of the peoples” denotes to destroy those things which are truths of intelligence and wisdom.

[5] Again:

A prophecy concerning the beasts of the south. They carry their wealth upon the shoulder of asses, and their treasures upon the back of camels, unto Egypt (Isa. 30:6–7).

“The beasts of the south” denote those who are within the church, thus are in the light of truth from the Word, but who nevertheless do not read the Word except merely for the sake of memory-knowledge, and not for the sake of the use of life; for “the south” denotes where is the light of truth, thus where the Word is (n. 3195, 3708, 5672, 9642); an “ass” denotes memory-knowledge, and likewise a “camel,” and also “Egypt.” (That an “ass” has this signification, see n. 5492, 5741, 7024; also a “camel,” n. 3048, 3071, 3143, 3145, 4516; and “Egypt,” see the places cited in n. 9391.) That these prophetic words are to be understood in a spiritual sense can be seen from the fact that without this sense no one knows what is meant by “the beasts of the south” or by “carrying their wealth on the shoulder of asses, and their treasures on the back of camels” and this “unto Egypt.”

[6] In the same:

I will give thee the treasures of darkness, and hidden wealth of secret places, that thou mayest know that I am Jehovah (Isa. 45:3).

“The treasures of darkness, and hidden wealth of secret places” denote such things as belong to heavenly intelligence and wisdom, which have been hidden from the natural man.

[7] In Jeremiah:

The sin of Judah is written with a pen of iron. O my mountain in the field, I will give thy property and all thy treasures for a spoil (Jer. 17:1, 3).

Judah is called a “mountain in the field” because with Judah was the representative of the celestial church; for a “mountain” denotes the love of the celestial church (n. 6435); and a “field” denotes the church (n. 2971, 3766, 7502, 9139, 9295); the “property” and the “treasures” which were to be “given for a spoil” denote all the truths and goods of the church, which were to be dispersed.

[8] Again:

Because of thy confidence in thy works, and in thy treasures, thou also shalt be taken (Jer. 48:7).

Here also “treasures” denote the doctrinal things and knowledges of the church.

[9] Again:

O sword against her horses, and against her chariots, and against the promiscuous crowd that is in the midst of her! O sword against her treasures, that they may be snatched away! A drought is upon her waters, that they may be dried up (Jer. 50:37–38).

These words are spoken against the Chaldeans, by whom are meant those who are in external worship without internal, thus who profess the truths of the Word with the lips, but at heart deny them. A “sword” denotes falsity fighting against truths (n. 2799, 4499, 6353, 7102, 8294); “horses” denote the understanding (n. 2760–2762, 3217, 5321); “chariots” denote what is of doctrine (n. 5321, 8215); the “treasures that were to be snatched away” denote the truths and goods of the church that would be perverted and would perish by being connected with the evils of the loves of self and of the world; “a drought upon her waters” denotes the deprivation and consumption of the truths of faith (that “water”

denotes the truth of faith, see n. 2702, 3058, 3424, 4976, 8568, 9323).

[10] Who cannot see that the literal sense is not the genuine sense of these words? For what holiness, or what of the church or of heaven, or what sense is there in these expressions—that “a sword should be against the horses,” “against the chariots,” “against the promiscuous crowd,” “against the treasures,” and that “a drought should be upon the waters that they should be dried up?” Wherefore from these and all other things of the Word it can be plainly seen that a spiritual sense, which differs from the natural, is in every detail, and that without this sense the Word cannot be called holy, and in very many places it cannot even be apprehended.

[11] Again:

O Babel, who dwellest upon many waters, great in treasures (Jer. 51:13).

“Babel” denotes those who possess the Word and from this all the goods and truths of the church, but who connect them with the love of self, and thus profane them (n. 1326); which was also represented by the king of Babel taking all the vessels of the temple, which were of gold and silver, and drinking out of them, and then praising the gods of gold and silver (Dan. 5:2, and following verses). Hence Babel is said to “dwell upon many waters, great in treasures”; “waters” denote truths, and in the opposite sense falsities (n. 2702, 3058, 4976, 8568, 9323). This is more fully described in Revelation, where the riches of Babylon, which are there called “merchandise,” are enumerated (Rev. 18).

[12] In Ezekiel:

I will bring Nebuchadnezzar against Tyre. With the hoofs of his horses shall he trample all thy streets. They shall snatch away thy wealth, and plunder thy merchandise (Ezek. 26:7, 11–12).

By “Tyre” is meant the church in respect to the knowledges of good and truth (n. 1201); by “Nebuchadnezzar king of Babel” is meant the profanation that vastates (n. 1327), which takes place when by means of a wrong application the truths and goods of the church serve as means to favor the evils of the loves of self and of the world; for then the evils of these loves are within the heart, and the holy things of the church are in the mouth; the “hoofs of the horses” denote the outermost natural things, which are merely sensuous memory-knowledges (n. 7729), and “streets” denote the truths of faith (n. 2336); “wealth” and “merchandise” denote the knowledges of good and truth.

[13] As by “Tyre” are signified the knowledges of good and truth (n. 1201), therefore where Tyre is treated of in the Word, various kinds of merchandise and riches are also treated of, as in the same prophet:

Tarshish was thy trader, by means of the multitude of all kinds of wealth, in silver, iron, tin, and lead. Damascus was thy trader for the multitude of all thy wealth. By the multitude of thy wealth and of thy merchandise thou didst enrich all the kings of the earth (Ezek. 27:12, 18, 33).

In thy wisdom and in thine intelligence thou hast made wealth for thyself, gold and silver in thy treasures; by the multitude of thy wisdom thou hast multiplied wealth for thyself (Ezek. 28:4–5);

speaking also of Tyre; by which it is very evident that by “wealth” and “riches” in the Word are meant spiritual wealth and riches, which are the knowledges of good and truth, thus which are the means of wisdom.

[14] So in these passages:

Tyre hath gathered silver as dust, and gold as the mire of the streets. Behold the Lord will impoverish her, and will shake off her wealth into the sea (Zech. 9:3–4).

The daughter of Tyre shall offer thee a gift. O daughter of the king, the rich of the people shall entreat thy faces (Ps. 45:12).

In this passage the church is described in respect to the affection of truth, and is called the “daughter of the king,” for a “daughter” denotes the church as to affection (n. 2362, 3963, 6729, 9055); and a “king” denotes truth (n. 1672, 2015, 2069, 3670, 4575, 4581, 4966, 6148); therefore it is said that “the daughter of Tyre shall offer a gift,” and “the rich of the people shall entreat thy faces”; “the rich of the people” denote those who abound in truths and goods.

[15] In Hosea:

Ephraim said, Surely I am become rich, I have found for me wealth (Hos. 12:8);

where by “becoming rich and finding wealth” is not meant that he was enriched with worldly riches and wealth, but with heavenly; for by “Ephraim” is meant the intellectual of the church, which is enlightened when the Word is read (n. 5354, 6222, 6238, 6267).

[16] In John:

And unto the angel of the church of the Laodiceans write, Because thou sayest, I am rich, and I have been enriched, and I need no aid, and knowest not that thou art wretched, and miserable, and needy, and blind, and naked; I counsel thee to buy of me gold purified in the fire, that thou mayest be rich; and white garments, that thou mayest be clothed (Rev. 3:14, 17–18).

The subject here treated of is the church which makes everything of the church consist in bare knowledges, and from this exalts itself above others, when yet knowledges are nothing but means for amending and perfecting the life; wherefore he who possesses them without a life according to them is “wretched, miserable, needy, blind, and naked”; to “buy gold purified in the fire” denotes to procure from the Lord genuine good, and “white garments” denotes to procure from the Lord genuine truths from this good. (That “gold” denotes the good of love, see the places cited in n. 9874; and that “garments” denote the truths of faith, n. 4545, 5248, 5319, 5954, 9212, 9216, 9814, 9952.)

[17] In Jeremiah:

I, Jehovah, give to everyone according to his ways, according to the fruits of his works. As the partridge gathereth, but beareth not, so he getteth riches, but not with judgment; In the midst of his days he shall desert them; and in the end of his days he shall become a fool (Jer. 17:10–11);

the subject here treated of is those who acquire knowledges without any use in view except that they may “get riches,” that is, that they may know them; when yet it is the life which they ought to be devoted to. This is meant by “gathering as the partridge and yet not bearing,” and by “getting riches, but not with judgment.”

[18] In Luke:

Whosoever he be of you that renounceth not all his property, he cannot be my disciple (Luke 14:33);

he who does not know that in the internal sense “property” denotes spiritual riches and wealth, which are knowledges from the Word, cannot possibly know otherwise than that in order that he may be saved he must deprive himself of all wealth; when yet this is not the sense of these words: by “property” are here meant all things which are from man’s own intelligence, for no one can be wise from himself, but only from the Lord; wherefore “to renounce all property” denotes to attribute nothing of intelligence and wisdom to self; and he who does not do this cannot be instructed by the Lord, that is, “be his disciple.”

[19] As by “property,” “riches,” “wealth,” “silver,” and “gold” are signified those things which belong to intelligence and wisdom, therefore also the kingdom of heaven is compared by the Lord to “treasure hid in a field” (Matt. 13:44); and it is said that they should “make to themselves treasure in the heavens that faileth not, because where the treasure is there is the heart” (Matt. 6:19–21; Luke 12:33, 34).

[20] They who do not know that by the “rich” are meant those who possess the knowledges of truth and good, thus who have the Word; and that by the “poor” are meant those who do not possess these knowledges, but who nevertheless desire them, cannot know otherwise than that by the “rich man who was clothed in crimson and fine linen” and by the “poor man who was cast forth at his entrance” (Luke 16) are meant a rich and a poor man in the common meaning of these terms, when yet by the “rich man” is there meant the Jewish nation which had the Word; by the “crimson” with which he was clothed is meant genuine good (n. 9467); and by the “fine linen,” genuine truth (n. 5319, 9469, 9596, 9744); and by the “poor man cast forth at the entrance” are meant those who are outside the church and have not the Word, and yet long for the truths and goods of heaven and of the church.

[21] From this also it is plain that by the “rich” are meant those who have the Word, consequently Divine truths; as also in the prophetic utterance of Mary in Luke:

God hath filled the hungry with good things, and the rich he hath sent empty away (Luke 1:53);

here “the hungry” denotes those who are in other places called the “poor,” thus who have no bread and water, and consequently who are in hunger and thirst, that is, who do not know good and truth and yet long for them. By “bread and water” in the Word are signified good and truth (n. 9323); and by “hungering and thirsting,” thus by “hunger and thirst,” is signified the longing for these.

[22] Such are also meant by the “poor” in other places, as in the following:

Blessed are the poor; for theirs is the kingdom of the heavens. Blessed are ye that hunger, for ye shall be sated (Luke 6:20–21).

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

To the poor the gospel shall be preached (Luke 7:22).

The poor hear the gospel (Matt. 11:5).

Then the firstborn of the poor shall feed, and the needy shall lie down confidently (Isa. 14:30).

The needy of men shall exult in the holy one of Israel (Isa. 29:19).

I will leave in the midst of thee a people miserable and poor, who shall hope in the name of Jehovah; they shall feed and shall rest, none making them afraid (Zeph. 3:12–13).

The poor and the needy seek water, but there is none; their tongue faileth for thirst. I Jehovah will hear them. I will open rivers upon the hillsides, and I will set fountains in the midst of the valleys (Isa. 41:17–18).

[23] “The afflicted and the needy seeking water” denote those who long for the knowledges of good and truth; “water” denotes truth; the longing is described by “their tongue failing with thirst”; and the abundance which they will have, by “rivers being opened upon the hillsides, and fountains in the midst of the valleys.” From all this it is further evident that heavenly things, which are truths of faith and goods of love, are meant by earthly things, which are “waters,” “rivers upon the hillsides, fountains in the valleys,” and that the latter is the literal sense of the Word, but the former the spiritual sense; and that through this sense the Word is Divine, and that without it, it is not Divine.

[24] The signification of “wealth” and of “riches” as being what belongs to intelligence and wisdom is also from correspondence; for among the angels in heaven all things appear as if they shone with gold, silver, and precious stones, and this because they are in the intelligence of truth and in the wisdom of good; for the interiors of the angels are presented to view in this way from the correspondence. Moreover, with the spirits who are below the heavens there is an appearance of riches according to the state of the reception of truth and good from the Lord.

10228. *To make expiation upon your souls.* That this signifies that evils may be removed is evident from the signification of “expiating upon their souls” as being to be purified or liberated from evils through the truth of faith (see above, n. 10218); and as purification or liberation from evils is nothing else than the removal of them, therefore this also is signified by the same words. (That man is not liberated from evils, and so purified; but that he is withheld from them when he is kept in good by the Lord, and thus that evils are removed, see the places cited in n. 10057.)

10229. *And thou shalt take the silver of expiations from among the sons of Israel.* That this signifies truths purifying by virtue of good, which truths are of the church, is evident from the signification of “silver” as being truth from good (see n. 1551, 2954, 5658, 6112, 6914, 6917, 8932); from the signification of “expiations” as being purification from evils (of which above, n. 10218); thus “the silver of expiations” denotes purifying truth; and from the representation of the sons of Israel, as being the church (see the places cited in n. 9340). It is said “purifying truth” because all purification from evils is effected by means of truths (n. 2799, 5954, 7044, 7918, 9089). The case herein is this. From himself man thinks nothing but evil, for from himself he does not think about God, nor about what is good and just toward his neighbor, except for the sake of self. He does not even think about heaven and eternal life, but about the world and life in the world. So long as a man is in such a state, he thinks from the things which are beneath him, and not from those which are above him; thus from hell, and not from heaven. In order therefore that a man may think what is good, he must think from heaven, consequently his mind must be raised there. This is effected solely by means of truths such as are in the church from the Word; for these truths teach what God is, and what the neighbor, that there is a heaven, that there is eternal life, and in particular what evil is, and what good is. When these truths enter, then the interiors are raised above self, and are thus withdrawn from those things which are beneath self, thus from evils. From this it can be seen that all purification or removal from evils is effected by means of truths, which are consequently called “purifying truths.”

10230. *And thou shalt give it for the work of the tent of meeting.* That this signifies conjunction with heaven through the acknowledgment that all truths and goods are from the Lord is evident from the signification of “the work of the tent of meeting” as being that which works and makes heaven; for “work” denotes that which works and makes; and “the tent of meeting” denotes heaven where the Lord is. That “the tent of meeting” denotes heaven where the Lord is, see n. 9457, 9481, 9485, 9784, 9963; thus it also denotes that which conjoins man with heaven, for that which works and makes heaven with man also conjoins him with heaven. That there is signified conjunction with heaven through the acknowledgment that all goods and truths are from the Lord is because that which was given for the work of the tent of meeting was the half of a shekel, which was called “the silver of expiations” on account of the numbering of the people, and by “giving the half of a shekel” is signified the ascription of all things of faith and love to the Lord (n. 10220–10221); and by “numbering” is signified the setting in order and disposing of all things by the Lord (see n. 10218).

10231. *And it shall be to the sons of Israel for a memorial before Jehovah.* That this signifies in this way the preservation of the church and of all things of the church by the Lord is evident from the representation of the sons of Israel as being the church (see the places cited in n. 9340); from the signification of “a memorial,” when said of Jehovah, as being preservation (n. 9849); and from the signification of “before Jehovah” as being by the Lord (see n. 10146).

10232. *To make expiation upon your souls.* That this signifies because in this way evils are removed is evident from the signification of “expiating upon their souls” as being to remove evils by means of truths (see above, n. 10228); that here by “making expiation upon your souls” signifies because in this way evils have been removed, and not that they would be removed, because these things so follow from those which precede; for the internal sense does not regard the sense of the words according to the consistency in the letter, but according to the consistency in its

own sense, which is that the preservation of the church and of all things of the church is from the Lord, because in this way evils are removed. That the church is then preserved with man is because evils do not hinder; for the Lord flows in constantly and continually with his mercy, and provides that the truths and goods that belong to the church are not only preserved with a man, but also that they are multiplied and grow; but so long as evils reign, the truths and goods of the church flowing in from the Lord are either rejected by the man, or are stifled, or perverted; whereas when evils are removed, they are accepted and acknowledged.

10233. Verses 17–21. *And Jehovah spoke unto Moses, saying, And thou shalt make a laver of brass, and its base of brass, for washing; and thou shalt put it between the tent of meeting and the altar, and thou shalt put waters therein. And Aaron and his sons shall wash from it their hands and their feet. When they enter into the tent of meeting they shall wash with waters, that they die not; or when they come near unto the altar to minister, to burn a fire offering to Jehovah. And they shall wash their hands and their feet, that they die not; and it shall be to them a statute of an age, to him and to his seed, to their generations.* “And Jehovah spoke unto Moses, saying” signifies perceptivity from enlightenment through the Word by the Lord; “and thou shalt make a laver of brass” signifies the good of the natural man, in which is purification; “and its base of brass” signifies the good of the ultimate of the natural, which is of the sensuous; “for washing” signifies purification from evils and falsities; “and thou shalt put it between the tent of meeting and the altar” signifies that there may be the conjunction of truth and good; “and thou shalt put waters therein” signifies the truths of faith, through which there is purification in the natural; “and Aaron and his sons shall wash from it” signifies a representative of the purification and regeneration of man by the Lord; “their hands and their feet” signifies the interiors and exteriors of man; “when they enter into the tent of meeting” signifies worship from the good of faith; “they shall wash with waters” signifies purification by means of the truths of faith; “that they die not” signifies lest the representative perish; “or when they come near to the altar to minister, to burn a fire offering to Jehovah” signifies worship from the good of love; “and they shall wash their hands and their feet” signifies the purification

of the interiors and the exteriors of man; “that they die not” signifies lest the representative perish; “and it shall be to them a statute of an age” signifies an eternal law of order; “to him and to his seed, to their generations” signifies all who receive the things that proceed from the Lord, thus who are being regenerated by him.

10234. *And Jehovah spoke unto Moses, saying.* That this signifies perceptivity from enlightenment through the Word by the Lord is evident from the signification of “Jehovah speaking unto Moses” as being enlightenment through the Word by the Lord (see n. 10215); and from the signification of “saying” as being perception (n. 2862, 3509, 5743, 8660). Be it known that when anything new, distinct from what goes before, is to be set forth, it is said that “Jehovah spoke unto Moses,” as in this chapter (verses 11, 17, 22, 34); and also in other passages. The new thing now set forth is about purification from evils and falsities.

10235. *And thou shalt make a laver of brass.* That this signifies the good of the natural man in which is purification is evident from the signification of “a laver,” wherein is water for washing, as being the natural of man (of which below); and from the signification of “brass” as being the good of this (n. 425, 1551). The subject treated of in what now follows is washing, and it is said that Aaron and his sons should wash their hands and their feet when they entered into the tent of meeting, or came near unto the altar to minister; and in other places it is said that they who had become unclean should wash themselves and their garments, and so they would be clean; from which it can be seen that washing represented purification from evils; thus the washing of the body and the garments represented the purification of the heart and mind. Everyone who thinks from any enlightenment can see that the evils of the heart and mind were not wiped away by the washing, but only the uncleanness of the body and the garments; and that after this was wiped away the evils still remained; and that evils cannot possibly be washed away by water, but by repentance.

[2] From all this it is again evident that the things which were instituted among the Israelitish nation were external things that represented internal ones, and that these internal things were the real holy things of the church among them, and not the external things without the internal things. But that this nation nevertheless made all holiness to consist in the external things, and nothing of it in the internal things, is evident from the words of the Lord in the gospel of Matthew as follows:

Woe unto you, scribes and Pharisees, hypocrites! For ye cleanse the outside of the cup and of the platter, but within they are full of extortion and intemperance. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, and the outside also shall become clean. Ye make yourselves like unto whitened sepulchers, which indeed appear beautiful outwardly, but within are full of dead men's bones and of all uncleanness (Matt. 23:25–27; also Mark 7:2–8; and Luke 11:39).

[3] That the “laver” signifies the natural is because by washing therein is signified purification from evils, and purification from evils is effected in the natural; and moreover by vessels in general is signified what is of the natural man (n. 3068, 3079, 9394), because the natural is the recipient of the spiritual things of the internal man. By the natural is meant the external of man, that is, what is called the external man. It may seem strange that by the “laver” is signified the natural of man; but be it known that the subject here treated of in the internal sense is purification from evils, and it is man that is purified; hence it follows that something of man is signified by that in which the washing, by which is signified purification, was effected. That this is the natural is because, as already said, purification is effected in this. Moreover, all things which were built up for the sake of worship among the Israelitish and Jewish nation signified things of heaven and the church, consequently such as belong to man; for unless they had signified something with man, they would not have represented anything.

[4] As by the “laver” is signified the natural of man; by the “waters in the laver,” the truths which are of faith; and by “washing,” purification from evils it can from this be known what was signified by the brazen sea near the temple, and what by the twelve oxen which bore it; and likewise by the ten other lavers also

placed near the temple, and by the lions, the oxen, and the cherubs engraved on them, also by the wheels like those of a chariot under them. The signification of all these things is evident when it is known what is signified by a laver, by water, and by washing, and when it is further known how the case is with purification from the evils in man, for each and all were representative of celestial and spiritual things.

[5] The brazen sea made by Solomon and set near the temple is thus described:

He made the molten sea of ten cubits from brim to brim, round in compass, the height five cubits; and a line of thirty cubits compassed it round about. And under the brim of it round about were wild gourds, for ten cubits, compassing the sea round about. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward. Its thickness was a hand-breadth; and the brim thereof was according to the work of the brim of a cup, the flower of a lily; it held two thousand baths. And the sea was set on the right shoulder of the house eastward over against the south (1 Kings 7:23–26, 39).

[6] This vessel or laver is called a “sea” because by the “sea” is signified memory-knowledge in general, and all memory-knowledge belongs to the natural of man (that the “sea” denotes memory-knowledge in general, see n. 28, 2850, 8184; and that this knowledge belongs to man’s natural, n. 1486, 3019, 3020, 3309, 3310, 5373, 6004, 6023, 6071, 6077, 9918). The reason why this laver was “according to the work of the brim of a cup” was because by a “cup,” a “bowl,” or a “goblet” is also signified the memory-knowledge that belongs to the natural or sensuous of man (n. 9557, 9996). By the “twelve oxen” were signified all the goods of the natural and sensuous man in the complex, because they were for a base, and by a “base” is signified that which is ultimate and supports. (That “twelve” denotes all things in the complex, see n. 3272, 3858, 3913; and that an “ox” denotes the good of the natural man, n. 2781, 9135.)

[7] That they looked to all the quarters of the world was because the good of the natural man is the receptacle of all things that flow in from the world, as well those which relate to goods as those which relate to truths. The diameter of “ten cubits” signified what is full (n. 3107); and the circumference “thirty cubits” signified a full and complete complex (n. 9082); “two thousand baths” signified the conjunction of good and truth, thus purification and regeneration, for regeneration is nothing else than the conjunction of good and truth; “two thousand” signify the same as “two,” for multiplied numbers signify the like as the simple ones from which they are compounded (n. 5291, 5335, 5708, 7973); and “two” denotes conjunction (n. 5194, 8423). The brazen sea being set “on the right shoulder of the house toward the east over against the south” signified that it looked to the Lord, for the Lord is the “east” (n. 101, 9668); the “house” or temple denotes heaven and the church where the Lord is (see n. 3720). From all this it can now be seen what was signified by the brazen sea, consequently what by the laver, namely, the natural of man, in which is purification.

10236. *And its base of brass.* That this signifies the good of the ultimate of the natural, which is the good of the sensuous, is evident from the signification of the “base” of the laver wherein was water for washing as being the ultimate of the natural, which is called the sensuous; and from the signification of “brass” as being good (see above, n. 10235). That the “base” denotes the ultimate of the natural, which is called the external sensuous, is because by the laver which is above it is signified the natural in which is purification, consequently by that which is beneath is signified what is in the lowest place; that is, in the ultimate, thus the external sensuous of man. The natural of man is external, middle, and internal; the external of the natural communicates with the world, and is called the external sensuous; the internal natural is what communicates with the internal man, which is in heaven; the middle natural is that which conjoins the two; for where there are an external and an internal, there must be a conjoining intermediate. (That man has an external, a middle, and an internal natural, see n. 4009, 4570, 5118, 5120, 5649, 9216.)

[2] By the sensuous, which is the ultimate of the natural, is properly meant that which is called the “flesh” and which perishes when man dies, thus what has served man for his functions in the world; as the sensuous of sight, hearing, smell, taste, and touch. That this sensuous is the ultimate plane in which the life of man terminates and on which it reposes as a base is evident, for it stands forth directly in the world, and through it as the outermost the world enters, and heaven departs. But this sensuous is common to man with brute animals, whereas the external sensuous which man has not so much in common with them, and yet is an external sensuous, is that which man has in his memory from the world, and is constituted of merely worldly, bodily, and earthly things there. The man who thinks and reasons from these things alone and not from interior things is called a sensuous man. This sensuous remains with man after death, but is quiescent; and this external sensuous is what is properly signified by the “base.”

[3] The nature of this sensuous was represented by the bases of the ten lavers, which were set near the temple, and which are thus described:

Solomon made the ten bases of brass; four cubits the length of each base, and four cubits the breadth; three cubits the height. Upon the closures that were between the flights of steps were lions, oxen, and cherubs; and upon the flights of steps in like manner above. Moreover, each base had four wheels and tables of brass; and its four corners had shoulders: beneath the laver were the shoulders molten. The work of the wheels was like the work of a chariot wheel; their hands, and their backs, and their tires, and their spokes were all molten. After this manner he made the ten bases; all of them had one casting, one measure, one proportion. Then he made the ten lavers of brass; each laver contained forty baths; each laver was four cubits (1 Kings 7:27–39).

[4] The nature of the external sensuous in man is here described by representatives, and especially the protection of the Lord lest man should enter into the things of heaven or of the church from his sensuous, thus from the world, because this is contrary to Divine order. For the world cannot enter into heaven, but heaven can enter into the world, which comes to pass when the Lord

inflows through heaven with man, and enlightens him, teaches him, and leads him, by means of the Word. That to enter from the world into the things of heaven is contrary to Divine order can be seen from those who enter from their sensuous, thus from the memory-knowledges which enter from the world, in that they believe nothing whatever.

[5] Protection to prevent this is signified by the lions, the oxen, and the cherubs, for by “lions” is signified protection lest truths enter, “lions” denoting truths in their power (n. 6367, 6369); by “oxen” is signified protection lest goods enter, for “oxen” denote goods in their power (see n. 2781). That by “cherubs” is signified the protection of the Lord lest this be done, see n. 308, 9509; also that the “shoulders” of which mention is made denote power and resistance, n. 1085, 4931–4937, 9836. By the “wheels as of a chariot” is signified the capacity of being wise when all things enter from heaven, for thus all things advance according to order, because the “wheels” of a chariot denote the capacity of advancing, thus of learning (n. 8215, 9872); and “chariots” denote what belongs to the doctrine of heaven and the church (n. 5321, 8215).

[6] What the sensuous man is may again be briefly told. He is called a sensuous man who thinks only from such things as are in the memory from the world, and who cannot be raised toward interior things; such especially are they who believe nothing about heaven and the Divine because they do not see them, for they trust solely in the senses; and what does not appear before the senses they believe to be nothing. Such people closely approach the nature of brute animals, which also are led solely by the external senses; nevertheless they are cunning and skilful in acting and reasoning; but they do not see truth from the light of truth. Such were formerly called serpents of the tree of knowledge, and such for the most part is the infernal crew. (But what the sensuous man is, and what the sensuous itself, may be seen in the places cited in n. 9331, 9726, 9730, 9731, 9922, 9996; and what it is to be raised above sensuous things, or to be withdrawn from them, in those cited in n. 9922.)

[7] The good of the sensuous, which is signified by the “base of brass,” is what is called the pleasure and delight that affect the imaginative thought, which thought is merely from what is earthly, bodily, and worldly; and it is distinguished from other delights by the fact that it looks to no other uses than those of self, or for the sake of self. For the sensuous man is in the love of self and of the world, and his delights belong to these loves. And because the loves of the sensuous man are of this nature, it is evident that he is more skilful than others in reasoning and in acting for the sake of profits and honors. For his body burns with the fire of this love, and this fire kindles a light which is called natural light; and when this has been kindled to brightness, then the light of heaven, which is of the interior man, is completely obscured; consequently the things of this light, being in thick darkness, are said to be nothing. It is otherwise with those who act from the fire of heaven, and think from the light of this fire. From all this it can be seen what is meant by the good of the sensuous, which is signified by the “base” of the laver.

10237. *For washing.* That this signifies purification from evils and falsities is evident from the signification of “washing” as being purification from evils and falsities (see n. 3147, 5954). As in what now follows the subject treated of in the internal sense is purification from evils and falsities by means of the truths of faith, it shall be briefly told how this is; for by “washing” is signified purification; by “waters” are signified the truths of faith; and by the “laver” containing the water is signified the natural, because all spiritual purification is effected in the natural. Man has an external and an internal; the external is called the natural, and also the natural man; and the internal is called the spiritual, and also the spiritual man, for the reason that the internal of man is in the spiritual world where spirits and angels are, and his external is in the natural world where men are. Both the internal and the external man are purified, the internal in heaven, and the external while the man lives in the world, thus in the natural which is in the world.

[2] The reason why purification goes on in the natural at that time is that the truths of faith come to clear perception in the natural; for there they are among the memory-knowledges, or

things of the memory, which are clearly perceived when they are thought of. But this is not the case with the things that are thought of in the internal man; these do not come to clear perception while the man is in the world, because the ideas in the internal man are spiritual. Hence it is that purification is effected in the natural. That it is effected by means of the truths of faith can be seen from the fact that those who are being purified must not only know what evil and falsity are, but must also acknowledge them, and then hold them in aversion and shun them. When this is done, then for the first time is the man purified from them; and evils and falsities cannot be known, thus cannot be acknowledged, except in the natural by means of the truths of faith; for these truths teach what things are evil and false, and thus make them manifest. He who believes that he is purified from evils and falsities before he sees and acknowledges them in himself is very much mistaken (see n. 8388, 8390, and the following numbers).

[3] It was said that it is in the natural that a man knows his evils and falsities by means of the truths of faith; that is, he knows them in the external man, but not in the internal; the reason is that the ideas of thought in the internal man are spiritual, and spiritual ideas cannot be comprehended in the natural, for they are intellectual ideas which have no such objects as are in the material world; nevertheless these spiritual ideas, which are proper to the internal man, flow into the natural ideas which belong to the external man, and produce and make them, which is done by means of correspondences. But concerning the spiritual ideas which belong to the internal man, of the Lord's Divine mercy more will be said when heaven is described, with the spirits and angels there, for they think by means of spiritual ideas, and also converse with each other by means of them.

10237a. *And thou shalt put it between the tent of meeting and the altar.* That this signifies that there may be the conjunction of truth and good is evident from the signification of "between the tent of meeting and the altar" as being the conjunction of truth and good (see n. 10001, 10025). The reason why the laver was set between the tent of meeting and the altar, and Aaron and his sons there

washed their hands and their feet, was that there might be represented the purification of the heart, and regeneration, which in its essence is the conjunction of truth and good; for the conjunction of truth and good is heaven itself with man; wherefore also heaven is compared in the Word to a marriage. This conjunction is effected by means of the truths of faith, because these teach how man ought to live; and therefore when he lives according to the truths of faith, the conjunction of truth and good is effected, truth being then made good by means of the life. The life of truth is good. This is also meant by man's being regenerated "by water and the spirit," "water" denoting the truth of faith; and "the spirit," a life of this. (That regeneration is the conjunction of truth and good, see n. 2063, 3155, 3158, 3607, 4353, 5365, 5376, 8516, 8517, 8772, 10067.)

10238. *And thou shalt put waters therein.* That this signifies the truths of faith through which there is purification in the natural is evident from the signification of "waters" as being the truths of faith (see n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323); and from the signification of the "laver" as being the natural (of which above, n. 10235). He who does not know that "waters" signify the truths of faith will fail to comprehend many passages in the Word; as what is signified by the statement that "unless a man is born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5). They who by "water" in this passage understand nothing but water, believe that the water of baptism is that by which man is regenerated; when yet the water contributes nothing to regeneration; but the truth of faith and the good of love [contribute to it]; for water merely washes away the uncleanness of the body, and by no means the evils of the heart.

[2] He who does not know that "waters" signify the truths of faith cannot know what baptism signifies; for he believes that this external rite saves man, when yet this external thing effects nothing; but the internal thing that is signified, which is regeneration by means of the truths of faith. For they who are of the church are distinguished by baptism from all others in the whole world, because they can be regenerated by means of the truths of faith, but

not those who are outside the church, seeing that within the church is the Word, in which are the truths of faith.

[3] He who does not know that “waters” signify the truths of faith cannot know what is meant by “the waters that were above the expanse, and the waters that were under the expanse” (Gen. 1:6–10), when yet by “the waters above the expanse” are signified the truths of faith in the internal man; and by “the waters under the expanse,” the truths of faith in the external man; for the subject treated of in that chapter is the new creation of the man of the most ancient church, thus his regeneration.

[4] He who does not know that “waters” signify the truths of faith cannot know either what is signified by “waters” in these passages:

Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a fountain of water springing up into eternal life (John 4:13).

The poor and the needy seek water, but there is none, and their tongue faileth for thirst. I will open rivers on the hillsides, and I will set fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters (Isa. 41:17–18).

They shall not thirst, he shall cause the waters to flow out of the rock for them; and he shall cleave the rock that the waters flow out (Isa. 48:20–21).

And very frequently elsewhere. But see what has been previously said and shown on this subject; as, that purification from evils and falsities is effected by means of the truths of faith (n. 2799, 5954, 7044, 7918, 9089, 10229); as also regeneration (see the places cited in n. 9959); that “baptism” signifies regeneration by means of the truths of faith (n. 4255, 5120, 9089); that purification is effected in the natural (n. 3147, 9572); and also regeneration (see the places cited in n. 9325 at the end).

10239. *And Aaron and his sons shall wash from it.* That this signifies a representative of the purification and regeneration of man by the Lord is evident from the signification of “washing” as being purification (see above, n. 10237); from the representation of Aaron as being the Lord as to Divine good celestial (n. 9806, 10068); and from the representation of the sons of Aaron as being the Lord as to Divine good spiritual (n. 9807, 10068); from which it is evident that by Aaron and his sons “washing from the laver” is signified a representative of the purification of man by the Lord. That it is also a representative of regeneration is because regeneration also was represented by washing, but by the washing of the whole body, which washing was called “baptizing” (that “baptizing,” or “baptism” signifies regeneration, see n. 4255, 9088).

[2] But regeneration differs from purification in that regeneration precedes, and purification follows; for no one can be purified from evils and falsities except the man who is being regenerated, and after he has been regenerated; for he who has not been regenerated is indeed withdrawn from evils insofar as he allows; but he is not purified from them, for he is always impure. It is otherwise with the regenerate man, who is being purified from day to day, which is meant by the Lord’s words to Peter:

He that hath been washed needeth not save to be washed as to his feet, and so is wholly clean (John 13:10).

“He who hath been washed” signifies one who is regenerate.

[3] That the washing of everything was called “baptizing” is evident in Mark 7:4; and the washing of the whole body, in Matthew 3:13–16; Mark 1:9; and 2 Kings 5:10, 14. The Jordan, in which the washings took place, which were baptizings (Matt. 3:6–13; Mark 1:5; 2 Kings 5:10, 14), signified the natural (n. 1585, 4245). By the washing of baptism is also signified temptation (Matt. 20:21–23), because all regeneration is effected by means of temptations (n. 5036, 5773, 8351, 8958, 8959).

[4] A few words shall be added to say why the Lord, when he was in the world, himself also wished to be baptized, when yet by baptizing is signified the regeneration of man by the Lord. It was because the baptizing of the Lord himself signified the glorification of his human; for in the Word that which signifies the regeneration of man signifies also the glorification of the human in the Lord, because the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4401, 5688). Therefore when the Lord suffered John to baptize him, he said:

Thus it becometh us to fulfil all the righteousness of God (Matt. 3:15).

“To fulfill all the righteousness of God” denotes to subdue the hells by his own power, and reduce them and the heavens into order, and at the same time glorify his human; which things were done by means of temptations admitted into himself, thus by means of continual combats with the hells, even to the last on the cross. (That this is the “righteousness” which the Lord fulfilled, see n. 9486, 9715, 9809, 10019, 10152.) The like things are also signified by “all things being fulfilled which were written concerning the Lord in the law and the prophets” (Luke 18:31; 22:37; 24:44); and by the Lord’s coming “to fulfill all things of the law” (Matt. 5:17, 18).

[5] He who does not know the arcana of the Word believes that the Lord became righteousness by fulfilling all things of the law, and that by this fulfillment he set free the human race from the yoke of the law, thus from damnation. But this is not the meaning of these words; but that he became righteousness through the subjugation of the hells, the reduction of the heavens into order, and the glorification of his human; for by this he introduced himself into power, so that he could, from his Divine human, eternally subjugate the hells, and keep the heavens in order, and so regenerate man, that is, deliver him from the hells, and save him.

10240. As by “washing” is also signified regeneration, something further shall be said about this. He who does not know that the

Lord, both in the prophets and in the evangelists, spoke by correspondences, consequently that in the Word there is an internal sense, cannot possibly know what is meant by the Lord's words in John:

Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; but that which is born of the spirit is spirit. The spirit bloweth where it willeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is everyone that is born of the spirit (John 3:5–6, 8).

[2] If these words are unfolded by means of correspondences, it is plain what their meaning is, for they are arcana of heaven. By correspondence “water” is the truth of faith which comes to clear perception in the natural man; “the spirit” is the Divine truth which flows in from the Lord through the internal of man into his external or natural, whereby the man who is being regenerated has the life of faith; “the flesh” is what is man's own, which is nothing but evil; by “the spirit blowing where it willeth” is signified that the Lord in mercy gives new life by means of the Divine truth; by “hearing the voice thereof” is signified that these things come to perception in the external or natural man; “the voice” denotes what is announced from the Word; by “not knowing whence it cometh and whither it goeth” is signified that man does not know how regeneration is effected, for it is effected by the Lord by means of countless and unutterable secret things.

[3] That by correspondence “waters” are truths of faith, see n. 28, 739, 2702, 3058, 3424, 4976, 5668, 8568, 9323, 10238; also that “the spirit” is Divine truth, from which is the life of faith (n. 9229, 9818); that “flesh” is what is man's own, which is nothing but evil (n. 8409); that “breathing” is the state of the life of faith (see n. 9281); that the “voice” is what is announced from the Word, thus truth therefrom (n. 9926); that “hearing” is perception (n. 9311, 9926); that “to come and to go,” or to enter in and go out, is the state of the thing from beginning to end (n. 9927); that the secret things of regeneration are countless and unutterable (n. 3179, 3573, 5398, 9334, 9336); and that what goes on in the internal

man is not perceived while the man is in the world, but only what is in the external or natural man (n. 10236).

10241. *Their hands and their feet.* That this signifies the interiors and exteriors of man is evident from the signification of “hands” as being the interiors of man (of which below); and from the signification of “feet” as being the exteriors of man, thus his natural things, for these are exterior. (That the “feet” denote what is natural, thus the exteriors of man, see n. 2162, 3761, 3986, 4280, 4938–4952, 9406.) But that the “hands” denote the interiors is because the higher things of the body extend into the hands, and there terminate, consequently by the “hands” is signified whatever pertains to man, and also his power (see the places cited in n. 10019). But when both the “hands” and the “feet” are mentioned, then there is signified whatever is in the internal and also in the external man, or both spiritual and natural things. For this reason by “lifting up the hand” is signified power in the spiritual; and by “lifting up the foot,” power in the natural (see n. 5327, 5328); moreover, by the extremes of man are signified all that pertains to him (n. 10044), and the extremes are the hands and feet. From all this it can be seen why Aaron and his sons were to wash the hands and feet when they entered into the tent of meeting, or came near to the altar to minister.

10242. *When they enter into the tent of meeting.* That this signifies worship from the good of faith is evident from the signification of “entering into the tent of meeting,” when said of Aaron and his sons, as being to represent all things of worship from the good of faith. That these things were represented by “entering into the tent of meeting” was because by “coming near to the altar” were represented all things of worship from the good of love. There are two essentials of Divine worship: the good of faith, and the good of love. Worship is Divine, whether it be from the former good, or from the latter. The good of faith is the good of charity toward the neighbor; and the good of love is the good of love to the Lord. These goods differ from each other as do the spiritual and the celestial, for the nature of which difference see the places cited in n. 9277. Worship from the good of faith, or from the good of charity

toward the neighbor, was represented by the ministration of Aaron and his sons in the tent of meeting (in which there was daily ministration), because by that tent was represented the heaven where spiritual good reigns; but worship from celestial good, which is the good of love to the Lord, was represented by the ministration of Aaron and his sons at the altar (n. 9963, 9964, 10001, 10025).

10243. *They shall wash with waters.* That this signifies purification by means of the truths of faith is evident from the signification of “washing” as being purification from evils and falsities (see above, n. 10237); and from the signification of “waters” as being the truths of faith (see also above, n. 10238). He who does not know what is signified by “washing” and what by the “feet” and “hands” cannot know what these words involve in John:

Jesus poureth water into the basin, and beginneth to wash the disciples’ feet, and to wipe them with the linen towel wherewith he was girded. And he cometh to Simon Peter, who saith unto him, Dost thou wash my feet? Jesus answered, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been washed, needeth not save to be washed as to his feet, but is wholly clean. Ye are clean already (John 13:5–10).

Who can know what is involved in what the Lord said, “What I do, thou knowest not now, but thou shalt know hereafter,” and “if I wash thee not, thou hast no part with me” and “he who hath been washed needeth not save to be washed as to his feet, but is wholly clean”?

[2] That the subject here treated of is purification from evils and falsities cannot be known except from the internal sense, from which it is evident that by “washing” is meant purification from evils and falsities; by the “water in the basin,” the truth of faith in the natural; by the “linen towel, with which the Lord was girded and with which he wiped,” the Divine truth proceeding from him; by the “feet,” the natural of man; by “washing the head, hands, and feet,” regeneration, and in like manner by “him who hath been

washed.” Thus by “washing the feet” is meant to purify the natural of man, for unless this is purified and cleansed with man while he lives in the world, it can never be purified afterward. For such as the natural of man is when he dies, such it remains. It is not amended afterward, because it is this plane into which the interiors, which are spiritual, flow, it being their receptacle; and therefore when it has been perverted, the interiors are perverted into its image when they flow in. This is as when the eye is injured, or any other organ of sense, or member of the body, in that the interiors then feel and act through the organ or member no otherwise than according to the reception of them there.

[3] That for this reason a man can never be purified unless he is purified in the world in respect to his natural is meant by the Lord’s words, “What I do thou knowest not now, but thou shalt know hereafter.” That he who has been regenerated is not to be purified except in respect to the natural is meant by these words, “He that hath been washed needeth not save to be washed as to his feet, and is wholly clean.” And that all purification is effected by the Lord alone, by these words, “If I wash thee not, thou hast no part with me.” And that this is effected by means of the Divine truth which proceeds from the Lord is signified by his “wiping with the linen towel with which he was girded.” That a “linen cloth” denotes truth from the Divine, see above (n. 7601); thus the linen cloth with which the Lord was girded denotes the Divine truth from him. (That “water” denotes the truth of faith, see n. 10238; that a “basin” or “laver” in which is water denotes the natural, see n. 10235; that the “washing” of the head, hands, and feet, or of the whole body, denotes regeneration, n. 10239; and that the “feet” denote the natural of man, n. 10241.) From all this it can be seen again that the Lord spoke by correspondences, thus from the internal sense, because from heaven in which is this sense; and therefore unless the Word of the Lord is understood as to this sense, it is understood but little.

10244. *That they die not.* That this signifies lest the representative perish is evident from the signification of “dying,” when said of the ministration of Aaron and of his sons, as being the cessation of the

representatives, and consequently of conjunction with heaven (see n. 9928). The case herein is this. In the church that existed with that nation, conjunction with heaven, and through heaven with the Lord, was solely by means of representatives, that is, by means of external things that represented internal ones; and therefore as soon as they did not minister according to the prescribed rituals, the representative perished, and with it conjunction with heaven. And when conjunction with heaven perished, they had no protection against hell. Hence the death of the sons of Aaron, Nadab and Abihu, for they put incense upon strange fire (Lev. 10:1, 2), by which was represented worship from some other love than the love of the Lord. Hence their separation from heaven, and extinction. The like would have happened if Aaron or his sons had come near to minister unwashed; for thus they would have represented worship not from heaven, but profane, which is from hell. From all this it is evident that by “dying,” when said of the ministration of Aaron and of his sons, is signified the extinction of the representatives, and consequently of conjunction with the heavens.

10245. *Or when they come near to the altar to minister, to burn a fire offering to Jehovah.* That this signifies worship from the good of love is evident from the signification of “coming near to the altar to minister” as being to represent the Lord as to the good of love (see n. 9964); and from the signification of “to burn a fire offering to Jehovah” as being worship from the love of the Lord. For by “burning” or sacrificing is signified worship (n. 6905, 8936), and by “a fire offering to Jehovah” is signified what is from the Divine love of the Lord (n. 10055). (How the case herein is, see just above, n. 10241.)

10246. *And they shall wash their hands and their feet.* That this signifies the purification of the interiors and the exteriors of man is evident from what was shown above (see n. 10239, 10240), where are the like words.

10247. *That they die not,* signifies lest the representation perish (as above, n. 10243).

10248. *And it shall be to them a statute of an age.* That this signifies an eternal law of order is evident from the signification of “a statute” as being a law of order (see n. 7884, 7995, 8537); and from the signification of “an age” as being what is eternal. That “an age” denotes what is eternal is because by “an age” is meant duration even to the end; and in the internal sense this duration signifies what is eternal; moreover, the word by which “an age” is here expressed in the original tongue signifies eternity. That “an age” denotes what is eternal is because “an age,” when said in the Word about the church, signifies its duration even to the end; and consequently when it is said of heaven, where there is no end, and when it is said of the Lord, it signifies what is eternal. This is predicated in general of every church, but specifically of the celestial church. Moreover, “an age” also signifies the world and life there, and likewise life thereafter to eternity.

[2] As regards the first meaning: that “an age,” when said of the church, signifies its duration even to the end is evident from the following passages:

The disciples said unto Jesus, Tell us what shall be the sign of thy coming, and of the consummation of the age? (Matt. 24:3).

By “the consummation of the age” is signified the last time of the church, thus its end, when there is no longer any faith because no charity. That this is the consummation of the age, consequently that “an age” denotes the duration of the church even to its end, can be seen from all that was said by the Lord in that chapter, which may be seen unfolded in this work before the chapters of Genesis, from chapter 26 to chapter 40. The like is signified elsewhere by “an age” and its “consummation” in the same gospel:

The harvest is the consummation of the age (Matt. 13:39–40, 49).

I am with you all the days even unto the consummation of the age (Matt. 28:20).

Here also the “age” means the duration of the church from beginning to end.

[3] In Ezekiel:

They shall dwell upon the land, they and their sons, and their sons' sons, even to an age; David shall be their prince for an age. My sanctuary shall be in the midst of them for an age (Ezek. 37:25, 28).

These things are said of Israel, by whom in the internal sense is meant the spiritual church; by the "land on which they shall dwell" is also signified the church; by the "sanctuary," everything of the church; and by "David," the Lord; from which it is evident that by "to an age" is signified even to the end. (That "Israel" in the Word denotes the spiritual church, see the places cited in n. 9340; that the "land" denotes the church, see the places cited in n. 9325; that the "sanctuary" denotes everything of the church, and that it is predicated of the good and truth of the spiritual church, n. 8330, 9479; and that "David" denotes the Lord, n. 1888, 9954.)

[4] In David:

Before the mountains were born, and the earth and the world were formed, even from age to age, thou art God (Ps. 90:2).

By "the mountains being born" and by "the earth and the world being formed" is not meant the creation of the world, but the setting up of the church; for "mountains" in the Word signify celestial love, thus the church in which is this love; the "earth" also and the "world" signify the church; hence "from age to age" signifies from the setting up of churches to their ends; for churches follow on, one after another, because when one has been ended or vastated another is set up. (That a "mountain" denotes celestial love, consequently the church which is in this love, see n. 795, 796, 4210, 6435, 8758; and that "land" denotes the church specifically, and the "world" the church generally, see the places cited in n. 9325.)

[5] Second: that "an age," when said of heaven where there is no end and of the Lord, signifies what is eternal is evident from the following passages:

Jehovah is king for an age, and forever (Ps. 10:16; also Exod. 15:18).

Thy kingdom is a kingdom of all the ages; and thy dominion is to every generation and generation (Ps. 145:13).

The living God, the king of an age (Jer. 10:10).

His dominion is the dominion of an age which shall not pass away. Afterward the saints of the highests shall receive the kingdom, and shall confirm the kingdom even to an age, and even to ages of ages (Dan. 7:14, 18, 27).

Thine is the kingdom, and the power, and the glory, unto ages (Matt. 6:13).

God shall give unto him the throne of David, that he may reign over the house of Jacob for ages (Luke 1:32–33).

[6] To Jesus Christ be glory and strength unto ages of ages (Rev. 1:6).

Behold I am alive unto ages of ages (Rev. 1:18).

To the lamb be blessing, and honor, and glory, and strength, unto ages of ages. The twenty-four elders worshiped him that liveth unto ages of age (Rev. 5:13–14; 10:6; 11:15).

My salvation shall be for an age, and my righteousness to generation of generations (Isa. 51:6, 8).

The angel of his faces carried them all the days of an age (Isa. 63:9).

Many of them that sleep shall awake to the life of an age (Dan. 12:2).

If anyone shall eat of this bread, he shall live for an age (John 6:51, 58).

I give unto them eternal life, and they shall not perish for an age (John 10:28).

Lead me in the way of an age (Ps. 139:24).

He hath established them forever and for an age, he hath made a statute which shall not pass away (Ps. 148:6).

[7] In these passages “an age” signifies what is eternal, because it is said of the Lord and of his kingdom, and of heaven and the life there, whereof there is no end; “ages of ages” do not mean eternities of eternities, but denote what is eternal; and the expression is used relatively to churches on earth of which one succeeds another. It is evident from the Word that on our earth a church has been set up four times, of which the first was the most ancient church, which was before the flood; the second was the ancient church, which was after the flood; the third was the Israelitish and Jewish church; and lastly there was the Christian church. The period of each church, from beginning to end is “an age”; moreover, after this last mentioned church, a new one will begin. These successions of churches are meant by “ages of ages.” (That “an age” denotes the duration of a church even to the end, was shown above.)

[8] Third: that “an age” is predicated in general of every church, but specifically of the celestial church, is evident from the following passages:

I will set up the tent of David that is fallen, and will build according to the days of an age (Amos 9:11);

where by “the days of an age” is meant the time of the most ancient church, which was celestial. And in Micah:

Bethlehem Ephrathah, out of thee shall he come forth unto me who shall be ruler in Israel, whose goings forth are from of old, from the days of an age (Micah 5:2);

where the sense is the same. And in Moses:

Remember thou the days of an age; understand ye the years of generation and generation (Deut. 32:7).

Here “the days of an age” denote the time of the most ancient church, which was celestial; and “the years of generation and generation” denote the time of the ancient church, which was spiritual.

[9] In Isaiah:

Awake, awake, put on strength, O arm of Jehovah; awake according to the days of antiquity, of the generation of ages (Isa. 51:8-9).

“According to the days of the generation of ages” denotes according to the states of love and faith in the ancient churches derived from the most ancient church. In David:

I have considered the days of old, the years of ages (Ps. 77:5);

where the sense is the same.

[10] Again:

Remember the former things from an age (Isa. 46:9).

Then shall the meat offering of Judah and Jerusalem be sweet to Jehovah, according to the days of an age, and according to the ancient years (Mal. 3:4).

Judah shall be seated for an age, and Jerusalem to generation and generation (Joel 3:20);

where by “Judah” is signified the celestial church, of which it is therefore said, “according to the days of an age” and “for an age”; and by “Jerusalem” is signified the spiritual church, of which it is said, “according to the ancient days” and “to generation and generation.” (That “Judah” denotes the celestial church, see n. 3654, 3881, 6363, 8780; and “Jerusalem,” the spiritual church, n. 402, 3654.)

[11] Fourth: that “an age” signifies the world and life there is evident from the following passages:

He that was sown among the thorns, this is he that heareth the Word, but the care of this age and the deceitfulness of riches choke the Word (Matt. 13:22).

The sons of this age are more prudent than the sons of light (Luke 16:8).

The sons of this age marry and are given in marriage (Luke 20:34).

The wicked and the secure of the age multiply riches (Ps. 73:12).

[12] Fifth: that “an age” signifies the life after death to eternity:

He shall receive a hundredfold now in this time, and in the age to come life eternal (Mark 10:30).

When I shall bring thee down with them that go down into the pit, to the people of an age (Ezek. 26:20).

And in other passages, as Luke 18:9, 30; 20:35; Isa. 34:10, 17; Rev. 14:11; 20:10; 22:5.

10249. *To him and to his seed, to their generations.* That this signifies all who receive the things that proceed from the Lord, thus who are being regenerated by him, is evident from the representation of Aaron as being the Lord in respect to Divine good (see n. 9806, 9946); from the signification of “seed” as being those who are born of the Lord, thus who are being regenerated, for they who are being regenerated are said to be “born of God” and also to be “his sons.” But in the sense abstracted from persons by “the seed of Aaron” are signified the things which proceed from the Lord, thus by virtue of which a man is regenerated, which are the goods of love and the truths of faith. And from the signification of “generations” as being the goods and truths which proceed from the former as from their parents, and their derivations; for by “generations” in the Word in the internal sense are meant spiritual

generations, which are those of love and faith (see the places cited in n. 10204).

[2] As the Lord is meant by Aaron in the representative sense, therefore by the “seed of Aaron” are specifically meant those who are in the Lord’s celestial kingdom; and by “generations” those who are in his spiritual kingdom; for the goods and truths of love and faith in the heavens are born and proceed in this way from the Lord. That by “seed,” “those born,” and “generations” are meant those who are in love and faith to the Lord, and in the abstract sense the goods of love and the truths of faith, is evident from many passages in the Word, of which only the following may be adduced:

I will bring thy seed from the east, and gather thee from the west
(Isa. 43:5);

this is said of Jacob and Israel, by whom in the internal sense is meant the church external and internal, the “seed” of which is the truth of faith and the good of charity.

[3] Again:

I will pour out my spirit upon thy seed, and my blessing upon
thine offspring (Isa. 44:3);

“upon seed,” and “upon offspring” denote upon those who are of the church, thus upon the things that are of the church, which are goods and truths, or charity and faith, for these make the church with man. Again:

In Jehovah shall all the seed of Israel glory (Isa. 45:25);

where the meaning is the same. Again:

If he shall make his soul guilty, he shall see his seed (Isa. 53:10);

speaking of the Lord, whose “seed” they are called who are born of him, thus who are regenerated. Again:

To the right hand and to the left thou shalt break forth, and thy seed shall inherit the nations (Isa. 54:3);

where the meaning is similar.

[4] In Jeremiah:

Behold the days come 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).

These words are not understood unless it is known what is signified by “the house of Israel” and “the house of Judah,” also what by “the seed of man,” and “the seed of beast.” They who do not think beyond the sense of the letter will believe the meaning to be that man and beast are to be multiplied in Israel and Judah, but this meaning involves nothing holy of the church. But by “the house of Israel” is there meant the spiritual church, and by “the house of Judah” the celestial church; “the seed of man” denotes the internal good of these churches; and “the seed of beast” denotes their external good. (That a “beast” denotes the affection of good, see the places cited in n. 9280; and that when mention is made of “man and beast,” it denotes what is internal and what is external, n. 7523.)

[5] Again:

As the army of the heavens shall not be numbered, and the sand of the sea is not measured, so will I multiply the seed of David (Jer. 33:22).

I have made a covenant with my chosen, I have sworn unto David; thy seed will I establish for an age, and build up thy throne to generation and generation (Ps. 89:3–4).

By the “seed of David” is not meant the posterity of David as a father, for this was not so greatly multiplied, nor of so much

importance that it should be multiplied as the army of the heavens and as the sand of the sea; but by “David” in this passage, as also in other places, is meant the Lord as to Divine truth, thus by his “seed” those who have been regenerated or born of the Lord, and in the abstract sense the things which they have from the Lord, namely, the truths of faith and the goods of charity. (That “David” denotes the Lord, see n. 1888, 9954.)

[6] And again:

A seed that shall serve Jehovah shall be counted to the lord for a generation (Ps. 22:30).

Their seed shall become known among the nations, and their offspring in the midst of the peoples (Isa. 61:9).

Here “seed” denotes those who are regenerate, thus those who are of the church, and in whom the church is; thus in a sense abstracted from persons, those things which make a regenerate man, or which make the church with a man, which are faith and charity from the Lord.

[7] And in John:

The dragon was angry against the woman, and went away to make war with the remains of her seed, who keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:17).

By “the dragon” are meant those who will attempt to destroy the church of the Lord hereafter to be set up; by “the woman” is meant this church; and by “those who are of her seed” are meant those who are in love and faith to the Lord from the Lord. But in the opposite sense “seed” signifies those who are against the things of the church, thus who are in evil and the falsities thence derived; and in the abstract sense evils and falsities; as in these passages:

Woe to the sinful nation, a seed of evil ones (Isa. 1:4).

Sons of the sorceress, seed of the adulterer, are ye not born of transgression, the seed of a lie? (Isa. 57:3–4).

The seed of evil-doers shall never be mentioned (Isa. 14:20).

10250. Verses 22–33. *And Jehovah spoke unto Moses, saying, And do thou take to thee chief spices, best myrrh five hundred, and aromatic cinnamon the half thereof two hundred and fifty, and aromatic calamus two hundred and fifty, and cassia five hundred, in the shekel of holiness; and oil of olive a hin. And thou shalt make it an oil of anointing of holiness, an ointment of ointment, the work of a perfumer; it shall be an oil of anointing of holiness. And thou shalt anoint with it the tent of meeting, and the ark of the testimony, and the table and all the vessels thereof, and the lampstand and the vessels thereof, and the altar of incense, and the altar of burnt offering, with all the vessels thereof, and the laver and its base. And thou shalt sanctify them, and they shall be a holy of holies; whosoever toucheth them shall be made holy. And thou shalt anoint Aaron and his sons, and shalt sanctify them to minister to me in the priest's office. And thou shalt speak unto the sons of Israel, saying, This shall be to me an oil of anointing of holiness to your generations. Upon the flesh of man shall it not be poured; and in the quality thereof ye shall not make any like it; holy is this; holy shall it be to you. The man who shall make ointment like it, and who shall put of it upon a stranger, he shall be cut off from his peoples.* “And Jehovah spoke unto Moses, saying” signifies another perceptivity from enlightenment through the Word by the Lord; “and do thou take to thee chief spices” signifies truths with goods, from the Word, which are gratefully perceived; “best myrrh” signifies the perception of sensuous truth; “five hundred” signifies full; “and aromatic cinnamon” signifies the perception and affection of natural truth; “the half thereof, two hundred and fifty” signifies the corresponding quantity; “and aromatic calamus” signifies the perception and affection of interior truth; “two hundred and fifty” signifies the corresponding quantity and quality; “and cassia” signifies truth still more interior from good; “five hundred” signifies full; “in the shekel of holiness” signifies the estimation of truth and good; “and oil of olive” signifies the Lord’s Divine celestial good; “a hin” signifies the quantity for conjunction; “and thou shalt make an oil of anointing of holiness” signifies a

representative of the Divine good of the Lord's Divine love; "an ointment of ointment" signifies in each and all things of his human; "the work of a perfumer" signifies from the influx and operation of the Divine itself which was in the Lord from conception; "it shall be an oil of anointing of holiness" signifies a representative of the Lord as to the Divine human; "and thou shalt anoint with it the tent of meeting" signifies to represent the Divine of the Lord in the heavens; "and the ark of the testimony" signifies in the celestial good that belongs to the inmost heaven; "and the table and all the vessels thereof" signifies in spiritual good from the celestial, that belongs to the second heaven, and in the ministering goods and truths; "and the lampstand and the vessels thereof" signifies in spiritual truth, that belongs to the second heaven, and in the ministering truths; "and the altar of incense" signifies in all things of worship from these goods and truths; "and the altar of burnt offering" signifies to represent the Divine human of the Lord and the worship of him in general; "with all the vessels thereof" signifies Divine goods and Divine truths; "and the laver and its base" signifies all things that belong to purification from evils and falsities, and to regeneration by the Lord"; and thou shalt sanctify them, and they shall be a holy of holies" signifies in this way the influx and presence of the Lord in the worship of the representative church; "whosoever toucheth them shall be made holy" signifies that which is communicative to all who receive in love and faith; "and thou shalt anoint Aaron and his sons" signifies inauguration to represent the Lord in both kingdoms; "and shalt sanctify them to minister to me in the priest's office" signifies to represent the Lord in respect to all the work of salvation; "and thou shalt speak unto the sons of Israel, saying" signifies instruction for those who are of the church; "this shall be to me an oil of anointing of holiness" signifies a representative of the Lord as to the Divine human; "to your generations" signifies in all things of the church; "upon the flesh of man shall it not be poured" signifies no capability of communication with man's own; "and in the quality thereof ye shall not make any like it" signifies no imitation from the study of man; "holy is this, holy shall it be to you" signifies because it is the Divine of the Lord; "the man who shall make ointment like it" signifies the imitation of Divine things by art; "and who shall put of it upon a stranger" signifies conjunction with those who do

not acknowledge the Lord, thus who are in evils and the falsities of evil; “he shall be cut off from his peoples” signifies separation and spiritual death.

10250a. *And Jehovah spoke unto Moses, saying.* That this signifies another perceptivity from enlightenment through the Word by the Lord is evident from what was unfolded above (n. 10215), where are the like words. That another perceptivity is meant is because it is so said when anything new is revealed and commanded (see n. 10234).

10251. *And do thou take to thee chief spices.* That this signifies truths with goods from the Word, which are gratefully perceived, is evident from the signification of “spices” as being truths conjoined with goods, which are grateful (n. 10199). That it denotes which are gratefully perceived is because “odor” signifies perceptivity; and hence an “aromatic odor” signifies grateful perceptivity. (That “odor” signifies perceptivity, see n. 3577, 4624–4634, 4748, 10054.) That it denotes truths conjoined with goods from the Word is because this is said to Moses, for it is said, “do thou take to thee spices,” and by Moses is represented the Lord as to the Word (n. 9372); moreover, it is the Word from which are all the truths of the church, for the Word is Divine truth itself sent down from heaven by the Lord.

10252. *Best myrrh.* That this signifies the perception of sensuous truth is evident from the signification of “fragrant myrrh” as being the perception of sensuous truth; for its odor denotes perceptivity (as just above), and “myrrh” denotes sensuous truth. In what now follows, the subject treated of is the oil of anointing, by which is signified celestial good, which is the Divine good of the Lord’s Divine love in the inmost heaven; its quality is described by the fragrant things of which it was compounded, which were best myrrh, aromatic cinna mon, aromatic calamus, cassia, and oil of olive, by which are signified celestial truths and goods in their order, namely, from ultimate to first ones, or from outermost to inmost ones; the ultimate or outermost ones being signified by “myrrh.” The reason why celestial good, or the good of the inmost

heaven, is thus described is because this good comes forth by means of the truths which are signified, and it also subsists by means of them.

[2] But as this is a subject of deeper investigation, it may be set forth further. In order that celestial good, which is inmost good, may be born with man, which is effected by the Lord through regeneration, truths must be acquired from the Word, or from the doctrine of the church which is from the Word. These truths obtain their first seat in the memory of the natural or external man; from this they are called forth by the Lord into the internal man, which is done when the man lives according to them; and the more the man is affected with them, or loves them, the higher, or the more interiorly, they are raised by the Lord, and there become celestial good.

[3] Celestial good is the good of the love of doing truths from the Word for the sake of good, thus for the Lord's sake; for the Lord is the source of good, thus is good; and this is the generation of this good. From this it is evident that this good comes forth by means of truths from the Word, first in the most external or sensuous man, next by their elevation into the internal man, and finally into the very inmost man, where they become celestial good. And as this good comes forth in this way by means of truths in their order, so it afterward subsists in a like order by means of the same truths, for subsistence is a perpetual coming-forth. And when it so subsists, as it had come forth, it is complete, for then the higher things subsist, rest, and store up themselves in order, upon the lower ones as upon their planes; and upon their outermosts or ultimates, which are sensuous memory-truths, as upon their foundation.

[4] These truths are described by John in Revelation as the precious stones forming the foundation of the wall of the holy Jerusalem that came down out of heaven (Rev. 21:19, 20). By "precious stones" are signified truths Divine received in good (n. 9476, 9863, 9873, 9905). That "fragrant myrrh" denotes sensuous truth is evident also in David:

Thou hast loved righteousness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows; with myrrh, aloes, and kesia, all thy garments (Ps. 45:8–9).

This is said of the Lord, who alone is the “anointed of Jehovah” because there was in him the Divine good of the Divine love which is signified by the oil of anointing (n. 9954). By his “garments” which are said to be “anointed with myrrh, aloes, and kesia” are signified Divine truths from his Divine good in the natural (n. 5954, 9212, 9216, 9814); thus by “myrrh” is signified Divine truth in the sensuous, because it is mentioned in the first place.

[5] In Matthew:

The wise men from the east, opening their treasures, offered gifts unto the Lord then born: gold, frankincense, and myrrh (Matt. 2:11).

Here “gold” denotes good; “frankincense,” internal truth; and “myrrh,” external truth; both of these from good. That “gold” is here mentioned in the first place is because it signifies good, which is inmost; in the second place “frankincense” because it signifies internal truth from good; and “myrrh” is mentioned in the third or last place because it signifies external truth from good. (That “gold” denotes good, see the places cited in n. 9874, 9881; and that “frankincense” denotes internal truth from good will be seen in what follows at verse 34.)

[6] The reason why the wise men from the east offered these things to the Lord then born was that they might signify his Divine in the human; for they knew what gold signified, what frankincense, and what myrrh, because they were in the science of correspondences and representations. In those times this was the chief science among the Arabians, Ethiopians, and others in the East; and therefore also in the Word by “Arabia,” “Ethiopia,” and “the sons of the East,” in the internal sense, are meant those who are in the knowledges of heavenly things (n. 1171, 3240, 3242, 3762). But in course of time this science perished, because when the good of life ceased it was turned into magic. It was first obliterated with the Israelitish nation, and afterward with the rest;

and at this day so completely that it is not even known to exist. So much is this the case in the Christian world, that if it were said that all things of the Word in the sense of the letter signify heavenly things by correspondence, and that from this is its internal sense, no one would know what was meant.

[7] As “myrrh” signified truth the most external, which is sensuous truth, and its perception, therefore the bodies of the dead were formerly anointed with myrrh and aloes, by which anointing was signified the preservation of all truths and goods with the man, and also their resurrection. For this reason such a substance was employed as signified the ultimate of life with man, which ultimate is called the sensuous life. (That the body of the Lord was anointed with such things, and was encompassed with them, together with a linen cloth, and that this was the custom of the Jews may be seen in John 19:39, 40; Luke 23:53, 56.) But be it known that what is said of the Lord himself in the Word is to be understood in a supereminent sense, and therefore these things here signify his Divine life in the sensuous, which is the life proper to the body, and also the resurrection of this. It is known that the Lord rose again with the whole body which he had in the world, differently from other men, for he left nothing in the sepulcher; and therefore he also said to the disciples, who when they saw the Lord supposed that they saw a spirit, “Why are ye troubled? Behold my hands and my feet, touch me and see; for a spirit hath not flesh and bones as ye see me have” (Luke 24:38, 39).

10253. *Five hundred.* That this signifies full is evident from the signification of the number “five hundred” as being what is full. That “five hundred” denotes what is full is because this number is compounded of five twice multiplied by ten, or five times a hundred; and by “five” is signified much, in like manner by “ten” and by a “hundred”; hence by “five hundred” is signified what is full. (That by “five” is signified much, see n. 5708, 5956, 9102; so by “ten,” n. 3107, 4638; also by a “hundred,” n. 4400, 6582, 6594; and that all numbers in the Word signify real things, see the places cited in n. 9488; and that compound numbers signify the like as

the simple ones from which they come forth by multiplication, n. 5291, 5335, 5708, 7973.)

[2] That numbers signify real things is clearly evident in Ezekiel, where the house of God with all within and without it, and also the new earth, are measured and are described by the numbers of the measure (chapters 40 to 48); and by the “new earth” is there meant the church, and by the “house of God” the holiness of it; in like manner by John in Revelation, where also the new Jerusalem, by which also is meant a new church, is described by the numbers of the measure. If numbers had not signified real things, all these measurements would have been of no value.

[3] That “five hundred” signifies the whole from one end to the other, thus what is full, is evident from this in Ezekiel:

He measured outside the house, or temple, on the eastern quarter, five hundred reeds round about; on the northern quarter five hundred reeds round about; on the southern quarter five hundred reeds; and on the quarter of the sea five hundred reeds. Its wall round about; the length five hundred reeds, and the breadth five hundred reeds; to distinguish between that which was holy and that which was profane (Ezek. 42:15–20);

from which words it is plain that “five hundred” denotes the whole in the complex, or everything holy from one end to the other, thus what is full, for it is said that the wall, which was of this length and breadth in a square, distinguished between what was holy and what was profane.

[4] That “five hundred” signifies much, and its tenth part, or “fifty,” relatively something is evident from the Lord’s words to Simon in Luke:

Jesus said, A certain creditor had two debtors; the one owed five hundred pence, and the other fifty. When they had nothing to pay, he forgave them both; therefore which of them will love him most? Simon answered, he to whom he forgave most. Jesus said, Just so the woman’s many sins are forgiven, because she loved much; but to whom little is forgiven, the same loveth little (Luke 7:41, to the end).

The Lord employed these numbers because they signified much and something; for he spoke from the Divine, thus by means of significatives according to correspondences; and also in all other places, as when he spoke of the virgins, whom he called “ten,” and “five” of them wise, and “five” foolish. He said “ten” because by this number are signified all, that is, of the church; and “five” because by this number is signified some part (n. 4637, 4638).

10254. *And aromatic cinnamon.* That this signifies the perception and affection of natural truth is evident from the signification of “aromatic cinnamon” as being the perception and affection of natural truth, which truth is the interior truth of the external man; for with man there are sensuous life and natural life, both of the external man; but the sensuous life is exterior, deriving its truths from the objects which are on the earth and in the body; and the natural life is interior, deriving its truths from the causes of these objects. The life of the internal man is in like manner exterior and interior. The exterior derives its truths from those things which are in the ultimates of heaven; but the interior from those which are in the interiors of heaven; these latter truths are signified by the fragrant things which follow.

[2] That by “aromatic cinnamon” is signified the perception and affection of truth is because by what is aromatic is signified perception that is grateful. Such perception is from the affection which is of love, for that which is grateful in perception is from no other source. (That all odors signify perception, see n. 3577, 4626, 4748; and that grateful odors signify the perception of truth from good, n. 1514, 1517–1519, 4628, 10054, thus from the affection which is of love; and that the spheres of perception are turned into odors with spirits and angels, n. 4626.)

[3] Be it known further that all those sweet spices from which the oil of anointing was prepared belong to the celestial class, that is, to those things which are of the celestial kingdom; whereas the spices of which the incense was compounded belong to the spiritual class, that is, to those things which are of the spiritual kingdom; and therefore in the original tongue the spices of which the oil of

anointing was composed are from a different word and derivation than the spices of which the incense was composed; for there are in the Word special words to express those things which are of the celestial kingdom; and special words to express those of the spiritual kingdom; and still others which are common to both. But in order that it may be known what these words are, it must first be known that heaven is divided into two kingdoms; likewise the church; and that in the celestial kingdom the essential is the good of love to the Lord, whereas in the spiritual kingdom it is the good of charity toward the neighbor. (For the difference between these, see the numbers cited in n. 9277.)

[4] That the “spice” which is here mentioned signifies the perception and affection of celestial truth is evident in Isaiah:

Instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of braided work baldness (Isa. 3:24);

The subject here treated of is the daughters of Zion, by whom is signified the celestial church, in this case perverted; and therefore “spice” is expressed by the same word as in the verse before us; and by “instead of spice rottenness” is signified that in the place of the perception and affection of truth from good, and of the consequent life, there shall be the perception and affection of falsity from evil, in which there is nothing of life.

[5] In Ezekiel:

The traders of Sheba and Raamah were thy traders in the chief of every spice, and in precious stone and gold (Ezek. 27:22).

This was said of Tyre, by which are signified the knowledges of good and truth in the church; and by “Sheba and Raamah” are signified those who are in the knowledges of celestial things.

[6] In like manner where the queen of Sheba is treated of:

The queen of Sheba gave to Solomon a hundred and twenty talents of gold, and of spices very great store, and precious stone; there came no more such a multitude of spice as this (1 Kings 10:10)

That “Sheba” chiefly denotes those who are in the knowledges of celestial things, see n. 1171, 3240. From all this it is evident that these spices from which the oil of anointing was prepared signify the perception and affection of truth such as are possessed by those who are in the Lord’s celestial kingdom.

[7] The reason why the spices with which the anointing oil was prepared, which were noble myrrh, aromatic cinnamon, aromatic calamus, and cassia, belong to the celestial class, that is, to those things which are of the Lord’s celestial kingdom, is that the “oil of anointing” signified the Divine good of the Divine love in the Lord, which in heaven is his Divine celestial (that the “oil of anointing” has this signification, see n. 9954, 10019).

10255. *The half thereof, two hundred and fifty.* That this signifies the corresponding quantity is evident from the signification of a number which is the half of a preceding one, as being somewhat, and as much as is sufficient, or as much as is for use, thus also as much as corresponds. Hence it is that “two hundred and fifty,” being the half of the previous number “five hundred,” signifies the corresponding quantity. How the case herein is can be seen from examples. Take for example the number “ten.” When this number signifies all, then the half of it, or “five” signifies some; when “ten” signifies what is full, then “five” signifies as much as is sufficient; but when “ten” signifies much, “five” signifies somewhat; and so on. The case is the same with all other numbers when halved. (That “five” signifies some, also somewhat, and likewise as much as is sufficient, and as much as is for use, see n. 4638, 5708, 5956, 9102, 9689), thus with variety relatively to the number “ten” when this signifies all, what is full, or much. It is similar with the signification of “fifty” relatively to a “hundred” and of “two hundred and fifty” relatively to “five hundred”; it does not matter whether a number is greater or less, seeing that the greater numbers have a like signification with the less from which they are composed (see n. 5335, 5708, 7973; and that numbers in the Word signify

real things, see the places cited in n. 9488, 10127). From all this it can be seen that the present number, which is half of the previous one, does not signify half the perception of interior truth relatively to the perception of exterior truth; but a corresponding quantity. For things in the heavens are not measured and numbered as are things on earth, because in the heavens there are no spaces, or times, but instead thereof states, which are perceived in respect to their quality and quantity, without regard to any numbering. For numbering and measurement involve such things as belong to space and time, thus which are proper to nature in its ultimates.

10256. *And aromatic calamus.* That this signifies the perception and affection of interior truth is evident from the signification of “aromatic calamus” as being the perception and affection of interior truth, for “calamus” denotes this truth, and “aromatic” denotes the perception and affection thereof. (That “calamus” denotes truth will be seen below; and that “aromatic” denotes the perception and affection thereof, see just above, n. 10254.)

[2] By interior truth is here meant that truth of the internal man which is exterior there, according to what was said above (n. 10254), namely, that in the external man there is an interior and an exterior, and the same in the internal man. Hence it is that four aromatics were employed in the preparation of the oil of anointing; namely, noble myrrh, aromatic cinnamon, aromatic calamus, and cassia; and by “noble myrrh” is signified the perception of exterior truth in the external man, which is sensuous truth; by “aromatic cinnamon,” interior truth there, which is natural truth; by “aromatic calamus,” exterior truth in the internal man; and by “cassia,” interior truth there; and by “oil of olive,” the good itself from which are the affections and perceptions of these truths.

[3] That “calamus” denotes interior truth can be seen from the passages in the Word where it is mentioned; yet there it is not called “aromatic calamus” but only “calamus” and “good calamus,” as in these passages:

Thou hast not called upon me, O Jacob; and thou hast wearied of me, O Israel; thou hast bought me no calamus with silver, and thou hast not filled me with the fat of thy sacrifices (Isa. 43:22, 24).

Dan and Javan furnished yarn in thy tradings; bright iron, cassia, and calamus were in thy trading (Ezek. 27:19).

To what purpose cometh to me frankincense from Sheba, and good calamus from a far country? (Jer. 6:20).

That in these passages by “calamus” is meant something of the church, and worship there is plain; for otherwise what could be meant by its being said that they should “buy for Jehovah calamus with silver” and that “good calamus should come to him from a far country”? And as something of the church and its worship is signified, it follows that it is truth or good, because all things of the church and of worship bear relation to these; but what truth or good is signified, whether celestial or spiritual, whether of the external or the internal man, is evident from the internal sense of the above passages when it is examined in its connection. That it is interior truth is plain.

10257. *Two hundred and fifty.* That this signifies the corresponding quantity and quality is evident from what was shown just above (n. 10255).

10258. *And cassia.* That this signifies a more interior truth from good is evident from the signification of “cassia” as being the interior truth of the internal man. That “cassia” has this signification is plain from what has been said and shown above; for heavenly things follow in this order, from the outermost to the inmost, and therefore it is inmost truth which is signified by “cassia,” for it is the fourth in order. That “cassia” denotes truth from good is because inmost truth proceeds immediately from good, and in lower things acts in conjunction with good. This takes place when the understanding acts wholly as a one with the will, so that it is not known whether the act is from the one or from the other. Moreover the more interior heavenly things are, the more perfect they are, for all perfection increases toward the interiors,

and all perfection is from good, that is, through good from the Lord.

[2] “Cassia” is mentioned among those things which signify things celestial in Ezekiel:

Dan and Javan furnished yarn in thy trading; bright iron, cassia, and calamus were in thy trading (Ezek. 27:19).

The subject here treated of is Tyre, by which are signified the knowledges of truth and good in the church (see n. 1201); and by “Dan and Javan” are signified those who are in the knowledges of celestial things; “bright iron” denotes ultimate celestial truth; and “cassia,” inmost truth.

[3] Cassia of this kind is not mentioned in other passages in the Word, but in David is mentioned “kesia,” which also is a species of cassia:

God, thy God, hath anointed thee, all thy garments with the oil of gladness, with myrrh, aloes, and kesia (Ps. 45:8–9).

The subject treated of in this whole psalm is the Lord, and indeed the glorification of his human. He who is not acquainted with the internal sense of the Word cannot possibly know what is signified by “anointing all garments with myrrh, aloes, and kesia,” where the Lord is the subject treated of.

[4] That garments are not meant is plain, nor myrrh, aloes, and kesia with which they were anointed; but Divine truths from Divine good, which the Lord put on in respect to his human. For anointing was nothing else than a representative of the Divine good in the Lord’s Divine human; hence by “myrrh, aloes, and kesia” are signified Divine truths in their order proceeding from the Divine good which was in him. Hence by “garments” is signified his Divine human; for whether you say “the Divine human of the Lord” or “the Divine truth” it is the same, because when the Lord was in the world he was the Divine truth itself; and when he went

out of the world, he made himself the Divine good, from which is the Divine truth (see the numbers cited in n. 9199, 9315). Moreover, in the Word, that is called a “garment” which clothes something else, whatever it may be. The like is signified by the Lord’s “garments” in Isaiah 63:2, 3, and also in other places. (That “garments” signify the truths which clothe good, see n. 2576, 4545, 4763, 5248, 5319, 5954, 9093, 9212, 9216, 9952.) From this it is now evident that by “kesia,” which is a species of cassia, is signified the Divine truth which proceeds immediately from the Divine good, which truth is inmost truth.

10259. *Five hundred.* That this signifies full is evident from what was shown above (n. 10253). The reason why five hundred in the shekel of holiness were taken of myrrh, and five hundred of cassia, but only two hundred and fifty of aromatic cinnamon and of aromatic calamus, was that “myrrh” signified sensuous truth, which is the truth last in order, and “cassia” the truth that proceeds immediately from good, which is inmost truth; whereas “aromatic cinnamon” and “aromatic calamus” signified interior truths, which are intermediate; and of the last and the inmost there must be what is full; but of the intermediates a corresponding quantity; for intermediates must hold themselves so as to correspond with what is first and what is last.

10260. *In the shekel of holiness.* That this signifies the estimation of truth and of good is evident from the signification of “the shekel of holiness” as being the price and estimation of truth and good in respect to its quality and quantity (see n. 2959, 10221).

10261. *And oil of olive.* That this signifies the Lord’s Divine celestial good is evident from the signification of “oil” as being good both celestial and spiritual (see n. 886, 4582, 9780); and from the signification of “olive” as being celestial love (of which below); hence by “oil of olive” is signified the good of celestial love, or what is the same, celestial good. It is called the Lord’s Divine celestial good, because all good which is essentially good in the heavens is from the Divine of the Lord.

[2] But be it known that in itself the Lord's Divine good is one and indivisible, for it is infinite, and contains infinite things within it. That which is infinite is one and indivisible, because the infinite things which it contains make a one. But that it is distinguished into celestial and spiritual is owing to its reception by angels in the heavens and by men on earth. As received by the angels and men who belong to the Lord's celestial kingdom, it is called Divine celestial good; but as received by the angels and men who belong to the Lord's spiritual kingdom, it is called Divine spiritual good; for all angels and men receive variously or dissimilarly the one only good of the Lord. Comparatively speaking this is like the heat and light of the sun of the world, which although considered in themselves they are one and indivisible, yet vary according to the times of the year and of the day, and also in a dissimilar manner in every region of the earth; and this variation of heat and light is not effected by the sun, but by the varied turning of the earth, according to the varieties of its orbit and of its rotation, thus also by the reception. Moreover, the same light varies in every object according to the reception, whence come colors. From all this it can be seen whence it is that the Lord's Divine good, which is one and indivisible because infinite, is called celestial and spiritual.

[3] That "oil" denotes good both celestial and spiritual is evident from the passages above cited; but that "olive" denotes celestial love, and "oil" the perception and affection of this love is evident from the passages in the Word where "oil" and "olive" are mentioned; as from the following:

The prophet saw a lampstand all of gold, its seven lamps were upon it, two olive trees were near it, one upon the right side of the bowl, and the other upon the left side thereof. He said to the angel, What are these two olive trees, and what are these two olive berries, which are in the hand of the two pipes of gold? He said, These are the two sons of olives that stand beside the Lord of the whole earth (Zech. 4:2-3, 11-12, 14).

[4] What these prophetic words involve cannot be known to anyone unless he knows from the internal sense what is signified by a "lampstand," and what by an "olive tree"; that a "lampstand" signifies the spiritual heaven, and its "lamps" the holy truths there,

see above (n. 9548, 9551, 9555, 9558, 9561, 9684); from which it is evident that an “olive tree” signifies the celestial kingdom by virtue of its perception and affection of good; and the “olive berries,” the holy goods there, the truths of which are signified by the “sons of olives.” “Two” signifies the internal and the external of this kingdom, and the conjunction.

[5] Like things are signified by “oil” and “lampstand” in these passages:

I will give to my two witnesses that they may prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are the two olive trees, and the two lampstands, that stand before the God of the earth (Rev. 11:3–4).

I will plant in the wilderness the cedar of shittim, and the myrtle, and the wood of oil (Isa. 41:19).

The “cedar” and the “wood of oil” are mentioned because the “cedar” signifies spiritual good, and the “wood of oil” celestial good. Spiritual good is charity toward the neighbor, and celestial good is love to the Lord; to “plant these trees in the wilderness” means in lands outside the church, thus among the gentiles.

[6] In Hosea:

His branches shall advance, and his honor shall be as the olive, and his smell as Lebanon (Hos. 14:6).

By “the olive” is here also signified celestial good, and by “Lebanon” spiritual good, thus by “Lebanon” the like as by the “cedar” because Lebanon was a forest of cedars.

[7] In Isaiah:

Thus shall it be in the midst of the earth, in the midst of the peoples, as the beating of an olive tree, as the grape gleanings when the vintage is completed (Isa. 24:13; also 17:6).

It is said “the beating of an olive tree, and the gleanings of the completed vintage” because the “olive tree” signifies the church which is in celestial good, and the “vine” the church which is in spiritual good; for in the Word where good is treated of, truth also is treated of, by reason of their marriage; and in like manner where the celestial is treated of, the spiritual also is treated of. Moreover, the celestial is predicated of good, and the spiritual of truth (see the places cited in n. 9263, 9314); and therefore it is so concerning the vine and the olive (that a “vine” denotes the spiritual church and its good and truth, see n. 1069, 5113, 6376, 9277).

[8] For this reason the “vine” and the “olive” are mentioned together elsewhere, as in these passages:

Thy wife shall be as a fruitful vine in the sides of thy house, thy sons like olive plants round about thy table (Ps. 128:3).

The fig tree shall not blossom, neither shall produce be in the vines: the work of the olive shall deceive (Hab. 3:17).

The most of your gardens and your vineyards and your fig trees and your olive trees hath the worm devoured (Amos 4:9).

The “fig tree” also is here mentioned because the “fig tree” signifies the good of the external church (n. 5113), but the “vine” the good of the internal spiritual church, and the “olive” the good of the internal celestial church (as in other places).

[9] As the “wood of oil” signified the good of celestial love, therefore the two cherubs which were in the adytum of the temple were made of wood of oil, as were the doors, threshold, and posts (1 Kings 6:23, 31, 32); for by the adytum of the temple was represented the inmost heaven, where celestial good is, and therefore all things therein signified celestial things. (That the ark which was there, and for which the adytum was made, signified the inmost heaven where the Lord is, see n. 9485.)

[10] Moreover, the like was signified by the “Mount of Olives”—which was over against the temple—as by the “olive,” just

as the like was signified by “Lebanon” as by the “cedar”; and therefore in order that there might be represented in the heavens all things which the Lord performed when he was in the world, and especially Divine celestial things, the Lord was very often on the Mount of Olives when he was at Jerusalem, as is evident in Luke:

Jesus was for days teaching in the temple, but in the nights he went out and passed them in the Mount that is called of Olives (Luke 21:37).

Jesus came out, and went, as his custom was, into the Mount of Olives (Luke 22:39).

(That this mountain was over against the temple, see Mark 13:3; Matthew 24:3.)

[11] That the “Mount of Olives” signified Divine celestial good is evident in Zechariah, where it is said:

The feet of Jehovah shall stand upon the Mount of Olives which is before the faces of Jerusalem, and he shall there fight against the nations; and this mountain shall cleave asunder, part toward the east, and toward the sea, with a great valley; and part of the mountain shall withdraw toward the north, and part toward the south (Zech. 14:4).

There is here described the state of heaven and the church when the Lord was in the world, and fought against the hells and overcame them, and at the same time brought back the heavens into order; the “nations” there against which he fought denote evils from the hells; the “Mount of Olives” upon which his feet stood, denotes the Divine good of the Divine love, for from this he fought and conquered; the “cleaving asunder of the mountain toward the east and toward the sea, with a great valley” signifies the separation of heaven and hell; as also does its “withdrawal toward the north and the south”; for those are said to be “in the south” who are in the light of truth; “in the east,” those who are in the love of good; but “toward the sea,” those who are in evils; and “to the north,” those who are in falsities.

10262. *A hin.* That this signifies the amount sufficient for conjunction is evident from the signification of a “hin,” which was a measure of liquids, here of oil, as being the amount sufficient for conjunction; for by “oil” is signified the Lord’s Divine celestial good, which is the very conjunctive of all in the heavens; hence by its measure is signified the amount sufficient for conjunction, and everything of conjunction. The Lord’s Divine celestial good is the very conjunctive of all, because it is the very being of the life of all; for it vivifies all things by means of the Divine truth that proceeds from this Divine good, and it vivifies them according to the quality of the reception. Angels are receptions, and so also are men; the truths and goods with them afford the quality according to which is effected the reception, thus the conjunction.

[2] Two measures are mentioned in the Word, which were in holy use, one for liquids, which was called the “hin,” the other for dry things, which was called the “ephah”; by the hin were measured oil and wine, and by the ephah, meal and fine flour; the measure hin, which was for oil and wine, was divided into four parts, but the measure ephah was divided into ten. The reason why the measure hin was divided into four, was that it might signify what is conjunctive, for “four” denotes conjunction; but that the measure ephah was divided into ten was that it might signify what is receptive, the quality whereof was marked by the numbers, for “ten” signifies much, all, and what is full. (That “four” denotes conjunction, see n. 8877, 9601, 9674, 10136, 10137; and that “ten” denotes much, all, and what is full, the same as a “hundred,” n. 1988, 3107, 4400, 4638, 8468, 8540, 9745, 10253.)

[3] (That the measure “hin” was for oil and wine in the sacrifices, and that it was divided into four; but that the measure “ephah” was for meal and fine meal, which were for the meat offering in the sacrifices, and that this was divided into ten can be seen in Exod. 29:40; Lev. 5:11; 23:13; Num. 15:3–10; 28:5, 7, 14.) From all this it is evident that by a “hin” is signified the amount sufficient for conjunction, and by an “ephah” the amount sufficient for reception. Moreover, the oil conjoined the fine flour, and the flour received it, for in the meat offering there were oil and fine flour.

[4] There were other measures besides, which were in common use both for dry things and for liquids; the dry measures were called the “homer” and the “omer,” and the liquid measures the “cor” and the “bath.” The homer contained ten ephahs, and the ephah ten omers; but the cor contained ten baths, and the bath ten lesser parts (concerning which see Exod. 16:36; Ezek. 45:11, 13, 24).

[5] But in Ezekiel, where the new temple is treated of, there appears a different division of the ephah and the bath; the ephah and the bath not being there divided into ten, but into six; and the hin there corresponds to the ephah, as is plain in this prophet (Ezek. 45:13–14, 24; 46:5, 7, 11, 14). The reason is that the subject there treated of is not celestial good and its conjunction, but spiritual good and its conjunction; and in the spiritual kingdom the corresponding numbers are twelve, six, and three, because by these numbers are signified all things, and when they are predicated of truths and goods, all things of truth and of good in the complex. (That these things are signified by “twelve,” see n. 3272, 3858, 3913, 7973; also by “six,” n. 3960, 7973, 8148, 10217; in like manner by “three,” by which is signified from beginning to end, thus what is full, and in respect to things, everything, n. 2788, 4495, 5159, 7715, 9825, 10127.) That these numbers involve similar things is because the greater numbers have a like signification with the simple ones from which they arise by multiplication (see n. 5291, 5335, 5708, 7973).

[6] As by the “hin” is signified the amount sufficient for conjunction with spiritual truth also, therefore likewise for the meat offering in the sacrifices from the ram, there was taken a third part of a hin of oil, and for the drink offering a third part of wine (Num. 15:6, 7); for by the “ram” is signified spiritual good (n. 2830, 9991). From all this it is now again clearly evident that by the numbers mentioned in the Word are signified real things; otherwise to what purpose would have been so frequent a designation of quantity and measure by means of numbers in Moses, in Ezekiel, and elsewhere?

10263. *And thou shalt make it an oil of anointing of holiness.* That this signifies a representative of the Divine good of the Lord's Divine love is evident from what has been shown above concerning the oil of anointing (see n. 9954, 10011, 10019).

10264. *An ointment of ointment.* That this signifies in each and all things of his human is evident from the signification of "ointment," when said of the oil of anointing, by which is signified a representative of the Divine good of the Lord's Divine human, as being what is Divine in each and all things of his human. That this is signified by "an ointment of ointment" is because all the spices mentioned above, which were best myrrh, aromatic cinnamon, aromatic calamus, and cassia, are meant by the "ointment of ointment." Moreover, in the original tongue what is aromatic in general is meant by this word ("spice" or "aromatic"); but the translators call it "ointment" from anointing.

[2] That "aromatic of aromatic" signifies in each and all things of the Lord's human is because there are signified the truths of the whole human, together with their perceptions and affections, namely, the ultimate truth of the sensuous mind, together with the perception of it, which is signified by "myrrh" (see n. 10252); the interior truth of the natural or external man, together with the perception and the affection of it, which is signified by "aromatic cinnamon" (see n. 10254); truth still more interior which is of the internal man, together with the perception and the affection of it, which is signified by "aromatic calamus" (n. 10256); and inmost truth, together with the perception and the affection of it, which is signified by "cassia" (n. 10258). Thus the whole human is signified by these, for each and all things in man bear relation to truths and their perceptions and affections, because these make man's life.

[3] For it can be known that without the perception and affection of truth and good, a man is not a man, seeing that each and all things that he thinks bear relation to truths and their perceptions, and to goods and their affections. The thoughts and affections of man are nothing else; for man has an understanding and a will; and the understanding is made out of the perception of truth; and the

will out of the affection of good. That the whole man from head to heel, both within and without is nothing but his own truth or falsity, and his own good or evil, and that the body is the external form of these is a secret which has not as yet been known in the world.

[4] From all this it can now be seen that by “aromatic of aromatic” or “ointment of ointment,” by which are understood all truths from the ultimate to the inmost, thus truths in their whole complex, are signified each and all things in man, or from which he is man; consequently when this “aromatic” is predicated of the Lord, that it signifies each and all things of his human.

[5] It is said, “thou shalt make it an oil of anointing, an aromatic of aromatic, the work of a perfumer” because the “oil of anointing” signifies the Divine good itself of the Divine love which was in the Lord from conception (n. 9954, 10011, 10019); “an aromatic of aromatic” signifies this in each and all things of his human; and “the work of a perfumer” or of a “maker of ointment” signifies from the influx and operation of the Divine itself; for the Lord alone in respect to his human was the anointed of Jehovah (n. 9954).

10265. *The work of a perfumer.* That this signifies from the influx and operation of the Divine itself which was in the Lord from conception is evident from the signification of “a perfumer” or “a maker of ointment” as being the one who does this work; and therefore when it is said of the Lord, the Divine itself is signified, and by “work,” its operation. Whatever is said in the Word is to be understood relatively to that of which it is said; and therefore when it is said of the Divine, it is to be understood of the Divine and of its operation, influx, and attributes; no matter how it may be expressed in the sense of the letter. In the inmost heaven all things of the Word are applied to the Divine human of the Lord, for the angels there think immediately from the Lord, and perceive the Word in its inmost sense, which is the celestial sense; and therefore here by “ointment of ointment, the work of a maker of ointment,” they perceive nothing else than that which is of the Divine itself

which was in the Lord from conception, and its influx and operation into each and all things of his human; for the human of the Lord is the Divine itself with them. They know that the Divine good of the Divine love, which is called the “Father,” is reciprocally in the Divine human of the Lord, which is the “son,” according to the Lord’s words that “the Father is in him and he in the Father” (John 14:10, 11); and that they “are one” (John 10:30). Wonder not that by a “maker of ointment” or of “perfumes” is signified the Divine itself, seeing that in the Word throughout Jehovah calls himself the “former” and the “maker,” nay, even the “potter,” as in Isaiah:

O Jehovah thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hands (Isa. 64:8);

and also in other passages in the same prophet, and in Jeremiah 18:2–6.

10266. By the preparation of the oil of anointing in what just precedes, there has been described the Divine good of the Lord’s Divine love in his Divine human; and in the relative sense the good of love with man from the Lord; for what is said in the Word, in the supreme sense, of the Lord, in the relative sense is said also of man, because the regeneration of man is an image of the glorification of the Lord’s human (see n. 3138, 3212, 3296, 3490, 4402, 5688). From this it is evident that the preparation of the oil of anointing involves also the generation and formation by the Lord of the good of love with man; consequently that the good of love is formed by means of the truths of the church which are from the Word, first by means of the external truths, and then by means of those which are more and more interior, according to the description in what just precedes; and that accordingly the external man is first imbued with these truths, and then the interior man successively. Be it known that this good is preserved by the Lord, and subsists, in the same order in which it had been formed by the Lord by means of truths, that is, in the order in which it had come forth; for preservation is perpetual formation, as subsistence is a perpetual coming-forth. From this it follows that the quality of the good of love with a man is according to the quality of the

perception and the affection, and according to the order in which the man has become imbued with truths. If his affection of truth has been for the sake of truth and good, without affection for the sake of self and the world, and if the order has been from outermost things to more interior ones, by degrees, then the good of love is genuine; if otherwise, it is spurious, or not good. It matters not if in the beginning, when the man begins to be formed, his affection of truth is also for the sake of himself and the world. But this affection must be put off as good increases by means of truths; and moreover the man is afterward continually being purified from such things; as are the digestive organs, from what is of no use. He who believes that a man can be endowed with the good of love, without the truths of faith, and without a life in accordance with these is very much mistaken.

10267. *It shall be an oil of anointing of holiness.* That this signifies a representative of the Lord as to the Divine human is evident from the signification of “an oil of anointing” as being a representative of the Divine good of the Lord’s Divine love (see n. 9954, 10011, 10019). It is here said “an oil of anointing of holiness,” in order that there may be understood the Lord as to the Divine human, because this is the holy itself in the heavens; for the angels in the heavens know and acknowledge no other Divine than the Divine human of the Lord, because of this they can think, and this they can love; while of the Divine which is called the Father they cannot think, thus cannot love it, because it is incomprehensible, according to the Lord’s words, “Ye have neither heard his voice at any time, nor seen his shape” (John 5:37). That which cannot be seen and heard cannot enter into any idea of thought, nor into any affection of love. That which is to be comprehended by faith and love must be an accommodated objective. That the incomprehensible Divine which is called the Father is simultaneously worshiped when the Lord as to the Divine human is worshiped is also evident from the words of the Lord himself, where he says that “He is the way,” and that “no one cometh to the Father but by him” (John 14:6); and that “no one knoweth the Father but the son, and he to whom the son will reveal him” (Matt. 11:27); and that “no one hath seen the Father at any time, except the only-begotten son, who is in the bosom of the Father, and he

setteth him forth” (John 1:18); and therefore the Lord says, “Come unto me all ye, and I will refresh you” (Matt. 11:28). (That the Divine human of the Lord is the all in all of heaven, and that it is the holy itself there, see n. 9933, 9972, 10067, 10159; also that the Lord alone is holy, and all that is holy is from him, n. 9229, 9479, 9680, 9818, 9820, 9956.)

10268. *And thou shalt anoint with it the tent of meeting.* That this signifies to represent the Divine of the Lord in the heavens is evident from the signification of “anointing with the oil of holiness” as being to induce a representation of the Divine good of the Lord’s Divine love in respect to the Divine human; for “anointing” signifies to induce a representation, seeing that the things which were anointed were not called holy from the oil, but from the representation of the Divine which is signified by the oil, because “oil” signifies the Divine good of the Divine love, and “holiness” signifies the Divine human, for this alone is holy (as can be seen from what has been shown above, n. 9954, 10011, 10019, 10264–10267); and from the signification of “the tent of meeting” as being heaven in the whole complex; the inmost or third heaven being where was the ark of the testimony; the middle or second heaven being where was the table on which were the breads of faces, and where also was the lampstand and the altar of incense; and the ultimate or first heaven being where was the court (see n. 9457, 9481, 9485, 9784, 9963, 10230, 10242, 10245). From this it is evident that by “anointing the tent of meeting” is signified to induce a representation of the Divine good of the Lord’s Divine love in respect to his Divine human; and because this is signified by “anointing the tent of meeting,” there is also signified to represent the Divine of the Lord in the heavens. For heaven is not heaven from the angels as regarded in what is their own; but from the Divine of the Lord with them (see n. 9408, 10125, 10151, 10157, 10159).

10269. *And the ark of the testimony.* That this signifies in the celestial good that belongs to the inmost heaven is evident from the signification of “anointing the ark of the testimony” as being to induce a representation of the Divine in the celestial good that

belongs to the inmost heaven; for by “anointing” is signified to induce a representation of the Divine of the Lord (as just above, n. 10268); and by “the ark of the testimony” is signified the good of the inmost heaven. That “the ark” denotes the inmost heaven and that “the testimony” denotes the Lord there may be seen above (n. 9485); and as the good which reigns in this heaven is the good of love to the Lord, which good is called celestial good, therefore by “anointing the ark of the testimony” is signified to induce a representation of the Divine of the Lord in the celestial good that belongs to the inmost heaven. How the case herein is can be seen from what has been everywhere shown above, namely, that anointing represented the Lord as to the Divine human; for the Lord as to his Divine human was alone the anointed of Jehovah, because in him, from conception, and consequently in his human, there was the Divine of the Father. It is possible to know that the human body proceeds from the being of the father which is called his soul; for the likeness of the father in respect to the various affections which are of love appears in the children even in their faces. From this each family derives its own peculiarities by which it is distinguished from others. What then must have been the case with the Lord, in whom the Divine itself was his being which is called the soul? Hence it is that the Lord says, “He that hath seen me hath seen the Father. Believe me that I am in the Father, and the Father in me” (John 14:9, 11).

10270. *And the table, and all the vessels thereof.* That this signifies in spiritual good from the celestial, which belongs to the second heaven, and in the ministering goods and truths is evident from the signification of “the tent of meeting outside the veil,” where was this table, as being the second heaven (see n. 9457, 9481, 9485); from the signification of “the table upon which were the breads of faces” as being spiritual good from the celestial; for the “breads” signify celestial good (n. 9545); and the “table” upon which these were signifies spiritual good (n. 9684, 9685); and from the signification of its “vessels” as being the knowledges of celestial good and truth (see n. 9544), thus ministering goods and truths, for knowledges minister. The reason why these words signify spiritual good from the celestial (which is signified by “the table upon which were the breads of faces”) is that by the tent of meeting

outside the veil was represented the second heaven, in which reigns the good of charity toward the neighbor, which is called spiritual good, and this good is so far good as there is in it celestial good, which is the good of love to the Lord. For there are three kinds of good which make the three heavens. There is the good of love to the Lord, which is called celestial good; this makes the inmost heaven. There is the good of charity toward the neighbor, which is called spiritual good, and which makes the second heaven. And there is the good of faith, which is called spiritual natural good, and makes the ultimate heaven. The Lord inflows immediately from his Divine human into the celestial good which is of the inmost heaven. The Lord inflows from the Divine human into the spiritual good which is of the second heaven, and also mediately through celestial good. And the Lord inflows from the Divine human into the spiritual natural good, which is of the ultimate heaven, and again also mediately. It is said “also mediately” because the Lord not only flows into the goods of these heavens mediately, but also immediately (as can be seen from what was shown concerning Divine influx immediate and mediate in the numbers cited in n. 9682).

10271. *And the lampstand, and the vessels thereof.* That this signifies in the spiritual truth that belongs to the second heaven, and in the ministering truths, is evident from the signification of “the lampstand” as being a representative of the Lord as to the spiritual truth that belongs to the second heaven (see n. 9548, 9551, 9555, 9558, 9561, 9684); and from the signification of its “vessels” as being memory-truths, which are ministering ones (n. 3068, 3079, 9572, 9724).

10272. *And the altar of incense.* That this signifies in all things of worship from these goods and truths is evident from the signification of “the altar of incense” as being a representative of all things of worship which are from love and charity from the Lord (see n. 10177, 10198). It is called a representative of the Lord in goods and truths, and in ministering goods and truths, and in all things of worship, because the goods and truths which are represented are so far goods and truths as there is in them the

Divine of the Lord. For all the goods and truths that are with man and angel are from the Lord; without life from the Lord in them they are dead things, and even evil; for if they are not from the Lord, but from man, they have regard to man and the world, and those things which have man and the world as their end are in themselves evil, for the end is the inmost of man, because it is the soul of all things in him. From this it can be seen what is meant by a representative of the Lord in goods and truths, and in their ministering ones. By ministering goods and truths are meant the goods and truths which are in the natural or external man, which are called knowledges and memory-knowledges; for it is these into which the internal man looks, and from which he chooses those which act as confirmations, and which are in agreement with the life of his affections, or with his love; and because they are thus subordinate, they are called "ministering." There are also goods and truths again ministering to these, which are called sensuous memory-knowledges; for the goods and truths with a man are circumstanced like families, or like households, where there are the father of the family, sons, daughters, sons-in-law, and daughters-in-law, and menservants and maidservants; in the lowest place therein are those which are meant by sensuous memory-knowledges, although at the present day with most men these are in the highest place.

10273. *And the altar of burnt offering.* That this signifies to represent the Divine human of the Lord and the worship of him in general is evident from the representation of the altar of burnt offering as being the principal representative of the Divine human of the Lord and of the worship of him (see n. 2777, 2811, 8935, 8940, 9388, 9389, 9714, 9964, 10123, 10151).

10274. *With all the vessels thereof.* That this signifies Divine goods and Divine truths is evident from the signification of "vessels" as being knowledges and memory-knowledges (see n. 3068, 3079, 9394, 9544, 9724); but when said of the Lord's Divine human they denote the Divine goods and Divine truths which minister.

10275. *And the laver, and its base.* That this signifies all things that belong to purification from evils and falsities, and to regeneration by the Lord, is evident from the signification of “the laver” in which washing was performed as being a means of purification from evils and falsities, and also of regeneration (see n. 10235); and from the signification of its “base” as being the sensuous that supports and ministers (n. 10236).

10276. *And thou shalt sanctify them, and they shall be a holy of holies.* That this signifies in this way the influx and presence of the Lord in the worship of the representative church is evident from the signification of “to be sanctified” as being to represent the Lord as to the Divine human, and the reception of Divine good and Divine truth from him; for the Lord alone is holy, and consequently that only is holy which proceeds from him; from which it is plain that by “being sanctified” is also signified the influx and presence of the Lord in the worship of the representative church. (That “to be sanctified” denotes to represent the Lord as to the Divine human, see n. 9956, 9988, 10069; and also the reception of Divine good and Divine truth from him, n. 8806, 9820, 10128; that the Lord alone is holy, and only that is holy which proceeds from him, n. 9229, 9479, 9680, 9818; thus that the holy things with the Israelitish and Jewish nation were representatively holy, n. 10149.) And from the signification of “a holy of holies” as being Divine celestial good (n. 10129).

[2] From this it is evident that all those things which were anointed were called “holy of holies” from the influx and presence of the Divine human of the Lord; and all influx and presence of the Lord takes place immediately, and in the lower heavens also mediately through celestial good, which is the good of the inmost heaven. Therefore insofar as the goods of the lower heavens contain and store up within them celestial good, which is the good of love to the Lord, so far they are goods. From this it is that those things which were anointed were called “holy of holies.” (Concerning the immediate and mediate influx of the Lord, see the places cited in n. 9682, 9683.)

[3] But in order that it may be known how the case herein is, it is necessary to know what representation is, and what a representative church is. What these are has been abundantly shown in the places cited in n. 9229, 9280, 10030; but as at the present day few know what these are, the subject may be somewhat further illustrated. It is the affections of good and truth from the Lord which make the life and happiness of the angels in the inmost heavens. In the ultimate heaven these affections are presented with infinite variety in countless outward forms. Whatever they see there with their eyes is from this source. These are representatives of interior things, which are the affections of good and truth, and are called celestial and spiritual.

[4] The good spirits who as subjects perceive the holy things of heaven in these representatives are interiorly affected. For example, they see paradises with trees and fruits of countless species, also beds of roses, lawns, fields with things sown in them, houses and palaces, and very many other things, all of which correspond to the affections of good and of truth that are from the Lord in the higher heavens. In these heavens also there are representatives, but such as immeasurably surpass in perfection, delight, and happiness those which are in the ultimate heaven. It is these representatives of which it is said that “no eye hath ever seen” such things; and if anything were told of them it would exceed human belief.

[5] From this it can be seen what representatives are. All the representatives instituted with the Israelitish nation were like those in the ultimate heaven; but were less perfect, because they were in the nature of this world. Such were the tent with the ark, the table upon which were the breads of faces, the lampstand and its lamps, the altar of incense, the garments of Aaron and his sons, and afterward the temple with the adytum there containing the ark upon which were the propitiatory and the cherubs, also the brazen sea, the lavers, and other similar things. Yet countless more things appear in the ultimate heaven, and in greater excellence and perfection. It was from this heaven that the things to be instituted with the Israelitish nation were shown by the Lord to Moses on Mount Sinai. (See Exod. 25:40; 26:30; 27:8.) But these things were

not seen by Moses with the eyes of his body, but with the eyes of his spirit.

[6] The nature of representatives can be seen further from the things seen by the prophets; as by Daniel, by John in Revelation, and by the rest; all of which store up within them Divine spiritual and celestial things that anyone can see are not intelligible without interpretation from the internal sense.

[7] From all this it is now further evident what a representative church is. This church was established in the land of Canaan chiefly for the sake of the Word, in order that this might be written by means of representatives and significatives, thus by means of such things as existed with that nation, in their church, and in their land. For from the most ancient times all the places in the land of Canaan, and all the mountains and rivers there, represented such things as are in the heavens (see n. 3686, 4240, 4447, 4454, 5136, 6516); as did afterward the inheritances, the tribes, and all other things there. Of such things was the literal sense of the Word of the Old Testament, in order that there might be some ultimate in which the interior things might close, and upon which they might stand, like a building on its foundation (see n. 9360, 9824, 10044).

[8] From all this an intelligent person is able to know that the Word is most holy, and that its literal sense is holy from its internal sense, but that apart from this it is not holy. For apart from the internal sense the literal sense is like the external of man separated from his internal, which is a mock appearance devoid of life, and is like the peel of a tree, flower, fruit, or seed, without anything inside; and is also like a foundation without a house. Therefore they who lay stress on the sense of the letter of the Word alone and neither have, nor procure for themselves from the Word, doctrine that is in agreement with its internal sense can be drawn into any heresies whatever. It is from this that the Word is called by such the book of heresies. The very doctrine from the Word must by all means give light and guidance. This very doctrine is taught by the internal sense, and he who knows this doctrine, has the internal sense of the Word.

[9] As the Jewish nation did not acknowledge anything holy in the Word except in the mere sense of its letter, which they completely separated from the internal sense, they fell into such darkness that they did not recognize the Lord when he came into the world. At the present day that nation is of the same character, and therefore although they live among Christians they nevertheless still do not acknowledge the Lord from the Word. (That from the earliest time that nation was in external things without internal, see what has been shown in the places cited in n. 9320, 9380.) Therefore unless the Lord had come into the world and opened the interior things of the Word, the communication with the heavens by means of the Word would have been broken; and then the human race on this earth would have perished, for man can think no truth and do no good except from heaven, that is, through heaven from the Lord; and the Word is that which opens heaven.

10277. *Whosoever toucheth them shall be made holy.* That this signifies that which is communicative to all who receive in love and faith is evident from the signification of “touching” as being communication (see n. 10130); and from the signification of “being made holy” as being the influx and presence of the Lord (of which just above, n. 10276); and as the influx and presence of the Lord are in love and faith, thus are with those who receive him in love and faith, these are they who are here said to be “made holy”; but it is the Divine with them which alone is holy, and not at all what is their own.

10278. *And thou shall anoint Aaron and his sons.* That this signifies inauguration to represent the Lord in both kingdoms is evident from the signification of “anointing” as being to induce a representation (as above); from the representation of Aaron, as being the Lord in respect to Divine good celestial, thus in the celestial kingdom; and from the representation of the sons of Aaron, as being the Lord in respect to spiritual good, thus in the spiritual kingdom (see n. 9807, 10017, 10068).

10279. *And shalt sanctify them to minister to me in the priest's office.* That this signifies to represent the Lord in respect to all the

work of salvation is evident from the signification of “sanctifying” as being to represent the Lord as to the Divine human (see above, n. 10276); and from the representation of the priest’s office of Aaron and of his sons as being the Lord’s work of salvation in successive order (n. 9809, 10017).

10280. *And thou shalt speak unto the sons of Israel, saying.* That this signifies instruction for those who are of the church is evident from the signification of “the sons of Israel” as being the church (see the places cited in n. 9340); and from the signification of “speaking” and “saying,” when by Jehovah, as being instruction (n. 6879, 6881, 6883, 6891, 7186, 7226, 7241, 7267, 7304, 7380, 7517, 8127).

10281. *This shall be to me an oil of anointing of holiness.* That this signifies a representative of the Lord as to the Divine human is evident from what was shown above (n. 10267).

10282. *To your generations.* That this signifies in all things of the church is evident from the signification of “generations,” when said of the sons of Israel, by whom is signified the church, as being those who are of the church (see n. 10212); thus abstractedly from persons, the things which are of the church. It is said “abstractedly from persons” because the Divine things which proceed from the Lord make the church, and nothing whatever of man does so; these Divine things do indeed flow in with man, but still they do not become man’s, but are the Lord’s with man. This being the case, when the angels are speaking together, they speak abstractedly from persons; and for the same reason neither does the name of any person enter heaven of whom mention is made in the Word, but the thing which is there signified by the person. (That all names of persons and of places in the Word signify actual things, see n. 1888, 4442, 5095, 5225; and that names do not enter heaven, n. 1876, 6516, 10216.)

10283. *Upon the flesh of man shall it not be poured.* That this signifies that which is not communicative to what is man’s own is evident from the signification of “the flesh of man” as being that

which is his own (of which below); and from the signification of “pouring” as being to communicate; for the like is signified by “pouring” as by “touching,” but “pouring” is said of liquids, as of oil, wine, and water, and “pouring forth” of things Divine, celestial, and spiritual; while “touching” is said of things dry and bodily (that “to touch” denotes to communicate, see n. 10130). Hence it follows that by the oil of anointing not being poured on the flesh of man is signified that the Divine good of the Lord’s Divine love is not communicative to that which is man’s own, because that which is man’s own is nothing but evil, and the Lord’s Divine good cannot be communicated to what is evil. (That what is man’s own is nothing but evil, see n. 210, 215, 731, 874–876, 987, 1023, 1024, 1047, 5660, 5786, 8480.)

[2] Man has that which is his own in both the will and the understanding; the former is evil, and the latter is the falsity thence derived; that is to say, the former is signified by “the flesh of man,” and the latter by the “blood” of this flesh. That this is so is evident from the following passages:

Jesus said, Blessed art thou, Simon, for flesh and blood hath not revealed it unto thee, but my Father who is in the heavens (Matt. 16:17).

That “flesh” here, and also “blood” denote that which is man’s own is very evident.

[3] In John:

As many as received him, to them gave he power to be the sons of God, who were born, not of bloods, nor of the will of the flesh, but of God (John 1:12–13).

By “bloods” are here signified the falsities which come forth from that which is man’s own in his understanding; and by “the will of the flesh” are signified the evils which come forth from that which is his own in his will. (That “bloods” denote falsity from evil, thus what is man’s own in the understanding derived from what is his own in the will, see n. 4735, 9127.)

[4] In Isaiah:

I will feed thine oppressors with their own flesh; and they shall be drunken with their own blood as with new wine (Isa. 49:26);

where to “feed them with their own flesh, and make them drunken with their own blood” denotes to fill them with evil and the falsity of evil, thus with that which is their own; for both evil and falsity are from this.

[5] In Jeremiah:

Cursed is the man that trusteth in man, and maketh flesh his arm (Jer. 17:5).

“To trust in man, and make flesh his arm” denotes to trust in himself and in what is his own.

[6] In Isaiah:

The people is become like food for the fire; if one shall cut down on the right hand, he shall be hungry; and if he shall eat on the left hand, they shall not be satisfied; they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh (Isa. 9:19–20).

By “food for the fire” is signified the appropriation of evils, or the yearnings of the love of self and the world; by “being hungry and not being satisfied” is signified not to receive the good and truth of faith; by “the flesh of the arm” is signified what is man’s own of both kinds; by “Manasseh,” the evil of the will; by “Ephraim,” the falsity of the understanding; and by “eating,” to make one’s own. (That “fires” denote the evils or yearnings of the love of self and the world, see n. 5071, 5215, 6314, 6832, 7324, 7575, 9141; and that “to be hungry and not satisfied” denotes not to receive the good and truth of faith is because by “hunger and thirst” is signified the desolation of good and truth, n. 5360, 5376, 6110, 7102, 8568; that the “right hand” denotes the good from which is truth, and the “left hand” the truth through which is good, see n. 10061.) Hence “to be hungry if he cut down on the right hand, and not to be

satisfied if he ate on the left hand” signifies that however much they are instructed concerning good and truth, they will nevertheless not receive them.

[7] “Manasseh” denotes the good of the will (see n. 5348, 5351, 5353, 6222, 6234, 6238, 6267); and “Ephraim” denotes the truth of the understanding (n. 3969, 5354, 6222, 6234, 6238, 6267); hence in the opposite sense “Manasseh” denotes the evil of the will, and “Ephraim” the falsity of the understanding, for almost all things in the Word have also an opposite sense. “To eat” denotes to appropriate (n. 3168, 3513, 3596, 4745); hence it is plain what is meant by “eating the flesh of his own arm,” namely, appropriating to themselves evil and falsity from what is their own. It is said “the flesh of the arm” because by the “arm” as by the “hand” is signified that which belongs to man, and in which he trusts (see at the places cited in n. 10019).

[8] In Zechariah:

I said, I will not feed you; he that dieth let him die; let those who remain eat everyone the flesh of another (Zech. 11:9).

“Not to feed” denotes not to instruct and reform; “to die” denote’s to perish as to spiritual life; “to eat the flesh of another” denotes to appropriate to themselves the evils which are from that which is another’s.

[9] In Ezekiel:

Jerusalem, thou hast committed whoredom with the sons of Egypt thy neighbors, great in flesh (Ezek. 16:26).

“Jerusalem” denotes the perverted church; “to commit whoredom with the sons of Egypt great in flesh” denotes to falsify the truths of the church by means of memory-knowledges which are from the natural man alone, thus by means of sensuous memory-knowledges. (That “Jerusalem” denotes the church, see n. 402, 2117, 3654, here the perverted church; that “to commit

whoredom” denotes to falsify truths, n. 2466, 2729, 8904; that “sons” denote truths and also falsities, n. 1147, 3373, 4257, 9807; that “Egypt” denotes memory-knowledge in both senses, see the places cited in n. 9340; and that it denotes the natural, n. 9391.) Hence those are called “great in flesh” who from the things of sense reason and draw conclusions about the truths of the church. They who do this seize on falsities instead of truths, for to reason and draw conclusions from the things of sense is to do so from the fallacies of the bodily senses; wherefore it is sensuous men who are meant by “great in flesh,” because they think from that which is their own in the body.

[10] In Isaiah:

Egypt is a man, and not God; and his horses are flesh, and not spirit (Isa. 31:3).

Here also “Egypt” denotes memory-knowledge; his “horses” denote the understanding thence derived; this is called “flesh not spirit,” when they draw conclusions from what is their own, and not from the Divine (that “horses” denote the understanding, see n. 2761, 2762, 3217, 5321, 6534; and that the “horses of Egypt” denote memory-knowledges in conformity with a perverted understanding, n. 6125, 8146, 8148).

[11] That by “flesh” is signified that which is man’s own, or what is the same, the evil of his will, is evident from Moses where the subject treated of is the desire of the Israelitish people to eat flesh, of which it is thus written:

The rabble that was in the midst of the people lusted a lust, and said, Who shall feed us with flesh? Jehovah said, Tomorrow ye shall eat flesh; ye shall not eat it one day, nor two days, nor five days, nor ten days, nor twenty days, but even for a month of days. And there went forth a wind from Jehovah, and carried off the quails from the sea, and let them fall over the camp, as it were two ells upon the faces of the earth. The people rose up all the day and all the night, and all the next day, and gathered and spread them round about the camp. While the flesh was yet between their teeth, before it was swallowed, the anger of Jehovah burned against the people, and Jehovah smote the people with

a very great plague; whence he called the name of that place, The graves of lust (Num. 11:4, 18–20, 31–33).

[12] That “flesh” signified what belonged to that nation can be seen from the details in this passage; for had it not been so, what evil could there have been in desiring flesh, especially as flesh had previously been promised them (Exod. 16:12)? But as it signified that which was their own, thus the evil of the will, in which that nation was more than other nations, therefore it is said when they desired flesh, that they “lusted a lust”; and therefore they were smitten with a great plague, and the name of the place where they were buried was called “the graves of lusts.” Whether you say evil of the will, or lust, it is the same, for the evil of the will is lust, because man’s own desires nothing but its own, and not anything of the neighbor, or anything of God, except for the sake of itself.

Because that nation was of this character, it is said that “they should eat flesh, not one day, nor two, nor five, nor ten, nor twenty, but even for a month of days,” by which is signified that that nation would be such forever; for “a month of days” means forever, and therefore it is said that “the flesh being yet between the teeth, before it was swallowed, they were smitten with a great plague”; for by “teeth” is signified the bodily (or corporeal) own, which is the lowest of man (n. 4424, 5565–5568, 9062). (That that nation was of such a character, see the places cited in n. 9380; and also in the song of Moses in Deuteronomy, 32:20–28, 32–34.)

[13] In the Word, “spirit” is opposed to “flesh” because by “spirit” is signified life from the Lord, and by “flesh” life from man, as in John:

It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you are spirit and are life (John 6:63).

From this it is evident that “spirit” denotes life from the Lord, which is the life of love and faith to him from him; and that “flesh” denotes life from man, thus what is his own; hence it is said, “the flesh profiteth nothing.” In like manner elsewhere:

That which is born of the flesh is flesh; but that which is born of the spirit is spirit (John 3:6).

God remembered that they were flesh, a wind [spirit] that goeth away, and cometh not again (Ps. 78:39).

[14] As by “flesh,” when said of man, is signified that which is his own, which is the evil of the love of self and the world, it is plain what is signified by “flesh” when said of the Lord, namely, that which is his own, which is the Divine good of the Divine love. This is signified by the “flesh” of the Lord in John:

The bread that I will give is my flesh. Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you; he that eateth my flesh, and drinketh my blood, hath eternal life; for my flesh is food indeed, and my blood is drink indeed (John 6:51, 53–55).

(That by the Lord’s “flesh” is signified the Divine good of his Divine love, and by his “blood” the Divine truth proceeding from this Divine good, thus the like as by the bread and the wine in the holy supper, and that these are his own in his Divine human, see n. 1001, 3813, 4735, 4976, 6978, 7317, 7326, 7850, 9127, 9393, 10026, 10033, 10152; and that the sacrifices represented the goods which are from the Lord, and that on this account their “flesh” signified goods, see n. 10040, 10079). Moreover, in the Word throughout mention is made of “all flesh,” and by it is meant every man (as Gen. 6:12–13, 17, 19; Isa. 40:5–6; 49:26; 66:16, 23–24; Jer. 25:31; 32:27; 45:5; Ezek. 20:48; 21:4–5; and elsewhere).

10284. *And in the quality thereof ye shall not make any like it.* That this signifies no imitation from the study of man is evident from the signification of “making any like it in quality” that is, making the like oil by means of the like spices, as being to prepare in imitation by the study of man. That these things are signified by these words follows from the connection of the things in the internal sense; for it is said first, that it should “not be poured upon the flesh of man” by which is signified that which is not communicative to what is man’s own; and next that it shall be “holy unto you”; whereas that which is made from man, and by his

study is made from what is his own, and is not holy, because study from what is man's own is nothing but falsity from evil, for it regards itself and the world as the end, and not the neighbor and God; and therefore it is called "imitation."

[2] The case herein is this. Everything that is from the Lord is good and true. But the good and truth in imitation of this by man is not good and true, for the reason that everything good and true has life in it from its end. An end from man is merely for the sake of himself; whereas that which is good and true from the Lord is for the sake of good itself and truth itself as ends, thus for the sake of the Lord, because everything good and true is from him. With man the end is himself, for it is his will, and it is his love; because that which a man loves, and that which he wills, this he has as his end. All the love with man from man is the love of self and the love of the world for the sake of self; but the love with man from the Lord is love toward the neighbor and love to God. The difference between these loves is as great as that between hell and heaven; and indeed the love of self, and the love of the world for the sake of self, reign in hell and are hell; whereas love toward the neighbor and love to the Lord reign in heaven and are heaven. Moreover, a man is such, and such remains to eternity, as is his love; for love is everything of man's will, and from this of his understanding, because the love which makes the will continually flows into the understanding, and kindles it, and enlightens it. From this it is that when those who love what is evil are thinking by themselves, they think what is false in conformity with the evil of their love; although before men they speak differently, from hypocrisy, and some from persuasive faith, the quality of which may be seen above (n. 9364, 9369).

[3] Be it known that before men a man is able by study to imitate Divine things themselves, and to present himself as an angel of light; whereas before the Lord and before the angels the external form does not appear, but the internal; and when this is from what is man's own, it is filthy. Within such persons there is merely what is natural, and nothing spiritual; they see only from natural light, and not at all from the light of heaven. Nay, they do not know

what the light of heaven is, and what the spiritual is, for all their interiors are turned outward, almost like the interiors of animals, nor do they suffer themselves to be raised upward by the Lord; when yet man possesses this special privilege above the beasts, that he is capable of being raised by the Lord to heaven and to the Lord, and thus of being led. All those are so raised who love good and truth for the sake of good and truth, which is the same as loving the neighbor and God; for in a general sense the neighbor is what is good and true, and in a lower sense what is just and right; and moreover God is what is good and true, and what is just and right, because these are from God.

[4] From all this it can be seen what it is to imitate Divine things by the study of man; the quality of those who do this is described in the Word throughout by “Egypt” and “Pharaoh” for by “Egypt” and “Pharaoh” are signified the memory-knowledges that belong to the natural man; and it is also described by “Asshur,” by whom is signified reasoning from memory-knowledges (concerning “Egypt” see the places cited in n. 9340, 9391; and concerning “Asshur,” n. 1186).

[5] Among spirits there are great numbers who imitate Divine things by study and art; for they counterfeit what is sincere, upright, and pious, insomuch that good spirits would be led astray unless the Lord enlightened them, and made them see the interiors of those who would lead them astray, at the sight of which the good are seized with horror, and flee away. But such spirits are stripped of their externals, and are let into their interiors which are diabolical, and thus of themselves they sink down into hell. (More may be seen concerning these spirits in a following article, n. 10286.)

10285. *Holy shall it be to you.* That this signifies because it is the Divine of the Lord is evident from the signification of “holy,” when said of the oil of anointing, as being the Divine of the Lord; for the oil of anointing was representative of the Divine good of the Divine love in the Lord’s Divine human, thus was representative of his Divine human itself; for whether you say the Divine good of the

Divine love, or the Divine human, it is the same. As this was signified by the “oil of anointing” and was represented by anointing, and as this alone is holy, and from this that which proceeds from him is holy, because it is of him, therefore it is so often said that this is “holy” (see also above, n. 10266).

10286. *The man who shall make ointment like it.* That this signifies the imitation of Divine things by art is evident from the signification of “making like it” as being imitation; and from the signification of the “ointment” as being Divine truths which are of the Lord alone, and from the Lord alone (see above, n. 10264). That imitation by art is signified is because all imitation of Divine things by man is done by art. How the case herein is can be seen from what was said and shown above (n. 10284). But all this can be further illustrated by what exists among spirits. Those of them who attribute all things to fortune and their own sagacity, and nothing to the Divine (as they had done in the world), know how to imitate Divine things by various methods; for they present to view palaces almost like those in the heavens, also groves and fields almost like those which are presented to view by the Lord among good spirits; they adorn themselves with shining garments, and the sirens even assume a beauty almost angelic; but all these things are produced by art by means of phantasies. And however much these things may appear similar in the outward form, nevertheless in the internal form they are loathsome, which also is instantly made manifest to good spirits by the Lord; because if this were not done they would be led astray. The external is taken away, and then the diabolism within stands forth; what is external is taken away by means of light let in upon it from heaven, whereby is dispelled the delusive light of phantasies by means of which they produce such effects. From this can be seen the nature of the imitation of Divine things by art. But the things which are from the Lord are inwardly heavenly, and the more interior they are, so much the more heavenly they are; for Divine things increase in perfection toward the interiors, until finally they are of unspeakable perfection and beauty.

[2] The like is the case with the imitation of what is good and true among those who live evilly; those of them who know how to

counterfeit good affections, and somewhat of charity toward the neighbor, and of love to God, and at the same time from these affections speak and preach the truths of faith as if from the heart, are in a similar light of foolishness and fantasy; and therefore when the external which had counterfeited what is internal is taken away, there appears the infernalism that lay hidden within, which is nothing but evil and the falsity of evil; and then it is in like manner presented to view that this evil is their love, and the falsity of this evil their faith. From all this it is again evident what is the imitation of things Divine by the study of man (of which above, n. 10284).

10287. *And who shall put of it upon a stranger.* That this signifies conjunction with those who do not acknowledge the Lord, thus who are in evils and the falsities of evil, is evident from the signification of “putting upon” anyone, when said of Divine truths, which are signified by the “aromatic ointment” as being to conjoin; and from the signification of “a stranger” as being one who is not of the church, thus who does not acknowledge the Lord, and consequently is in evils and falsities; for he who does not acknowledge the Lord is not of the church; and he who denies the Lord is in evils and falsities, because what is good and true comes from no other source. That such persons are signified by “strangers” will be seen from the passages in the Word which will follow. But something shall first be said about the conjunction of Divine truth with those who do not acknowledge the Lord. This conjunction is profanation, for profanation is the conjunction of Divine truth with falsities from evil; and this conjunction which is profanation is not possible with any but those who have first acknowledged the things of the church, and especially the Lord, and have afterward denied the same. For by the acknowledgment of the truths of the church, and of the Lord, communication is effected with the heavens, and from this the opening of the interiors of man toward heaven; and by denial afterward is effected the conjunction of the same with falsities from evil; for all things which a man acknowledges remain implanted, because nothing perishes with man which has entered by means of acknowledgment.

[2] The state of the man who commits profanation is that he has communication with the heavens and at the same time with the

hells; by truths with the heavens, and by falsities of evil with the hells; from this in the other life there comes a tearing asunder, whereby everything of interior life perishes. After this tearing asunder such persons barely appear as men, but as burnt bones in which there is but little life. (See what has already been said and shown about profanation, namely: that those profane who have first acknowledged truths Divine, and afterward deny them, n. 1001, 1010, 1059, 2051, 3398, 4289, 4601, 6348, 6960, 6963, 6971, 8394; that those who have denied them from infancy, such as the Jews and others, do not profane, n. 593, 1001, 1059, 3398, 3489, 6963; and that the greatest care is taken by the Lord to prevent profanation with man, see n. 301–303, 1327, 1328, 2426, 3398, 3402, 3489, 6595.)

[3] But be it known that there are very many genera of profanation, and of these many species; for there are those who profane the goods of the church, and there are those who profane its truths; there are those who profane much, and those who profane little; there are those who profane interiorly, and those who profane more and more exteriorly; there are those who profane through belief contrary to the truths and goods of the church; there are those who profane through the life; and there are those who profane through the worship. Hence result many hells of profaners, which are distinct from one another according to the diversities of the profanation. The hells of the profanations of good are at the back; but the hells of the profanations of truth are under the feet and at the sides. Such hells are deeper than the hells of all other evils, and are seldom opened.

[4] That “strangers” denote those who do not acknowledge the Lord, and are unwilling to acknowledge him, whether they be out of the church or within it, thus who are in evils and in the falsities of evil, and in a sense abstracted from persons, that they are evils and the falsities of evil is evident from many passages in the Word. It is said “those who do not acknowledge the Lord, thus who are in evils and the falsities of evil” because those who do not acknowledge the Lord must needs be in evils and the falsities of evil; for all good and the truth of good are from the Lord, and

therefore those who deny the Lord are in evils and the falsities of evil; according to the words of the Lord in John:

Unless ye believe that I am, ye shall die in your sins (John 8:24).

[5] That these are “strangers” is evident from the following passages. In Isaiah:

Your land is a solitude, your cities are burned with fire; your ground, strangers shall devour it in your presence; and it shall be a solitude, as the overthrow of strangers (Isa. 1:7).

By “land” in this passage is not meant land, nor by “cities” and “ground,” cities and ground; but by “land” is meant the church; in like manner by “ground”; and by “cities” the truths of the church which are called doctrinal things, and which are said to be “burned with fire” when they have been consumed by the evils of the loves of self and of the world. From this it is evident what is signified by “strangers devouring the ground,” namely, that evils and the falsities of evil devour the church; and by “the land being desolate” (that “land” or “earth” denotes the church, see the places cited in n. 9325; in like manner “ground,” n. 566, 1068; that “cities” denote the doctrinal things of the church, thus its truths, n. 2268, 2451, 2712, 2943, 3216, 4492, 4493; and “fire” the evils of the loves of self and of the world, n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141).

[6] In Jeremiah:

Disgrace hath covered our faces, seeing that strangers are come against the sanctuaries of the house of Jehovah (Jer. 51:51).

“Strangers against the sanctuaries of the house of Jehovah” denote evils and the falsities of evil against the truths and goods of the church; those of the nations were called “strangers” who were servants in the Jewish church; and by the “nations” of that land are also signified evils and falsities (n. 9320). In the same:

Thou sayest, There is no hope, no; but I will love strangers, and after them will I go (Jer. 2:25).

“To love strangers, and to go after them” denotes to love evils and the falsities of evil, and to worship them.

[7] In Ezekiel:

I will bring the sword upon you, and I will give you into the hand of strangers (Ezek. 11:8–9);

where “to bring a sword” denotes falsities from evil fighting against truths from good; “to give into the hand of strangers” denotes that they should believe and serve these falsities. (That a “sword” denotes truth fighting against falsities, and in the opposite sense falsities fighting against truths, see n. 2799, 6353, 7102, 8294.)

[8] Again:

Thou shalt die the deaths of the uncircumcised in the hand of strangers (Ezek. 28:10).

“The uncircumcised” denote those who in respect to the life are in filthy loves and their yearnings, however much they may be in doctrinal things (n. 2049, 3412, 3413, 4462, 7045, 7225), whose death is spiritual death; “in the hand of strangers” denotes in evils themselves and the falsities of evils.

[9] Again:

Jerusalem is an adulterous wife under her man, she receiveth strangers (Ezek. 16:32).

“Jerusalem an adulterous wife” denotes the church in which good is adulterated; “to receive strangers” denotes to acknowledge evils and the falsities of evil in life and doctrine. And in Joel:

Jerusalem shall be holiness, and there shall no strangers pass through her any more (Joel 3:17).

“Jerusalem” denotes the church, but that in which the Lord is acknowledged, men live in good, and believe in the truths which are from the Lord; that “strangers shall not pass through her any more” denotes that the evils and falsities of evil which are from hell shall not enter.

[10] In David:

Strangers are risen up against me, and violent men have sought after my soul (Ps. 54:3).

Here also “strangers” denote evils and the falsities of evil; “violent men” denote the same doing violence to goods and truths. Those who look solely at the sense of the letter of the Word, understand nothing else by “strangers” than those who are outside the church, and that they will rise up against David; whereas nothing of person enters into the heavens, but only the things which are signified (n. 8343, 8985, 9007); thus not strangers, but instead of them strange things, which are those which are estranged from the church, thus evils and the falsities of evil which destroy the church; by “David” also, against whom they would rise up is perceived the Lord (n. 1888, 9954).

[11] In Moses:

He forsook God who made him, and lightly esteemed the rock of his salvation; they provoked him to jealousy by strangers (Deut. 32:15–16).

“To forsake God, and lightly esteem the rock of salvation” denotes to deny the Lord; “to provoke by strange things” denotes by evils and the falsities of evil. (That a “rock” denotes the Lord as to the truths of faith, see n. 8581.) Moreover, in other places also “strangers” denote evils and falsities (as in Isa. 25:2, 5; Jer. 30:8; Ezek. 31:11–12).

[12] As “strangers” signified those who are in evils and the falsities of evil, and from this in the abstract sense, evils and the

falsities of evil, therefore it was forbidden that a stranger should eat the holy things (Lev. 22:10); that a stranger should approach the office of the priesthood, or the service of the sanctuary; and that if he did so he should be slain (Num. 1:51; 3:10, 38; 18:7).

[13] It was also forbidden to burn incense from strange fire, for doing which Nadab and Abihu, sons of Aaron, were consumed by fire from heaven (Lev. 10:1, 2); for by the holy fire which was from the altar was signified love Divine; but by “strange fire,” infernal love, and hence also evils and their yearnings (see n. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7575, 9141).

[14] Mention is also made of “foreigners,” which is expressed in the original tongue by another word than “strangers,” and by “foreigners” are signified falsities themselves, as in these passages:

O Jehovah look on our reproach; our inheritance is turned unto strangers, and our houses unto foreigners (Lam. 5:1–2).

Strangers have led captive his strength, and foreigners have entered his gates, and shall cast a lot upon Jerusalem (Obad. 11).

“To cast a lot upon Jerusalem” denotes to destroy the church, and to dissipate its truths.

[15] In Zephaniah:

I will visit upon the princes, and upon the king’s sons, and upon all such as are clothed in the clothing of a foreigner (Zeph. 1:8).

“Those clothed in the clothing of a foreigner” denote those who are in falsities; for “princes and the king’s sons” upon whom was visitation denote the chief truths, and in the opposite sense the chief falsities (that princes have this signification, see n. 1482, 2089, 5044; and that “kings” denote truths themselves, and in the opposite sense falsities themselves, n. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); consequently “the king’s sons” denote that which is derived therefrom.

[16] In David:

Deliver me and rescue me out of the hand of the sons of the foreigner, whose mouth speaketh emptiness, and their right hand is a right hand of a lie (Ps. 144:7–8, 11).

That “the sons of the foreigner” denote those who are in falsities, thus falsities is very evident, for it is said, “whose mouth speaketh emptiness, and their right hand is the right hand of a lie”; for “emptiness” denotes falsity of doctrine, and “a lie,” falsity of life (n. 9248).

10288. *He shall be cut off from his peoples.* That this signifies separation and spiritual death is evident from the signification of being “cut off” and of being “slain” as being to be separated from those who are in good and the truths thence derived, and to perish as to spiritual life (see n. 6767, 8902); and from the signification of “peoples” as being those of the church who are in the truths and goods of faith (n. 3581, 4619, 6451, 6465, 7207); and thus to be “cut off from the peoples” denotes to be separated from them and perish. In the Word those who are of the church are sometimes called a “people,” sometimes a “nation,” as “the Israelitish people,” and “the Jewish nation.” By a “people” is there signified those who are of the spiritual church, and by a “nation,” those who are of the celestial church. It is from this that “peoples” signify the truths and goods of faith; but “nations,” the goods of love (see at the places cited above).

10289. Verses 34–38. *And Jehovah said unto Moses, Take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant, and pure frankincense, so much in so much shall it be. And thou shalt make it incense, an ointment the work of a perfumer, salted, pure, holy. And thou shalt bruise of it small, and shalt put it before the testimony in the tent of meeting, whither I will come to meet thee; a holy of holies shall it be to you. And the incense which thou makest in its quality, ye shall not make for yourselves; holy to Jehovah shall it be to thee. The man who shall make like unto it, to make an odor with it, shall be cut off from his peoples.* “And Jehovah said unto Moses” signifies again enlightenment and perception by the Lord through the Word;

“take to thee fragrant spices” signifies the affections of truth from good which must be in Divine worship; “stacte” signifies the affection of sensuous truth; “and onycha” signifies the affection of interior natural truth; “and galbanum” signifies the affection of truths still more interior; “things fragrant” signifies affections from spiritual good; “and pure frankincense” signifies inmost truth, which is spiritual good; “so much in so much shall it be” signifies correspondence in every way; “and thou shalt make it incense” signifies worship from these things; “an ointment the work of a perfumer” signifies from the influx and operation of the Divine of the Lord into each and all things; “salted” signifies the longing of truth for good; “pure” signifies free from evil; “holy” signifies free from the falsity of evil; “and thou shalt bruise of it small” signifies the disposing of truths into their series; “and shalt put it before the testimony in the tent of meeting” signifies the worship of the Lord in heaven and in the church; “whither I will come to meet thee” signifies from the influx of the Lord; “a holy of holies shall it be to you” signifies because it is from the Lord; “and the incense which thou makest in its quality, ye shall not make for yourselves” signifies that worship from the holy truths of the church must not be applied in favor of the loves of man; “holy to Jehovah shall it be to thee” signifies that worship must be applied in favor of love Divine; “the man who shall make like unto it, to make an odor with it” signifies the imitation of Divine worship by means of the affections of truth and good from what is man’s own; “shall be cut off from his peoples” signifies separation from heaven and the church, and spiritual death.

10290. *And Jehovah said unto Moses.* That this signifies again enlightenment and perception by the Lord through the Word is evident from the signification of “saying,” when by Jehovah, as being enlightenment and perception (that it denotes enlightenment, see n. 7019, 10215, 10234; and that it denotes perception, n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2862, 3509, 5877); and from the representation of Moses, as being the Word (n. 6752, 7014, 7089). That “Jehovah” in the Word denotes the Lord, see at the places cited in n. 9373. Hence it is plain that by “Jehovah said unto Moses” is signified enlightenment and perception by the Lord through the Word.

[2] That this is signified is because the Lord speaks with the man of the church in no other way than through the Word, for he then enlightens man so that he may see truth, and also gives him perception to perceive that it is so; but this is effected according to the quality of the desire for truth with the man, and the desire for truth with a man is according to his love of it. They who love truth for the sake of truth are in enlightenment, and they who love truth for the sake of good are in perception (what perception is, see at n. 483, 495, 521, 536, 597, 607, 784, 1121, 1387, 1919, 2144, 2145, 2171, 2515, 2831, 5228, 5920, 7680, 7977, 8780).

[3] But the Lord spoke with Moses and the prophets by a living voice, in order that the Word might be promulgated, and be such that each and all things might have an internal sense. Consequently also in these words, "Jehovah said unto Moses," the angels, who are in the internal sense, do not know what "Moses" is, because the names of persons do not enter heaven (n. 10282), but instead of "Moses" they perceive the Word; and the expression "said" is turned with them into what is in agreement with the sense, thus here into being enlightened and perceiving. Moreover, in the angelic idea, "saying" and "speaking," when said of the Lord speaking through the Word, are nothing else.

10291. *Take to thee fragrant spices.* That this signifies the affections of truth from good which must be in Divine worship is evident from the signification of "spices" as being the perceptions and affections of truth and of good (n. 10254). That it signifies which must be in Divine worship is because by the incense which was prepared from them is signified Divine worship (of which in what follows). The spices which are now mentioned are of a totally different kind from those of which the oil of anointing was prepared (verses 23, 24). These also are called "spices," but are expressed in the original tongue by another word. The spices from which the oil of anointing was prepared, in like manner signify perceptions and affections of truth and good as do these spices, but with the difference that the former truths belong to the celestial class, and the latter to the spiritual class. (That the former truths

belong to the celestial class, see n. 10254; and that the latter belong to the spiritual class will be seen in what follows.)

[2] What is meant by belonging to the celestial class and to the spiritual class shall be briefly told. It has been frequently stated that heaven is distinguished into the celestial kingdom and the spiritual kingdom. In the two kingdoms the truths differ as do the goods; the good of the celestial kingdom is the good of love to the Lord, and the good of the spiritual kingdom is the good of charity toward the neighbor. Every good has its own truths; celestial good its own, and spiritual good its own; which are quite different from each other. (What this difference is can be seen from what has been shown concerning the two kingdoms at the places cited in n. 9277.)

[3] That every good has its truths is because good is formed by means of truths (n. 10252, 10266), and also manifests itself by means of truths. It is with these as it is with the will and the understanding in man; his will is formed by means of the understanding, and it also manifests itself by means of it; that which is of the will is called good, and that which is of the understanding is called truth.

10292. *Stacte.* That this signifies the affection of sensuous truth is evident from the signification of “stacte” as being sensuous truth; that it denotes the affection of this truth is from its fragrance, for “odor” signifies perceptivity; a fragrant odor, the perceptivity of what is grateful; and an offensive odor, the perceptivity of what is ungrateful; and all gratefulness and ungratefulness of perception are from the affection which is of love, and according to it (see n. 925, 1514, 1517–1519, 3577, 4624–4634, 4748, 5621, 10054). In general be it known that all things in the vegetable kingdom, whatever they may be, whether the produce of the forest, or that of gardens, fields, and plains, such as trees, crops, flowers, grasses, and vegetables, both in general and in particular, signify spiritual and celestial things, for the reason that universal nature is a theater representative of the Lord’s kingdom (see at the places cited in n. 9280).

[2] That “stacte” denotes the affection of sensuous truth is because it is mentioned first; for there are four spices of which the incense was prepared, as there were also four of which the oil of anointing was prepared; and that which is mentioned in the first place is the most external, as is also that which is mentioned in the first place for the preparation of the oil of anointing, which was best myrrh (that this denotes the perception of sensuous truth, see n. 10252).

[3] That four spices were taken for the preparation of both the oil and the incense was for the reason that they signified truths in their order from external to inmost; and they are in the same succession with man; for man has an external which is called the external man, and an internal which is called the internal man, in each of which there is an exterior and an interior; the most external is called the sensuous, and this is therefore signified by “stacte” (what the sensuous is, and its quality, see n. 9996, 10236).

[4] That “stacte” denotes the affection of sensuous truth cannot be confirmed from other passages in the Word, because it is nowhere else mentioned; but stacte of another kind, expressed in the original tongue by another word, is mentioned among those spices which were brought down into Egypt (Gen. 37:25; 43:11), and which involve such things as are in the external or natural man, because by “Egypt” is signified the memory-knowledge that is of the natural man (see at the places cited in n. 9391).

10293. *And onycha.* That this signifies the affection of interior natural truth is evident from the signification of “fragrant onycha” as being the affection of natural truth. By “onycha” is signified this truth, and by “fragrant,” the perceptivity of what is grateful, which is from the affection of truth, thus there is signified the affection itself. It is said “fragrant onycha” because this expression is used both before and after the enumeration of these spices in these words: “take to thee fragrant spices, stacte, and onycha, and galbanum, things fragrant.” That it is the affection of truth in the natural which is signified by “onycha” is because it is mentioned in the second place; for the spices are mentioned in order, according

to the truths with man, from most external to inmost; hence by “stacte” is signified the affection of sensuous truth, which is truth most external; by “onycha,” the affection of natural truth, which is interior truth in the natural man; by “galbanum,” an affection of truth still more interior, which is interior truth in the spiritual or internal man; and by “frankincense,” inmost truth in the internal man, which is spiritual good—in like manner as was signified by the spices from which the oil of anointing was prepared, which were best myrrh, aromatic cinnamon, aromatic calamus, and cassia (that these spices signified truths in such an order, see n. 10252, 10254, 10256, 10258). But the difference is that those truths which are signified by the spices of the oil of anointing belong to the celestial class, while these truths which are signified by the spices of the incense belong to the spiritual class (of which distinction see above, n. 10254, 10291).

10294. *And galbanum.* That this signifies the affection of a truth still more interior is evident from what was said just above (n. 10293). That “onycha” and “galbanum” denote truths successively more interior can be confirmed in no other way than from their order, because they do not occur in the Word elsewhere.

10295. *Things fragrant.* That this signifies affections from spiritual good is evident from the signification of “fragrant spices” as being the affections of truth from good (shown above, n. 10291); (that they are from spiritual good, see n. 10254, 10290, 10293). The reason why the incense was prepared from spices, which signify truths from spiritual good, or what is the same, why the truths which are signified by these spices belong to the spiritual class, is that by “incense” is signified Divine worship which is performed by means of truths from this good, for it is confessions, adorations, prayers, and other similar things, which are specifically signified by “incense” (n. 9475); and such things come forth from the heart by means of the thoughts and the speech. That this worship is performed by means of spiritual truths can be seen from the ideas in which a man is when in this worship, for the ideas in which a man then is are from his memory, and consequently from the understanding; and the things which proceed from this source

are called spiritual. But as regards Divine worship from celestial good, such as is with those who are in the Lord's celestial kingdom, this is not performed by means of confessions, adorations, and prayers of the same quality as exist with those who are in the spiritual kingdom; thus not by means of truths from the memory, but by means of truths from the heart, which make one with the love itself in which they are; for the truths with these are inscribed on their love. When therefore they do from love what is commanded, they do it at the same time from truths, without any thought about these from doctrine, thus without calling them forth from the memory. (That such is the state of those who are in the Lord's celestial kingdom can be seen from what was shown concerning this kingdom and the spiritual kingdom in the passages cited in n. 9277.) (That "incense" signifies confessions, adorations, and prayers which proceed through the mouth from the thought, see n. 9475, 10177, 10198.)

10296. *And pure frankincense.* That this signifies inmost truth, which is spiritual good, is evident from the signification of "frankincense" as being that which has been clarified from the falsity of evil. That the inmost truth which is signified by "frankincense" is spiritual good is because the good with those who are in the Lord's spiritual kingdom is nothing else than truth, which is called good when the man wills and does it from conscience and affection. For with the spiritual all the will has been destroyed, but the understanding is preserved entire by the Lord, and in it there is implanted by the Lord a new will by means of regeneration. This will is the conscience with them, which is a conscience of truth. For whatever is implanted in the understanding and proceeds from the understanding is truth, because man's understanding has been allotted to the reception of the truths of faith; but the will to the reception of the goods of love. From this it is evident that in its essence spiritual good is truth. (That with the spiritual a new will is implanted in their intellectual part, and that consequently the good with them is in its essence truth, see the places cited in n. 9277, 9596, 9684.) It is said of inmost truth that it is good, for the reason that the more interior things are, the more perfect they are; and because the inmost of man is his will, and that which belongs to the will is called good.

(That “frankincense” denotes inmost truth, thus spiritual good, can be seen from the passages above adduced from the Word, n. 10177.)

[2] As “frankincense” denotes spiritual good, and good is that which reigns in all truths, disposes them, conjoins them, and gives affection to them, therefore frankincense is mentioned in the last place, and on this account the vessels of incense were called “censers”;² for the name is from the essential, which is good; in like manner as the oil of anointing is named from the oil of olive, and not from the spices from which it was prepared; for a similar reason, namely, because “oil” signified good, and “spices” truths.

[3] It is called “pure frankincense” because “pure” signifies that which has been clarified from the falsities of evil; and in the original tongue by this word is signified what is interiorly pure, but by another word that which is exteriorly pure or clean. That what is interiorly pure is signified by this word is evident in these passages:

Wash you, make you pure, put away the wickedness of your works from before mine eyes (Isa. 1:16).

In vain have I rendered mine heart pure, and washed my hands in innocency (Ps. 73:13).

To “render the heart pure” denotes to be purified interiorly; and to “wash the hands in innocency” denotes the same exteriorly. And again:

Be thou pure when thou judgest (Ps. 51:4).

(That by the other word is signified what is exteriorly pure or clean, may be seen in Lev. 11:32; 12:7–8; 13:6, 13, 17, 23, 28, 34, 37, 58; 14:7, 8–9, 20, 48, 53; 15:13, 28; 16:30; 22:7; Jer. 13:27; Ezek. 24:13; 39:12; and elsewhere.)

10297. *So much in so much shall it be*, signifies correspondence in every way. By “so much in so much” is meant equally as much of

one and of the other, or as much of the frankincense as of the spices, and by quantity both of measure and weight is signified correspondence, here correspondence in every way.

10298. *And thou shalt make it incense.* That this signifies worship from these things is evident from the signification of “incense” as being confessions, adorations, prayers, and such things of worship as come forth from the heart into the thought and speech (see n. 9475); for by the “smoke” of incense is signified elevation (n. 10177, 10198); and by “fragrant odor,” grateful perception and reception (see the places cited in n. 10292).

[2] As Divine worship, signified by the “incense of spices” is here described, and by the spices of which this incense was prepared are signified truths in their order, it shall here be told in a few words how the case is with this worship. But this is a secret which cannot be revealed unless the nature of man is known. Man is not man from his face, nor even from his speech, but from understanding and will; such as are his understanding and his will, such is the man. It is known that when he is born he has nothing of understanding and nothing of will; and also that his understanding and his will are formed by degrees from infancy; from this a man becomes a man, and such a man as are the understanding and the will that have been formed in him. The understanding is formed by means of truths, and the will by means of goods, insomuch that his understanding is nothing else than a composition of such things as bear relation to truths, and his will is nothing else than the affection of such things as are called goods. From this it follows that a man is nothing but the truth and good from which his two faculties have been formed.

[3] Each and all things of his body correspond to these, as can be seen from the fact that the body instantly does that which the understanding thinks and the will wills; for the mouth speaks in accordance with the thoughts, the face changes in accordance with the affections, and the body makes movements in accordance with the commands of both. From this it is evident that a man is wholly such as are his understanding and his will, thus such as he is in

respect to truths and in respect to goods; for as before said, truths constitute his understanding, and goods his will; or what is the same, a man is his own truth and his own good.

[4] That this is so appears openly with spirits; these are nothing else than their own truths and their own goods which they had put on when they lived in the world as men; and yet they are human forms. Consequently from their face shines forth the quality of the truths and goods which they have; and this is also perceived from the sound and disposition of their speech, and from their gestures, especially from their spoken words; for their spoken words are not such as are with men in the world, but are in perfect harmony with their truths and goods, so as to proceed from these quite naturally. In this speech are spirits and angels when they are conversing together; and in respect to his spirit, man is in a like speech during his life in this world, although he is then unaware of it; for he thinks from similar ideas, as has also been observed by some learned men who have called these ideas immaterial and intellectual. After death, when the man becomes a spirit, these ideas become words. From all this it is again evident that a man is not anything else than his own truth and his own good. Hence it is that after death a man remains such truth and good as he has become.

[5] It is said “such truth and good as he has become” and thereby is also meant such falsity and evil as he has become; for evil men call falsity truth and evil good. This is a secret which must by all means be known, in order that it may be known how the case is with Divine worship; but besides this there is one secret more, namely, that in every idea of thought proceeding from a man’s will there is the whole man. This moreover follows from the former, for a man thinks from his truth and wills from his good, which are himself. That this is so can be seen from the following experience. When the angels perceive a single idea of a man, or a single idea of a spirit, they at once know the quality of the man or of the spirit.

[6] These things have been said in order that it may be known how the case is with Divine worship, which is signified by the “incense of spices,” namely, that the whole man is in each and all

things of his worship, because his truth and good are there, which are himself. This is the reason why four spices are mentioned, by which are signified all truths in the complex. From all this it also follows that it is the same whether you say that Divine worship consists of these truths and goods, or that man consists of them, because as before said the whole man is in every one of the ideas of his thought, which are of his worship.

10299. *An ointment the work of a perfumer.* That this signifies from the influx and operation of the Divine of the Lord into each and all things is evident from the signification of “ointment” or “aromatic” as being truths in each and all things of worship (see n. 10264); and from the signification of “the work of an ointment maker” or “perfumer” as being the influx and operation of the Divine itself (n. 10265).

[2] How it is to be understood that there must be influx and operation into each and all things of worship shall also be briefly told. It is believed by those who are not acquainted with the arcana of heaven that worship is from man, because it proceeds from the thought and affection which are in him; but the worship which is from man is not worship, consequently the confessions, adorations, and prayers which are from man, are not confessions, adorations, and prayers which are heard and received by the Lord; but they must be from the Lord himself with man. That this is so is known to the church, for it teaches that nothing that is good proceeds from man, but that all good is from heaven, that is, from the Divine there. From this also is all the good in worship; and worship without good is not worship; consequently in holy worship the church prays that God may be present and lead the thoughts of the discourse. The case herein is this. When a man is in genuine worship, then the Lord flows into the goods and truths which are with him, and raises them to himself, and with them the man, insofar and in such a manner as he is in them. This elevation does not appear to the man unless he is in the genuine affection of truth and good, and in the knowledge, acknowledgment, and faith that everything good comes from above, from the Lord.

[3] That it is so may be comprehended even by those who are wise from the world, for they know from their learning that natural influx, which is called by them physical influx, is not possible, but only spiritual influx; that is, that nothing can flow in from the natural world into heaven, but only from heaven into the world. From all this it can be seen how it is to be understood that the influx and operation of the Divine of the Lord are into each and all things of worship. That it is so has frequently been given me to experience; for it has been given me to perceive the very influx, the calling forth of the truths which were with me, their application to the objects of prayer, the affection of good that was adjoined, and the elevation itself.

[4] Nevertheless a man must not let down his hands and await influx, for this would be to act like an effigy devoid of life; in spite of all he must think, will, and act as of himself, and yet must ascribe to the Lord everything of thought of truth and of endeavor of good; by so doing there is implanted in him by the Lord the capability of receiving him and the influx from him.

[5] For man was created no otherwise than to be a receptacle of the Divine; and the capability of receiving the Divine is formed in no other way. When this capability has been formed, he afterward has no other will than that it should be so; for he loves the influx from the Lord, and is averse to any working from himself; because the influx from the Lord is the influx of good, whereas any working from himself is the working of evil. In such a state are all the angels in heaven; therefore by “angels” in the Word are signified truths and goods which are from the Lord, because the angels are receptions of these (n. 1925, 3039, 4085, 4295, 8192).

10300. *Salted.* That this signifies the longing of truth for good is evident from the signification of “salt” as being that longing for good which is of the love of truth (of which below); hence “salted” denotes that in which is this longing. The reason why there must be a longing of truth for good is that this longing is conjunctive of the two; for insofar as truth longs for good, so far it is conjoined with it. The conjunction of truth and good is what is called the

heavenly marriage, which is heaven itself with man; and therefore when in Divine worship, and in each and all things of it, there is a longing for this conjunction, heaven is in each and all things there. Thus the Lord is in them. This is signified by the requirement that the incense should be salted. Salt has this signification from its conjunctive nature; for it conjoins all things, and from this gives them relish; salt³ even conjoins water and oil, which otherwise will not combine.

[2] When it is known that by “salt” is signified a longing for the conjunction of truth and good, it can be known what is signified by the Lord’s words in Mark:

Everyone shall be salted with fire, and every sacrifice shall be salted with salt; salt is good, but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves (Mark 9:49–50).

“Everyone shall be salted with fire” denotes that everyone will long from genuine love; “every sacrifice shall be salted with salt” denotes that there shall be in all worship a longing from genuine love; “salt without saltiness” signifies a longing from some other love than genuine love; “to have salt in themselves” denotes the longing of truth for good. (That “fire” denotes love, see n. 4906, 5071, 5215, 6314, 6832, 10055; and that “sacrifice” denotes worship in general, n. 922, 6905, 8680, 8936.) Who can know what it is to be salted with fire, and why the sacrifice should be salted, and what it is to have salt in themselves, unless it is known what is meant by fire, salt, and by being salted?

[3] In like manner in Luke:

Whosoever he be of you that renounceth not all his possessions, he cannot be my disciple. Salt is good; but if the salt have lost its savor, wherewith shall it be seasoned? It is fit neither for the land, nor for the dunghill: they shall cast it out (Luke 14:33–35).

“To renounce all his possessions” denotes to love the Lord above all things; “his possessions” denote the things which are man’s own; “salt that has lost its savor” denotes a longing from what is one’s

own, thus from the love of self and the world; such a longing is “salt without savor,” not fit for anything. So also in Matthew:

Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is no longer fit for anything but to be cast out, and to be trodden under foot by men (Matt. 5:13–14).

[4] That in all worship there must be a longing of truth for good is also signified by the law that every offering of the meat offering should be salted; and that upon every offering there should be the salt of the covenant of Jehovah (Lev. 2:13). By the “meat offering” and the “offering,” which is sacrifice, is signified worship, as above; and salt is there called “the salt of the covenant of Jehovah” because by a “covenant” is signified conjunction (n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416). Moreover, longing is the very ardor of love, thus its continuity; and love is spiritual conjunction.

[5] As the longing of truth for good conjoins, so the longing of falsity for evil disjoins, and that which disjoins also destroys; consequently by “salt” in the opposite sense is signified the destruction and devastation of truth and good, as in Jeremiah:

Cursed is the man that maketh flesh his arm; he shall not see when good cometh, but shall dwell in parched places, in a salt land which is not inhabited (Jer. 17:5–6).

“To make flesh his arm” denotes to trust in one’s self, thus in what is one’s own, and not in the Divine (n. 10283); and as one’s own consists in loving self more than God and the neighbor, it is the love of self which is thus described; hence it said that “he shall not see when good cometh” and that “he shall dwell in parched places, and in a salt land,” that is, in filthy loves and their longings, which have destroyed the good and truth of the church.

[6] In Zephaniah:

It shall be as Gomorrah; a place left to the nettle, and a pit of salt, and a waste forever (Zeph. 2:9).

“A place left to the nettle” denotes the ardor and burning of the life of man from the love of self; “a pit of salt” denotes a longing for what is false, which, as it destroys truth and good is called “a waste forever.” It is said that it shall be “as Gomorrah” because by “Gomorrah and Sodom” is signified the love of self (n. 2220).

[7] That Lot’s wife was turned into a statue of salt, because she turned her face to these cities (Gen. 19:26), signified the vastation of truth and good; for in the internal sense to “turn the face to anything” denotes to love (n. 10189); hence it is that the Lord says:

Let him not turn back to what is behind him; remember Lot’s wife
(Luke 17:31–32).

The whole land thereof shall be sulphur, and salt, and a burning,
according to the overthrow of Sodom and Gomorrah (Deut. 29:22).

By “land” here, as elsewhere in the Word, is meant the church (see at the places cited in n. 9325).

[8] From this then it was that the cities which were no longer to be inhabited were after their destruction sown with salt (Judges 9:45). From all this it is evident that by “salt” in the genuine sense is signified the longing of truth for good, thus what is conjunctive; and in the opposite sense, the longing of falsity for evil, thus what is destructive.

[9] He therefore who knows that “salt” denotes the longing of truth for good and their capability of conjunction is able to know also what is signified by the waters of Jericho being healed by Elisha by casting in salt into their outlet (2 Kings 2:10–22); for by Elisha, as by Elijah, was represented the Lord in respect to the Word (n. 2762, 8029); and by “waters” are signified the truths of the Word; by the “waters of Jericho” the truths of the Word in the sense of the letter, and likewise by the “outlet of the waters”; and by “salt” is signified the longing of truth for good, and the conjunction of both; whence comes healing.

10301. *Pure*. That this signifies free from evil is evident from the signification of “pure” as being free from evil. As all evil is impure, and all good is pure, therefore we speak of being “purified from sins and iniquities,” and this is said of the heart, that is, of the will; for in the Word the “heart” signifies the will (see n. 2930, 7542, 8910, 9300, 9495); because it signifies the love (n. 3883–3896, 9050).

10302. *Holy*. That this signifies free from the falsity of evil is evident from the signification of “holy” as being the Divine truth that proceeds from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820); hence that is called “holy” which is free from the falsity of evil. It is said “the falsity of evil” because there is falsity without evil, as in the case of some good people among the nations outside the church, and also with some among Christians within the church. But in itself the falsity that is defiled by evil is evil, for it is from evil; whereas the falsity with those who are in good is not defiled by evil, but is purified from it. Therefore also such falsity is accepted by the Lord almost as truth, and is also easily turned into truth, for they who are in good are inclined to receive truth. (Concerning falsity, both that from evil, and that not from evil, see at the places cited in n. 9304, 10109.)

10303. *And thou shalt bruise of it small*. That this signifies the disposing of truths into their series is evident from the signification of “bruising,” when said of frankincense and spices, by which are signified truths, as being the disposing of truths into their series; for “bruising” has a like signification with “grinding,” but “grinding” is said of wheat, barley, and spelt; and “bruising” of oil, frankincense, and spices.

[2] What is specifically signified by “bruising” and “grinding” cannot be known unless it is known how the case is with man in respect to the goods and truths which are signified by “wheat,” “barley,” “meal,” “fine flour,” “oil,” “frankincense,” and “spices,” when these goods and truths have been disposed for uses; for “grinding” and “bruising” denote so to dispose them that they may be of use. When “grinding” is said of the goods which are signified by “wheat” or “barley,” then by “grinding” is signified the

disposing and bringing forth of good into truths, and in this way its application to uses. Moreover, good never puts itself forth into uses except by means of truths. In these it is disposed, and thus qualified, for unless good has been disposed in truths it has no quality; but when it is disposed in truths, it is then disposed, into series in application to things according to uses, into which things good enters as the affection of love, whence comes what is grateful, pleasant, and delightful. The like is here signified by “bruising small,” for “pure frankincense” denotes spiritual good (n. 10296); and the truths which are disposed by this good are denoted by the spices stacte, onycha, and galbanum (n. 10292–10294).

[3] What is meant by disposing into series shall also be briefly told. Truths are said to be disposed into series when they have been disposed according to the form of heaven, in which form are the angelic societies. What this form is may be seen from the correspondence of all the members, viscera, and organs of man with the grand man, which is heaven (concerning which correspondence see at the places cited in n. 10030). In these members, viscera, and organs, each and all things have been disposed into series and series of series. These are formed by the fibers and vessels, as is known to those who from anatomy are acquainted with the textures and contextures of the interiors of the body. Into like series have been disposed the truths from good with man.

[4] From this it is that a regenerated man is a heaven in the least form corresponding to the greatest; and that a man is wholly his own truth and good. (That a regenerated man is a heaven in the least form, see at the places cited in n. 9279; and that a man is his own truth and good, n. 10298; and that the truths with man have been disposed into series according to the angelic societies with the regenerate, n. 5339, 5343, 5530.) The series into which truths have been disposed with the good and the series into which falsities have been disposed with the evil are signified in the Word by “sheaves” and “bundles” (as in Lev. 23:9–15; Ps. 126:6; 129:7; Amos 2:13; Micah 4:12; Jer. 9:22; Zech. 12:6; Matt. 13:30).

[5] It therefore being evident what is signified by “bruising” and “grinding,” it can be known what is signified in the internal sense by the statement that:

The sons of Israel ground the manna in mills, or bruised it in a mortar, and baked it into cakes (Num. 11:8);

for by the “manna” was signified celestial and spiritual good (n. 8464); and by “grinding” and “bruising,” a disposing that it might serve for use; for whatever is said in the Word is significative of such things as are in heaven and the church, for every detail has an internal sense. It can also be known what is signified by the statement that:

They should not take to pledge the mill or the millstone, for he taketh the soul to pledge (Deut. 24:6);

for by “the mill and the millstone” is signified that which prepares good so that it can be applied to uses; by “barley” also and by “wheat” is signified good, and by “meal” and “fine flour” truths; and as before said, good is applied to use by means of its own truths.

[6] From this it can be seen what is signified by the “mill,” by the “millstone,” and by “sitting at the mills,” in the following passages:

Then shall two be grinding at the mill; the one shall be taken, and the other shall be left (Matt. 24:41).

He that shall cause to stumble one of these little ones that believe in me, it were better for him that an ass millstone were hanged on his neck, and he were sunk into the depth of the sea (Matt. 18:6; Mark 9:42).

A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall Babylon be thrown down, and the voice of the mill shall be heard no more at all in her (Rev. 18:21–22).

I will cause to cease from them the voice of joy, and the voice of the millstones, and the light of the lamp (Jer. 25:10).

O daughter of Babylon, sit on the earth; there is no throne, O daughter of the Chaldeans; take the mill and grind meal (Isa. 47:1–2).

As in a good sense a “mill” and “grinding” signify application to good uses, so in the opposite sense they signify application to evil uses; hence when they are said of Babylon and Chaldea, they signify application in favor of their loves, which are the loves of self and of the world; for by the “barley and wheat” with them is signified good adulterated, and by the “meal” thence, truth falsified. The profanation of good and truth by application in favor of these loves is also signified by the statement that:

Moses ground to powder the golden calf, and scattered it upon the waters that came down from Mount Sinai, and made the sons of Israel drink it (Exod. 32:20; Deut. 9:21).

10304. *And shalt put it before the testimony in the tent of meeting.* That this signifies the worship of the Lord in heaven and in the church is evident from the signification of the “incense,” which was to be put before the testimony, as being worship (see above, n. 10298); from the signification of “the testimony” as being the Lord as to Divine truth (n. 9503); and from the representation of the tent of meeting as being heaven (n. 9457, 9481, 9485); and as it denotes heaven, it also denotes the church, for the church is heaven on earth.

10305. *Whither I will come to meet thee.* That this signifies from the influx of the Lord is evident from the signification of “coming to meet,” when said of the Lord, as being his presence and influx (see n. 10147, 10148, 10197); here from the influx of the Lord, because the subject treated of is worship, which is signified by “incense”; for everything of worship which is truly worship flows in from the Lord, as can be seen from what was shown above (n. 10299).

10306. *A holy of holies shall it be to you.* That this signifies because it is from the Lord is evident from the signification of “holy” as being all that, and only that, which proceeds from the Lord (see n. 6788, 7499, 8302, 8330, 9229, 9818, 9820).

10307. *And the incense which thou makest in its quality, ye shall not make for yourselves.* That this signifies that worship from the holy truths of the church must not be applied in favor of the loves of man is evident from the signification of “incense” as being worship (see above, n. 10298); from the signification of “making in its quality” as being from the holy truths of the church; for to make in its quality is to make from the same spices, and by the spices, which were stacte, onycha, and galbanum, are signified the holy truths of the church in their order (n. 10292–10294); and from the signification of “not making for yourselves” as being not to apply in favor of one’s own uses, thus of one’s loves, for that which a man does for the sake of himself, he does for the sake of his loves. Such application is here meant because it is said, “to make for yourselves.”

[2] How the case herein is shall also be told. All the truths of the church have regard to two loves, namely, to love to God, and to love toward the neighbor. That the whole Word, which is Divine truth itself, and from which are all the truths of the church, hangs on these two loves is evident in Matthew 22:37; Mark 12:30, 31; and Luke 10:27, where it is said that all the law and the prophets hang on these loves, and by “the law and the prophets” is signified the whole Word. Quite the contrary, however, is it to apply Divine truth, or the truths of the church, in favor of the loves of man. By so doing a man turns from the Lord to himself, which is to turn from heaven to hell, and becomes as one of the spirits there; for in hell they have the Lord at the back and their own loves in front; nay, when looked at by the angels they appear inverted, with the head downward and the feet upward.

[3] When truths Divine are applied in favor of the loves of man, they are no longer truths, because by means of these applications evil enters them, and perverts them, and makes them appear false.

If it is then said to such men that they are not so to be understood, but otherwise, they are not willing to apprehend it, and some do not apprehend it; for to say what is contrary to principles confirmed by his loves is to say what is contrary to the man himself, because contrary to his understanding which is from his will. As regards those who by means of application in favor of their loves falsify truths and adulterate goods, much is said in the Word where Babel is treated of, especially in Revelation.

10308. *Holy to Jehovah shall it be to thee.* That this signifies that worship must be applied in favor of love Divine is evident from the signification of “holy” as being all that which proceeds from the Lord (as above, n. 10306); and from the signification of “incense,” of which it is said that “holy to Jehovah shall it be to thee” as being worship (n. 10298); that it denotes that it is to be applied in favor of love Divine, follows from what immediately precedes, where it is said that they “should not make such incense for themselves,” by which is signified that worship from the holy truths of the church must not be applied in favor of the loves of man (n. 10307). By “love Divine” is meant love to the Lord and love toward the neighbor; that the latter love also is Divine is because it too proceeds from the Lord; for no one can love the neighbor from himself. He who does so from himself, loves the neighbor and confers benefits upon him for the sake of himself, which is to love himself. That the whole Word, which is the Divine truth itself from which are all the truths of the church, has regard to the above-mentioned two loves as ends, see just above (n. 10307); hence also Divine worship must look to the same, because all worship which is truly worship is from truths, as can be seen from what was shown above concerning the spices of the incense, by which are signified the truths of worship; and the truths of worship are applied in favor of Divine love when worship is performed by a man from the Lord (according to what was said above, in n. 10299).

10309. *The man who shall make like unto it, to make an odor with it.* That this signifies the imitation of Divine worship by means of the affections of truth and good from what is man’s own is evident from the signification of “making like it” as being the imitation of

Divine worship, for by “making” is signified imitating, and by the “incense” of which this is said is signified Divine worship, as above; and from the signification of “making an odor” as being to please, and as this is done by means of the affections of truth and good, these are what are signified by “pleasing,” for “odor” denotes the perceptivity of what is grateful, thus what is pleasing (see n. 10292). That it denotes from what is man’s own is evident, because it is said, “the man who shall make like unto it shall be cut off from his peoples.” For that is from man’s own which is not from the affection of truth and good for the sake of truth and good, but for the sake of self; and to do anything for the sake of self is to do it for the sake of profit, honors, and reputation, as ends; and not for the sake of the salvation of the neighbor and the glory of the Lord; hence it is from evil and not from good; or what is the same, it is from hell and not from the Lord. This therefore is what is meant by the imitation of Divine worship by means of the affections of truth and good from what is man’s own, which is signified by “making incense like unto it, to make an odor with it.” Accordingly, those who do this are those who love the world more than heaven, and themselves more than God. Moreover, when such persons think inwardly, or by themselves, they do not believe anything about heaven and the Lord; but when they think out of themselves, as is the case when they speak before men, they then speak of heaven and the Lord from greater affection and faith than others, and this in proportion as they are inflamed by self-advantage, honors, and reputation.

Their state then is that they are inwardly black and outwardly white, that is, they are devils in the form of angels of light; for the interiors which should be open to heaven are closed, and the exteriors which are open to the world are open; and if then from an affection as it were of love they raise their eyes and hands to heaven, they are nevertheless like effigies made by art, and such they appear to the angels. And if you are willing to believe it, there are many such in hell, who are present with and inspire men of like character, especially preachers, who imitate Divine worship by means of affections of truth and good from their own; which also is permitted by the Lord, because in this way they too perform a use; for good men nevertheless receive the Word from them well,

because from whatever mouth the Word comes, it is received by a man according to the quality of his good. But such external things, being pretenses, are stripped off them in the other life; and then their spirit appears black, as it had been in the body.

10310. *Shall be cut off from his peoples.* That this signifies separation from heaven and the church and spiritual death is evident from the signification of being “cut off from the peoples” as being separation and spiritual death (see n. 10288); that it denotes separation from heaven is evident from what was said just above (n. 10309); that it also denotes separation from the church is because those alone are of the church in whom the church is; and the church is in those who are in the affection of truth for the sake of truth, and in the affection of good for the sake of good, thus who are in love toward the neighbor and in love to God; for the neighbor is good and truth, and also is God, because good and truth are of God, thus are God with them. They who are not of this character are not of the church, no matter how much they may be in the church.

ON THE THIRD EARTH IN THE STARRY HEAVEN

10311. There appeared spirits from afar who were not willing to come near, for the reason that they could not be with the spirits of our earth who were then about me. From this I perceived that they were from another earth, and I was afterward told that they were from a certain earth in the universe; but where that earth is, was not told me.

10312. Differently from the spirits of our earth, they were unwilling to think at all about their bodies, or even about anything bodily and material; and for this reason they were not willing to come near; for spirits are associated and dissociated in accordance with the affections and the thoughts thence derived. But after the removal of some spirits from our earth they came nearer and spoke

with me; yet there was still felt an anxiety arising from the collision of spheres; for spiritual spheres that emanate from the life of their affections and consequent thoughts encompass all spirits and societies of spirits; and therefore if the affections are contrary, there results a collision which gives rise to anxiety.

10313. The spirits of our earth declared that they did not dare to approach them, because when they do so they are not only seized with anxiety, but also, from fantasy, they seem to themselves to be as it were bound hand and foot with serpents, from which they cannot be loosed until they retire. Such a fantasy is from correspondence; for the bodily sensuous of man is represented in the other life by serpents, and therefore by “serpents” in the Word is also signified the sensuous, which is the lowest of the life of man.

10314. As the spirits of that earth are of this nature, they do not appear as do other spirits, in a clearly defined human form, but as a cloud; the better of them as a dusky cloud with a human whiteness scattered about in it. They said that inwardly they are white, and that when they become angels this duskiness is turned into a beautiful blue, which also was shown me.

10315. I asked them whether they had been in such an idea concerning their bodies when they lived in the world as men. They said that the men of their earth make no account of their bodies, but only of the spirit therein, because they know that the spirit is to live forever, and that the body will perish. The face, however, they do not call the body, because the affections of their spirits appear from the face, and the thoughts that come from the affections, from the eyes. They also said that some in their earth believe that the spirits of their bodies have existed from eternity, and were infused into the body at conception; but they added that now they know that it is not so, and they repent of having been in so false an opinion.

10316. When I asked them whether they wished to see anything on our earth, which it was possible to do through my eyes, they first replied that they could not do so, and afterward said that they

did not wish it, because they could see nothing but earthly and material things, from which they remove their thoughts as far as possible.

10317. A continuation about this third earth in the universe will be found at the end of the following chapter.

Exodus 31

THE DOCTRINE OF CHARITY AND FAITH

10318. Without a revelation from the Divine, man cannot know anything about eternal life, nor indeed anything about God, and still less about love to him and faith in him. For man is born into mere ignorance, and afterward has all things to learn from what is of the world, from which he must form his understanding. He is also born hereditarily into all evil that belongs to the love of self and the love of the world. The delights from these loves reign continually, and prompt to such things as are diametrically contrary to the Divine. From this then it is that from himself man knows nothing about eternal life; and therefore there must needs be a revelation from which he may know this.

10319. That the evils of the love of self and of the world induce such ignorance about the things of eternal life is very evident from those within the church who although they know from revelation that there is a God, that there are a heaven and a hell, that there is eternal life, and that this life must be acquired by means of the good of love and of faith, nevertheless fall, both learned and unlearned, into denial. From this it is again evident what great ignorance would prevail if there were no revelation.

10320. Seeing therefore that man lives after death, and this to eternity; and that a life awaits him in accordance with his love and faith, it follows that from love toward the human race, the Divine has revealed such things as will lead to that life, and will conduce to man's salvation. That which the Divine has revealed is with us the Word.

10321. As the Word is a revelation from the Divine, it is Divine in general and in particular, for that which is from the Divine cannot be otherwise.

10322. That which is from the Divine descends through the heavens down to man, and therefore in the heavens it has been accommodated to the wisdom of the angels who are there, and on earth it has been accommodated to the apprehension of the men who are there. Therefore in the Word there is an internal sense for the angels, which is spiritual; and an external sense for men, which is natural. From this it is that there is a conjunction of heaven with man by means of the Word.

10323. The genuine sense of the Word is apprehended by none but those who are enlightened; and those only are enlightened who are in love to the Lord and in faith in him, for the interiors of such are raised by the Lord even into the light of heaven.

10324. The Word in the letter cannot be apprehended except by means of doctrine made from the Word by one who is enlightened. For the sense of the letter of the Word has been accommodated to the apprehension of even simple men; and therefore they need doctrine out of the Word for a lamp.

10325. The books of the Word are all those which have an internal sense; and those which have not an internal sense are not the Word. The books of the Word in the Old Testament are the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; and in the New Testament the four Gospels, Matthew, Mark, Luke, and John; and Revelation.

EXODUS 31

1. *And Jehovah spoke unto Moses, saying,*
2. *See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah;*

3. *And I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work;*

4. *To think thoughts, to make in gold, and in silver, and in brass;*

5. *And in graving of stone for filling, and in carving of wood, to do in all work.*

6. *And I, behold I have given with him Aboliab, the son of Abisamach, of the tribe of Dan; and in the heart of everyone that is wise in heart I have put wisdom; and they shall make all that I have commanded thee;*

7. *The tent of meeting, and the ark for the testimony, and the propitiatory that is thereupon, and all the vessels of the tent;*

8. *And the table and its vessels, and the pure lampstand and all its vessels, and the altar of incense;*

9. *And the altar of burnt offering and all its vessels, and the laver and its base;*

10. *And the garments of the ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office;*

11. *And the oil of anointing, and the incense of spices for the holy; according to all that I have commanded thee shall they do.*

12. *And Jehovah said unto Moses, saying,*

13. *And speak thou unto the sons of Israel, saying, But yet ye shall keep my sabbaths; for it is a sign between me and you to your generations, to know that I am Jehovah who maketh you holy.*

14. *And ye shall keep the sabbath; for this is holy to you; he that profaneth it, dying he shall die; for everyone that doeth work on that day, that soul shall be cut off from the midst of his peoples.*

15. *Six days shall work be done; and on the seventh day is the sabbath of the sabbath, holy to Jehovah; everyone that doeth work on the sabbath day, dying he shall die.*

16. *And the sons of Israel shall keep the sabbath, to perform the sabbath to their generations, a covenant of an age.*

17. *This is a sign between me and the sons of Israel to an age; for in six days Jehovah made heaven and earth, and on the seventh day he rested, and took breath.*

18. *And he gave unto Moses, in his completing to speak with him on Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.*

THE CONTENTS

10326. The subject treated of in this chapter in the internal sense is, first, the setting up of a representative church with those who are in the good of love to the Lord and in the good of faith in him. This is signified by the things summarily enumerated as to be made by Bezalel of the tribe of Judah and Aholiab of the tribe of Dan. Afterward the subject treated of is the conjunction of the Lord with this church by means of representatives. This is signified by the sabbath which was to be kept holy.

THE INTERNAL SENSE

10327. Verses 1–11. *And Jehovah spoke unto Moses, saying, See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah; and I have filled him with the spirit of God, in wisdom, and in intelligence, and in knowledge, and in all work; to think thoughts, to make in gold, and in silver, and in brass; and in graving of stone for filling, and in carving of wood, to do in all work. And I, behold I have given with him Aholiab, the son of Abisamach, of the tribe of Dan; and in the heart of everyone that is wise in heart I have put wisdom; and they shall make all that I have commanded thee: the tent of meeting, and the ark for the testimony, and the propitiatory that is thereupon, and all the vessels of the tent; and the table and its vessels, and the pure lampstand and all its vessels, and the altar of incense; and the altar of burnt offering and all its vessels, and the laver and its base; and the garments of the ministry, and the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office; and the oil of anointing, and the incense of spices for the holy; according to all that I have commanded thee shall they do.* “And Jehovah spoke unto Moses, saying” signifies enlightenment and perception by the Lord through the Word; “See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah” signifies those who are in the good of love, with whom the church was to be set up; “and I have filled him with the spirit of God” signifies influx and enlightenment from the Divine truth which is from the Divine good; “in wisdom, and in intelligence, and in knowledge, and in all work” signifies in respect to those things

which are of the will and which are of the understanding in the internal and in the external man; “to think thoughts, to do in gold, and in silver, and in brass” signifies to represent goods and truths interior and exterior which are of the understanding from the will, thus which are of faith from love; “and in graving of stone for filling” signifies to represent all things of faith that are of service to the good of love; “and in carving of wood, to do in all work” signifies to represent all manner of good; “and I, behold I have given with him Aholiab, the son of Ahisamach of the tribe of Dan” signifies those who are in the good and truth of faith, and with whom the church is to be set up; “and in the heart of everyone that is wise in heart I have put wisdom” signifies all who will and do what is good and true for the sake of what is good and true; “and they shall make all that I have commanded thee” signifies Divine truths from the Word that were to be represented in outward things; “the tent of meeting, and the ark for the testimony” signifies a representative of heaven in general where the Lord is; “and the propitiatory that is thereupon” signifies a representative of the hearing and reception of all things of worship which are from the good of love; “and all the vessels of the tent” signifies a representative of all ministering goods and truths; “and the table and its vessels” signifies a representative of spiritual good derived from celestial; “and the pure lampstand and all its vessels” signifies a representative of truth from this good, and things ministering; “and the altar of incense” signifies a representative of worship from these things; “and the altar of burnt offering and all its vessels” signifies a representative of worship from the good of love and the truths thereof; “and the laver and its base” signifies a representative of purification and regeneration and also of the natural; “and the garments of the ministry, and the garments of holiness for Aaron the priest” signifies a representative of the Lord’s spiritual kingdom adjoined to his celestial kingdom; “and the garments of his sons” signifies a representative of lower spiritual things; “to minister in the priest’s office” signifies a representative of the Lord’s work of salvation; “and the oil of anointing” signifies a representative of the Lord in respect to the Divine good of the Divine love in his Divine human; “and the incense of spices” signifies a representative of worship from truths; “for the holy” signifies for the representative church; “according to all that I have commanded thee shall they

do” signifies according to the Divine truths from the Word, which were to be represented in outward things.

10328. *And Jehovah spoke unto Moses, saying.* That this signifies enlightenment and perception by the Lord through the Word is evident from what was shown above (n. 10290).

10329. *See, I have called by name Bezalel, the son of Uri, the son of Hur, of the tribe of Judah.* That this signifies those who are in the good of love and with whom the church was about to be set up is evident from the signification of “calling by name,” as being to choose such, namely, as are suitable (of which below); and from the representation of Bezalel, as being those who are in the good of love. That these are here represented by Bezalel is because he was of the tribe of Judah, and by this tribe are signified those who are in celestial good, which is the good of love to the Lord; and in a sense abstracted from persons, the good of celestial love. (That this is signified by “Judah” and his tribe, see n. 3654, 3881, 6363, 6364, 8770.) But what is represented by Uri the father of Bezalel, and by Hur his grandfather is evident from the generation of celestial good. This is generated from the doctrine of celestial truth and good, and therefore by these persons are signified these doctrines. (That by Hur is represented the doctrine of truth, see n. 9424.)

[2] They who keep the mind only in the sense of the letter of the Word, which is done in the historic parts more intently than in the prophetic, may wonder that it is said that such things are signified by the names of these men. But those will not wonder who are acquainted with the nature of the Word, for there is what is spiritual in each and all things. In the very names of the persons and places in the Word there is nothing spiritual unless they signify real things of the church and of heaven, for these things are spiritual, and therefore it follows that even by these names spiritual things are signified. (That the names in the Word signify real things, see n. 1224, 1264, 1888, 4442, 5095, 5225, 6516; and that these names do not enter heaven, but the things which are signified, n. 1876, 10216, 10282.)

[3] That “to call by name” denotes to choose such as are suitable is because by a name apart from the person is signified the quality, as can be seen from the passages in the Word where “name” is mentioned. (That by “name” is signified quality, see n. 144, 145, 1754, 1896, 2009, 2724, 3004–3011, 3421, 6674, 6887, 8274, 8882, 9310; and likewise by “calling,” without a name, n. 3421, 3659; and that “to call by name” denotes to choose, n. 8773.)

[4] Two men are here named who were called by Jehovah to do the works commanded to Moses on Mount Sinai, namely, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan. By “Bezalel” are signified those who are in the good of celestial love, and by “Aholiab” those who are in the good and truth of faith. Those who are in the good of celestial love are in the inmost of heaven and of the church; and those who are in the good and truth of faith are in the outermost thereof. Thus by these two are signified all in the complex with whom the church can be set up; for by the first and the last, or by the inmost and the outermost, are signified all persons or all things. For in what now follows the subject treated of is the setting up of the church, and therefore these two are named, by whom are signified all with whom the church can be set up. (That by “the first and the last” are signified all persons and all things, n. 10044; and that by “Aholiab of the tribe of Dan” are signified those who are in the good of faith will be seen in what follows.) From all this it is now evident that by “I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah” are signified those who are in the good of love, with whom the church was to be set up.

10330. *And I have filled him with the spirit of God.* That this signifies influx and enlightenment from the Divine truth which is from the Lord’s Divine good is evident from the signification of “filling with the spirit of God” as being influx and enlightenment from Divine truth; for “filling,” when said of Jehovah, denotes influx, and with man enlightenment; and “the spirit of God” denotes the Divine truth which is from the Lord’s Divine good. The reason why “filling,” when said of Jehovah or the Lord, denotes influx, and with man enlightenment, is that influx is

predicated of all the good and of all the truth that come out of heaven from the Lord; and as this influx enlightens man, enlightenment is predicated of man. (That this Divine truth which proceeds from the Lord's Divine good is signified by "the spirit of God," see in n. 9818.)

[2] As few know how the case is with the influx of Divine truth and with the consequent enlightenment with man, something may here be said about this. That no good of love and no truth of faith are from man, but that they are with him from heaven from the Divine there, is known in the church; and also that those are in enlightenment who receive this. But the influx and enlightenment are effected in the following way. Man is of such a nature that in respect to his interiors, which are of thought and will, he can look downward and he can look upward. To look downward is to look outward into the world and to self, and to look upward is to look inward to heaven and to God. Man looks outward from self, and this is called looking downward, because when he does so from himself he looks to hell. But man looks inward not from self, but from the Lord; and this is called looking upward, because in respect to his interiors which are of the will and understanding he is then raised by the Lord to heaven, and thus to the Lord. Moreover, the interiors are actually raised, and are then actually withdrawn from the body and from the world. When this is done, the interiors of the man come actually into heaven, and into its light and heat. From this he has influx and enlightenment, for the light of heaven illumines his understanding, because this light is the Divine truth which proceeds from the Lord as a sun; and the heat of heaven enkindles the will, because this heat is the good of love which at the same time proceeds from the Lord as a sun. As the man is then among the angels, there is communicated to him from them, that is, through them from the Lord, the understanding of truth and the affection of good. This communication is what is called influx and enlightenment.

[3] But be it known that influx and enlightenment take place according to the capability of reception on the part of man, and the capability of reception is according to the love of what is good and

true; and therefore those are raised who are in the love of what is good and true for the sake of what is good and true as ends; whereas those who are not in the love of what is good and true for the sake of what is good and true, but for the sake of self and the world, cannot be raised, because they continually look and gravitate downward; thus they cannot receive the Divine influx from heaven, and be enlightened. The intelligence which with them appears like the intelligence of truth is from a deceptive light which, whether it is false or true, shines before their eyes from things confirmed and consequently persuasive. But this brightness becomes mere thick darkness when light from heaven flows in, as has been shown me by living experience. From all this it can be seen why it is that so many heresies arise in the world, namely, because leaders and guides have looked to themselves and have had their own glory as their end, and accordingly the things of the Lord and of heaven as means to this end.

10331. *In wisdom, and in intelligence, and in knowledge, and in all work.* That this signifies in respect to those things which are of the will and which are of the understanding in the internal and in the external man is evident from the signification of “wisdom” as being those things which are of the will in the internal man; from the signification of “intelligence” as being those things which are of the understanding in the internal man; from the signification of “knowledge” as being those things which are of the understanding and of the consequent speech in the external man; and from the signification of “work” as being those things which are of the will and of the consequent effect in the external man. Thus by these words are signified all things of the man who is in the good of celestial love, both interior and exterior, which receive the influx of Divine truth from the Lord and from this are in enlightenment (of which just above).

[2] But it shall be briefly told what is meant by “wisdom, intelligence, knowledge, and work.” They who do not know what the internal man is and what the external, and also what the understanding is and what the will, cannot apprehend in what manner wisdom, intelligence, knowledge, and work are distinct

from one another, for the reason that they cannot have a distinct idea of the one and of the other. Wherefore they who have not this knowledge call him wise who is only intelligent; nay, who merely has knowledge. But he is wise who does truths from love; he is intelligent who does them from faith; he has knowledge who does them from knowledge; and “work” denotes that which is done from all these; thus “work” denotes their effect in which they conjoin themselves together.

[3] Wherefore in the genuine sense no one can be called wise, nor intelligent, nor as possessing knowledge, who does not do these things. For wisdom and intelligence and knowledge are all of life, and not of doctrine without life; for the life is the end for the sake of which these are. Such therefore as is the end, such are the wisdom, the intelligence, and the knowledge. If the end is genuine good, which is the good of love to the Lord and of charity toward the neighbor, then there are wisdom, intelligence, and knowledge in their proper sense; for then they are with the man from the Lord. But if the end is for the sake of the good of the love of self and of the world, they are not wisdom, intelligence, and knowledge, because in this case they are with the man from himself. For the good of the love of self and of the world as the end is evil, and of evil as the end it is by no means possible to predicate anything of wisdom and of intelligence, or even of knowledge; for what is knowledge unless there is in it the intelligence of truth and the wisdom of good, seeing that in this case it causes the man to think that what is evil is good, and that what is false is true?

[4] With those who are in the good of love to the Lord, wisdom, intelligence, knowledge, and work, follow together in order from inmost to outermost. With such men, wisdom is inmost, for it is to will well from love; intelligence is second, for it is to understand well from willing well. These two are of the internal man. Knowledge consists in knowing well, and work in doing well, both from willing well. These two are of the external man. From this it is evident that wisdom must be in intelligence, intelligence in knowledge, and knowledge in work. Thus work includes and brings

to a conclusion all the interior things, for it is the ultimate in which they close.

[5] From all this it can be seen what is meant by “works” and “deeds,” which are so often mentioned in the Word, as in the following passages:

The son of man shall render unto everyone according to his deeds (Matt. 16:27).

I will recompense them according to their work, and according to the deed of their hands (Jer. 25:14).

Jehovah, whose eyes are open upon all the ways of man, to give to everyone according to his ways, and according to the fruit of his works (Jer. 32:19).

Return ye everyone from his evil way, and make your works good (Jer. 35:15).

I will visit upon him his ways, and will recompense to him his works (Hos. 4:9).

Jehovah doeth with us according to our ways, and according to our works (Zech. 1:6).

I will give unto everyone of you according to your works (Rev. 2:23).

They were judged every man according to their works (Rev. 20:13, 15).

Behold I come quickly, and my reward is with me, to give to every man according to his works (Rev. 22:12).

By “works” in these passages are meant all things that are in man, because all the things of man that are in his willing and understanding are in his works; for it is from these that he does them. From this, works have their life; for without these, works are like a shell without a kernel, or like a body without a soul. That

which proceeds from man proceeds from his interiors, consequently works are the manifestations of these, and are the effects by which they appear.

[6] It is a general law that such as a man is, such is all his work. For this reason it is that by the “works according to which there will be reward and retribution” is meant the quality of the man in respect to love and to faith, for the works are of the love and of the faith with the man. (That man is nothing but his own love and his own faith, or what is the same, his own good and his own truth, see n. 10076, 10177, 10264, 10284, 10298.)

[7] Moreover, the very willing of man is nothing but work, because that which anyone wills he does, unless he is prevented by some irremovable obstacle. Therefore being “judged according to the deeds” denotes to be judged according to the will. They who do good from willing good are called in the Word the “righteous,” as is evident in Matthew 25:37, 46. Of such it is said, “They shall shine as the sun in heaven” (Matt. 13:43). And in Daniel:

They that be intelligent shall shine as the brightness of the expanse;
and they that turn many to righteousness as the stars (Dan. 12:3).

“They that turn many to righteousness” denotes those who from willing well do what is good.

10332. *To think thoughts to make in gold, and in silver, and in brass.* That this signifies to represent in goods and truths, interior and exterior, which are of the understanding from the will, thus which are of faith from love, is evident from the signification of “thinking thoughts,” or of inventing inventions, as being that which proceeds from the understanding (see n. 9598, 9688); from the signification of “making” as being that which proceeds from the will (n. 9282), for that which a man makes proceeds from his will, here from his will through his understanding, for it is said, “to think thoughts to make”; from the signification of “gold” as being good, and of “silver” as being truth (see n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881); and from the signification

of “brass” as being the good of the natural or external man (n. 425, 1551). Consequently by “gold, silver, and brass” are signified goods and truths interior and exterior; by “gold,” interior good; by “silver,” interior and exterior truth; and by “brass,” external good. That it is a representative of these goods and truths that is signified is because the subject treated of is a representative church, and all the things that Bezalel was to make were representative.

[2] From all this it is evident that by “thinking thoughts to make in gold, and in silver, and in brass” is signified to represent goods and truths interior and exterior which are of the understanding from the will. That there are also signified the things which are of faith from love is because truths are of faith and bear relation to the understanding, and goods are of love and bear relation to the will. It is said “the understanding from the will, and faith from love,” because the understanding is not anything except from the will, for that which a man understands and does not will, is not of the man’s understanding, but is of the understanding of another in himself, and therefore this understanding perishes. It is otherwise with understanding from the will, for this understanding is of the man himself, because the will is the man himself. The case is similar with faith and love, for as before said, the truths of faith bear relation to the understanding, and the goods of love to the will.

10333. *And in graving of stone for filling.* That this signifies to represent all things of faith that are of service to the good of love is evident from the signification of the “graving of stone” as being a representative of all things of faith from love; for by the “graving of stone” is meant the graving of the stones in the breastplate, which were the Urim and Thummim, and by which were represented all things of faith and of love (n. 3858, 6335, 6640, 9823, 9863, 9865, 9868, 9873, 9905); and from the signification of “filling,” as being to be of service to the good of love from which these things are; for the fillings therein were made in gold, and by “gold” is signified the good of love (n. 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9874, 9881).

10334. *And in carving of wood, to do in all work.* That this signifies to represent all manner of good is evident from the signification of the “carving of wood” as being a representative of good (that “wood” denotes good, see n. 643, 2784, 2812, 3720, 8354, 9472); and from the signification of “all work” as being all manner of good. It is said “all manner of good” because there are many genera and species of goods. There is celestial good and there is spiritual good; there is good interior and exterior, exterior good being natural and sensuous; there is the good of innocence, the good of love, the good of faith. Good must be in all truth in order that it may be truth. Moreover, the good with man is formed by means of truths, consequently good is varied and becomes manifold, so manifold indeed that no angel, no spirit, and no man, is in like good with another. The universal heaven consists in variety as to good, and by this variety one is distinguished from another. For if a number had the same good, there would be no distinction; but these various goods are so ordered by the Lord that together they constitute one general good. Be it known that the Divine good is one, because infinite (n. 10261); but that with angels, spirits, and men, it is varied in quality and quantity by its reception in truths; for truths qualify good, that is, give to good its quality; and truths are manifold.

10335. *And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan.* That this signifies those who are in the good and truth of faith, with whom the church is to be established, is evident from the representation of Aholiab as being those who are in the good and truth of faith. That these are represented by Aholiab is because he was of the tribe of Dan, and by this tribe are signified those who are in the good and truth of faith (see n. 3923, 6396). The reason why these two, Bezalel of the tribe of Judah, and Aholiab of the tribe of Dan, were chosen to do the works by which were to be represented Divine celestial and spiritual things was that by “Bezalel” are meant all who are in the good of love, and by “Aholiab” all who are in the good and truth of faith; thus by “Bezalel” are meant those who are in the inmost things, and by “Aholiab” those who are in the outermost things, of heaven and the church; and when the inmost and the outermost are mentioned, all are understood who are in the universal heaven and

in the universal church (as may be seen above, n. 10329; and that when “first and last” are mentioned, all things are understood, n. 10044).

[2] Moreover, the tribe of Judah was actually the first of the tribes, and the tribe of Dan was the last of them. That the tribe of Judah was actually the first of the tribes is evident from the blessing of his sons by their father Israel, see Genesis 49, where Reuben, Simeon, and Levi, who were the firstborn, are cursed, and Judah is blessed. (See concerning Reuben, verses 3 and 4 of that chapter; concerning Simeon and Levi, verses 5–7; and concerning Judah, verses 8–12.) (That Dan is the last of the tribes, see at n. 1710, 3929, 6396.) Moreover, in the inmost heaven are those who are in the good of love to the Lord, and in the outermost heaven are those who are in the truth of faith from good.

[3] It is said “in the truth of faith from good,” because the truth of faith is not the truth of faith with anyone unless it is from good, for truth is born from good; and therefore unless good is in truth, there is no soul in it, thus no life. Those who are in truths of faith from good are in the ultimates of heaven, but not those who are in truths of faith without good; these are not in heaven. As the truth of faith ministers to the good of love as what is last to what is first, therefore it is said of Aholiab that “Jehovah hath given him with Bezalel,” that is, to serve him; and it is said of Bezalel that “Jehovah hath filled him with the spirit of God in wisdom, and in intelligence, and in knowledge, and in all work” (verse 3).

10336. *And in the heart of everyone that is wise in heart I have put wisdom.* That this signifies all who will and do what is good and true for the sake of what is good and true, is evident from the signification of “heart” as being the inmost of man which is called his will; and as that is of the will of man which is of his love, therefore by the “heart” is also signified the love. (That the “heart” denotes the love, see n. 3635, 3883–3896, 9050; and that it denotes the will, n. 2930, 3888, 7542, 8910, 9113, 9300, 9495.) And from the signification of “one that is wise in heart” as being one who wills and loves what is good and true for the sake of what

is good and true; for it is the part of one who is wise, and it is wisdom, to do truths from love (n. 10331); and it is the part of one who is wise in heart, and it is wisdom of heart, to do what is good from love; and from the signification of “putting wisdom in the heart” as being to do these things from the Lord, thus from the good of love, because the good of love is from the Lord; for all such will and do what is good and true for the sake of what is good and true, because good and the truth of good are the Lord with them, inasmuch as the things which are from him, thus which are his, are also himself.

[2] For this reason it is said that the Lord is good itself and truth itself. That the Lord is good itself is evident from his own words: “Why callest thou me good? None is good save one, God” (Matt. 19:16, 17; Luke 18:18, 19); also where the goods of love and of charity are recounted: “Insofar as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40). (That those are called “brethren” who are in good, thus that goods are so called, see n. 2360, 3803, 3815, 4121, 5409. Thus those are the Lord’s “brethren” who are in good from him, n. 4191, 5686, 5692, 6756.) And that the Lord is truth itself is evident from these words: “Jesus said, I am the way, the truth, and the life” (John 14:6); and in another place: “When he, the spirit of truth, is come, he shall lead you into all truth; for he shall not speak from himself. He shall take of mine, and shall declare it unto you” (John 16:13–15). From this it is evident what is meant by “putting wisdom in the heart.”

[3] The like is also meant by “writing the law upon the heart” in Jeremiah:

I will put my law in the midst of them, and I will write it on their hearts. Neither shall they teach any longer a man his companion, or a man his brother, saying, Know ye Jehovah; for they shall all know me (Jer. 31:33–34).

To “write the law upon the heart” denotes to impart Divine truth to the will, thus to the love. When this is done, Divine truth is no longer drawn out from the memory, but is perceived from the good

of love itself; and therefore it is said, “they shall teach no longer a man his companion, or a man his brother, saying, Know ye Jehovah, for they shall all know me.” (That such are the celestial angels, who are in the inmost heaven, see at the places cited in n. 9277.)

[4] What it is to will and do what is good and true for the sake of what is good and true, which is signified by “putting wisdom in the heart of everyone that is wise in heart” shall be briefly told. All who love the Lord above all things, and the neighbor as themselves, do what is good and true for the sake of what is good and true; for good and truth are the Lord himself, as before said, and therefore when they love good and truth, that is, when they will and do them from love, they love the Lord; and so also do those who love the neighbor as themselves, because in the universal sense the neighbor is good and truth; for the neighbor is one’s fellow citizen, it is society, it is our country, it is the church, and it is the Lord’s kingdom; and to love the neighbor is to will well to these, that is, to will their good; and therefore it is their good which is to be loved; and when this is loved, the Lord is loved, because this good is from him.

[5] From this it is evident that love toward the neighbor, which is called charity, has in itself love to the Lord. If this love is not in it, then one’s fellow citizen, society, our country, the church, and the Lord’s kingdom are loved for the sake of self, and thus are not loved from good, but from evil; for whatever is from man for the sake of self as the end is from evil. To love the neighbor for the sake of self is to love him for the sake of profit and honor as ends. The end is what determines whether it is from good or from evil, for the end is the love, because that which a man loves he has for his end. The end is also the will, for that which a man wills he loves. Consequently the end regarded, or the purpose, is the man himself; for a man is such as is his will, and such as is his love.

10337. *And they shall make all that I have commanded thee.* That this signifies Divine truths from the Word that were to be represented in outward things is evident from the signification of

“making all that I have commanded,” when said with respect to the Lord as being according to Divine truths, for Divine truths are called the commandments of the Lord (see n. 9417); and from the representation of Moses as being the Word (n. 9372). That it denotes that were to be represented in outward things is because the things which they were about to make were representative, and things representative are outward things in which as in types internal things are presented to view. The representatives which they were to make are enumerated in verses 7 to 11, which follow. (What representatives are may be seen at the places cited in n. 9280, also n. 9457, 9481, 9576, 9577, 10149, 10252, 10276.)

10338. *The tent of meeting, and the ark for the testimony.* That this signifies a representative of heaven in general where the Lord is, is evident from the signification of “the tent of meeting” and of “the ark” as being a representative of heaven (see n. 9457, 9481, 9485, 9784). That it denotes a representative of heaven in general is because by the tent of meeting within the veil where was the ark was represented the inmost or third heaven (n. 9485); by the tent of meeting outside the veil, the middle or second heaven; and by the court, the ultimate heaven (n. 9741). And from the signification of “the testimony,” as being the Lord as to Divine truth (n. 8535, 9503).

10339. *And the propitiatory that is thereupon.* That this signifies a representative of the hearing and reception of all things of worship which are from the good of love is evident from the signification of “the propitiatory that was above the ark” as being a representative of all things of worship which are from the good of love (see n. 9506).

10340. *And all the vessels of the tent.* That this signifies a representative of all ministering goods and truths is evident from the signification of “the vessels of the tent of meeting” as being goods and truths that are of service to the heavens, thus which minister. Ministering goods and truths are knowledges and memory-knowledges. (That these are signified by “vessels” in general, see n. 3068, 3079, 9724.)

10341. *And the table and its vessels.* That this signifies a representative of spiritual good from celestial is evident from the signification of “the table upon which were the breads of faces” as being a representative of celestial and spiritual good (see n. 9527, 9545, 9684, 9685); and from the signification of its “vessels” as being things ministering (that these are the knowledges of good and of truth, see n. 9544).

10342. *And the pure lampstand and all its vessels.* That this signifies a representative of truth from this good, and things ministering, is evident from the signification of “the lampstand with its lamps and reeds” as being a representative of the spiritual heaven and of the faith and intelligence from the Lord therein, thus of truth from good (n. 9548, 9551, 9555, 9558, 9561); and from the signification of the “vessels of the lampstand” as being things for purification and for cleansing (n. 9572), thus things ministering.

10343. *And the altar of incense.* That this signifies a representative of worship from these things is evident from the signification of “the altar of incense” as being a representative of all things of worship which are from the good of love and of faith (see n. 10177).

10344. *And the altar of burnt offering and all its vessels.* That this signifies a representative of worship from the good of love and the truths thereof is evident from the signification of “the altar of burnt offering” as being a representative of the Lord and of the worship of him from the good of love (see n. 9714, 9964, 10123, 10151, 10242, 10245); and from the signification of “its vessels” as being truths that are of service to good (see n. 9723, 9724).

10345. *And the laver and its base.* That this signifies a representative of purification and of regeneration, and also the natural, is evident from the signification of “washing,” which was done by means of the water in the laver, as being a representative of purification and regeneration (n. 10237, 10239); from the signification of “the laver” as being the natural of man (n. 10235);

and from the signification of “its base” as being the sensuous, which is the ultimate of the natural (n. 10236).

10346. *And the garments of the ministry, and the garments of holiness for Aaron the priest.* That this signifies a representative of the Lord’s spiritual kingdom adjoined to his celestial kingdom is evident from the signification of “the garments of Aaron” as being a representative of the Lord’s spiritual kingdom adjoined to his celestial kingdom (see n. 9814).

10347. *And the garments of his sons.* That this signifies a representative of lower spiritual things is evident from the representation of the sons of Aaron and their garments as being a representative of lower spiritual things (see n. 10068).

10348. *To minister to me in the priest’s office.* That this signifies a representative of the Lord’s work of salvation is evident from the signification of “the priesthood of Aaron and his sons” as being a representative of the Lord’s work of salvation (see n. 9809, 10017).

10349. *And the oil of anointing.* That this signifies a representative of the Lord in respect to the Divine good of the Divine love in his Divine human, is evident from what has been shown above concerning anointing and the oil of anointing (see n. 9954, 10011, 10019, 10261).

10350. *And the incense of spices.* That this signifies a representative of worship from truths is evident from the signification of “incense” as being what is representative of worship (see n. 9475, 10198, 10298); and from the signification of its “spices” as being truths and the affections of them (n. 10291, 10295).

10351. *For the holy.* That this signifies for the representative church is evident from the signification of “the holy” in this church as being a representative of the Lord and of the Divine things which are from him (see n. 9229, 9956, 10069, 10149), thus which are in the worship of the Lord in the representative church;

for this is said of the incense, by which is signified worship (as above, n. 10350).

10352. *According to all that I have commanded thee shall they do.* That this signifies according to the Divine truths from the Word which were to be represented in outward things (as above, n. 10337). All these things, which by command were to be made by Bezalel and Aholiab, are such as have already had their signification shown; and therefore, being here merely enumerated, they are not more fully unfolded.

10353. *Verses 12–18. And Jehovah said unto Moses, saying, And speak thou unto the sons of Israel, saying, But yet ye shall keep my sabbaths; for it is a sign between me and you to your generations, to know that I am Jehovah who maketh you holy. And ye shall keep the sabbath, for this is holy to you; he that profaneth it, dying he shall die; for everyone that doeth work on that day, that soul shall be cut off from the midst of his peoples. Six days shall work be done; and on the seventh day is the sabbath of the sabbath, holy to Jehovah; everyone that doeth work on the sabbath day, dying he shall die. And the sons of Israel shall keep the sabbath, to perform the sabbath to their generations, a covenant of an age. This is a sign between me and the sons of Israel to an age; for in six days Jehovah made heaven and earth, and on the seventh day he rested, and took breath. And he gave unto Moses, in his completing to speak with him on Mount Sinai, the two tables of the testimony, tables of stone, written with the finger of God.* “And Jehovah said unto Moses, saying” signifies enlightenment and perception by the Lord through the Word; “And speak thou also unto the sons of Israel, saying” signifies the informing by means of the Word of those who are of the church; “But yet ye shall keep my sabbaths” signifies holy thought continually concerning the union of the Divine with the Lord’s human; “for it is a sign between me and you” signifies that this is the chief thing by which those who are of the church are known in heaven; “to your generations” signifies in each and all things of the church; “to know that I am Jehovah who maketh you holy” signifies the Lord as to the Divine human, which all things of heaven and of the church look to as their one only source; “and ye shall keep the sabbath” signifies that

the Divine human of the Lord is to be worshipped; “for this is holy to you” signifies that from this is all the good and truth which make the church; “he that profaneth it” signifies to be led by one’s self and one’s own loves, and not by the Lord; “dying he shall die” signifies separation from heaven, and spiritual death; “for everyone that doeth work on that day” signifies who turns himself from heavenly loves to bodily and worldly loves; “that soul shall be cut off from the midst of his peoples” signifies that heaven and the church are not with him, but hell; “six days shall work be done” signifies the state which precedes and prepares for the heavenly marriage; “and on the seventh day is the sabbath of the sabbath” signifies the state of good which is the end regarded, thus when man becomes the church and enters heaven; “holy to Jehovah” signifies what is Divine; “everyone that doeth work on the sabbath day, dying he shall die” signifies to be led by one’s self and one’s own loves, and not by the Lord; “and the sons of Israel shall keep the sabbath, to perform the sabbath to their generations” signifies that the very essential of the church is the acknowledgment of the union of the Divine itself in the Lord’s human, and that this must be in each and all things of worship; “a covenant of an age” signifies conjunction with the Lord to eternity; “it is a sign between me and the sons of Israel to an age” signifies that by this those who are of the church are distinguished from those who are not of the church; “for in six days Jehovah made heaven and earth” signifies a state of combat and of labor while the church is being set up; “and on the seventh day he rested, and took breath” signifies a state of good when the church is being set up, or when man is being regenerated; “and he gave unto Moses, in his completing to speak with him on Mount Sinai, the two tables of the testimony” signifies the conjunction of the Lord with man through the Word; “tables of stone, written with the finger of God” signifies Divine truth therein from the Lord himself.

10354. *And Jehovah said unto Moses, saying.* That this signifies enlightenment and perception by the Lord through the Word is evident from what was shown above (n. 10234, 10290).

10355. *And speak thou unto the sons of Israel, saying.* That this signifies the informing by means of the Word of those who are of the church is evident from the representation of Moses, who is commanded to speak unto the sons of Israel, as being the Word (see the places cited in n. 9372); from the signification of “speaking” and “saying,” as being instruction or information (see the places cited in n. 10280); and from the representation of the sons of Israel, as being the church (of which in the places cited in n. 9340). From this it is evident that by the words, “speak thou to the sons of Israel, saying” is signified the informing of those who are of the church by means of the Word.

[2] Concerning information by means of the Word, something shall here be said. In the most ancient times men were informed about heavenly things, or those things which are of eternal life, by immediate communication with the angels of heaven; for heaven then acted as a one with the men of the church, for it flowed in through their internal man into their external, and from this they had not only enlightenment and perception, but also speech with angels. This time was called the golden age, from men being then in the good of love to the Lord, for “gold” signifies this good. This state is also described in the Word by “paradise.”

[3] Afterward information about heavenly things and the things of eternal life was accomplished by means of such things as are called correspondences and representations, the knowledge of which was derived from the most ancient men, who had immediate communication with the angels of heaven. Into these correspondences and representations heaven then flowed with men, and enlightened them. For correspondences and representations are the external forms of heavenly things, and insofar as men were then in the good of love and of charity, so far they were enlightened. For all Divine influx from heaven is into the good with man, and through the good into the truths; and because the man of the church was then in spiritual good, which good in its essence is truth, therefore those times were called the silver age, for “silver” signifies such good.

[4] But when the science of correspondences and of representations was turned into magic, that church perished, and a third church succeeded in which indeed almost all the worship was performed by similar observances; but still it was not known what they signified. This church was instituted with the Israelitish and Jewish nation. But as information about heavenly things, or those of eternal life, was not possible with the men of this church by influx into their interiors, and thus by enlightenment, therefore angels from heaven spoke with some of them in a living voice, and instructed them about external things; but very little about internal things, because these they could not apprehend. Those who were in natural good reverently received the things taught them, and from them these times were called bronze, for “bronze” signifies such good.

[5] But when not even natural good remained with the man of the church, the Lord came into the world and reduced into order all things in the heavens and in the hells, to the end that man may receive influx from him out of heaven and be enlightened; and that the hells should not be able to hinder, and infuse thick darkness. Then a fourth church began, which is called the Christian church. In this church their information about heavenly things, or about those of eternal life, is effected solely by means of the Word. Thereby man has influx and enlightenment; for the Word has been written by means of mere correspondences, and by means of mere representatives, which signify heavenly things. Into these come the angels of heaven when the man of the church reads the Word; consequently there is effected through the Word the conjunction of heaven with the church, or of the angels of heaven with the men of the church; but only with those therein who are in the good of love and of charity. But inasmuch as the man of this church also has extinguished this good, therefore neither can he be informed by any influx, and by enlightenment therefrom, except about a few truths, which however do not cohere with good. Therefore these times are what are called iron, for “iron” denotes truth in the ultimate of order. But when truth is of such a quality, it is then such as is described in Daniel:

In that thou sawest iron mixed with miry clay, they shall mingle themselves by means of the seed of man; but they shall not cohere the one with the other, even as iron is not mingled with clay (Dan. 2:43).

[6] From this it can be seen in what manner revelations have succeeded one another from the most ancient ages to the present time; and that at this day revelation is given solely through the Word, and genuine revelation solely with those who are in the love of truth for the sake of truth, and not with those who are in the love of truth for the sake of honors and profit as ends. For, if you will believe it, the Lord is the Word itself, because the Word is Divine truth, and Divine truth is the Lord in heaven, because it is from the Lord. Wherefore they who love Divine truth for the sake of Divine truth love the Lord; and with those who love the Lord heaven flows in and enlightens them. Whereas they who love Divine truth for the sake of honors and profit as ends turn themselves away from the Lord to themselves and to the world, for which reason there can be with them no influx and enlightenment. Moreover, as these, when dwelling on the sense of the letter, keep the mind fixed upon themselves and their own reputation and glory, they apply this sense to such things as favor their own loves.

10356. *But yet ye shall keep my sabbaths.* That this signifies holy thought continually concerning the union of the Divine itself with the Lord's human is evident from the signification of "sabbaths" as being in the supreme sense the union of the Divine itself with the Divine human in the Lord, and in the relative sense the conjunction of the Lord as to the Divine human with heaven, also the conjunction of heaven with the church, and in general the conjunction of good and truth in those who are the church, or with whom the church is (that this union and these conjunctions are signified by "sabbaths" see n. 8495, 8519, 8890, 8893, 9274); and from the signification of "but yet," that is, "by all means keeping," as being to have reverently and constantly in the thought. For when "keeping" is said of those things which were represented in that church, it signifies to have in thought and mind the things which were represented, and to worship them in a holy manner. For representatives were external things in which were internal, and which thus furnished a handle for thinking about internal things.

Therefore by “keeping the sabbaths of Jehovah” is signified to think holily and continually about the Lord, about the union of the Divine itself with his Divine human, about the conjunction of the Lord as to the Divine human with heaven, about the conjunction of heaven with the church, and about the conjunction of good and truth in the man of the church. As these are the very essentials of the church (for without acknowledgment of them and faith in them the church is not the church), therefore the sabbath (by which these things are signified) is spoken of last, and also again and again, up to the end of the chapter.

10357. *For it is a sign between me and you.* That this signifies that it is the chief thing whereby they who are of the church are known in heaven is evident from the signification of “a sign between Jehovah and the sons of Israel” as being that which indicates and testifies that they are of the church, thus by which they are known in heaven, and also by which they are conjoined with the Lord. For they who are of the church, and in whom is the church, must acknowledge the Lord and the Divine in him, and must acknowledge the conjunction of the Lord with heaven, and also the conjunction of heaven with the man of the church, and in general the conjunction of good and truth with him, because this conjunction makes the church with him. Whether you say “the church with man”; or whether you say “heaven with him”; or whether you say “the kingdom of God with him”; or whether you say “the Lord with him,” it is the same. For the church is the heaven of the Lord on earth, and the kingdom of God is heaven and the church together, and the Lord is he from whom these are; nay, who is these.

10358. *To your generations.* That this signifies in each and all things of the church is evident from the signification of “generations,” when said of the sons of Israel, as being each and all things of the church (n. 10282).

10359. *To know that I am Jehovah who maketh you holy.* That this signifies the Lord as to the Divine human, which all things of heaven and of the church look to as their one only source, is

evident from the signification of “holy” as being the Divine in heaven and in the church, for this alone is holy; and the Divine in heaven and in the church proceeds from the Divine human of the Lord; thus it is the Divine human of the Lord which alone is holy, consequently which makes holy. From this it is plain that the Divine human is what all things of heaven and of the church look to as their only source. For heaven is not heaven from what belongs to the angels, but from the Divine of the Lord with them; and the same is true of the church with men. It is said, “I am Jehovah who maketh you holy,” and by “Jehovah” is meant the Lord. But as these subjects have already been frequently treated of, see what has been said and shown about them; as, that the Lord alone is holy, and that all that is holy proceeds from him (n. 9229, 9680, 9820); that “being made holy” denotes the reception of the Divine of the Lord (n. 9820, 10128, 10276); that the angels acknowledge no other Divine than the Divine human of the Lord (n. 9276, 10159); thus that the Lord as to the Divine human is heaven and the church, because he dwells in his own there, and not in what belongs to others (n. 10125, 10151, 10157); And that “Jehovah” in the Word denotes the Lord (see the places cited in n. 9373).

10360. *And ye shall keep the sabbath.* That this signifies that the Divine human of the Lord is to be worshiped is evident from the signification of “keeping,” when said of the Divine, as being to worship; and from the signification of “the sabbath” as being in the supreme sense the union of the Divine which is called the “Father” and of the Divine human which is called the “son,” thus the Divine human in which is this union. This union is signified by “the sabbath,” because by the six days of labor which precede the seventh is signified every state of combat; for in the spiritual sense “labor” does not mean such labor as there is in the world, but such as those who are in the church endure before they enter the church and become the church, which labor is combat against evils and falsities of evil. A like “labor” (in the spiritual sense) was endured by the Lord when he was in the world; for he then fought against the hells, and reduced them and likewise the heavens into order, and at the same time he glorified his human, that is, he united it to the Divine itself which he had from conception (see n. 9715, 9809).

[2] The time and state when the Lord was in combats is signified by the six days of labor, but the state when the union had been effected is signified by the seventh day, which is called “the sabbath,” from “rest,” because the Lord then had rest. Consequently by “the sabbath” is signified also the conjunction of the Lord with heaven, with the church, with an angel of heaven, and with a man of the church. The reason is that all who are to come into heaven must first be in combats against evils and the falsities of evil, and when these have been separated they enter heaven and are conjoined with the Lord, and then they have rest. It is similar with men in the world. It is known that these must be in combats, that is, that they must undergo temptations, before the good and truth which make the church have been implanted in them; thus before they have been conjoined with the Lord, consequently before they have rest. From this it is evident whence it is that a state of combat is signified by the six days of labor, while rest and also conjunction are signified by the seventh day or the sabbath.

[3] That the conjunction of good and truth also is signified by “the sabbath” is because when a man is in combats he is in truths; but when truths have been conjoined with good, thus when the man is in good, he then has rest; in like manner as the Lord, when he was in the world, and fought with the hells, was in respect to his human Divine truth; and when he had united his human to the Divine itself, he then, even in respect to his human, became the Divine good, or Jehovah.

[4] (That the six days which precede the sabbath denote the combats which precede and prepare for the heavenly marriage, which is the conjunction of good and truth, may be seen in n. 8510, 8888, 9431. As regards the former state, when man is in truths and at the same time in combats against evils and falsities of evils, which state is signified by “the six days of labor,” and as regards the latter state, when he is in good and is led by the Lord, which is signified by “the sabbath,” see n. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9230, 9274, 9832. That when the Lord

was in the world he made his human first Divine truth, and afterward Divine good, see the places cited in n. 9199, 9315; and that he did this by the combats of temptations, see the places cited in n. 9528.)

[5] Therefore he who knows that by “the sabbath” in the supreme sense is meant the union of the Divine itself in the Divine human of the Lord, may know what those things signify which are so often said in the Word about the sabbath, as in Isaiah:

If thou turn away thy foot from the sabbath, so that thou doest not thine inclinations on the day of my holiness; but shalt call the sabbath honorable delights to the holy one of Jehovah; and shalt honor it, not doing thine own ways, nor finding thine own desire, nor speaking a word; then shalt thou delight thyself upon Jehovah; and I will exalt thee on the high places of the earth, and I will feed thee with the heritage of Jacob thy father (Isa. 58:13–14);

He who is acquainted with the internal sense of the Word can plainly see that in this passage by “the sabbath” is signified the state of conjunction of man with the Lord, thus the state when man is led by the Lord and not by himself, which state is when he is in good. For to be led by the Lord, and not by self, is to “turn away the foot from the sabbath, not to do one’s own inclinations, not to do one’s own ways, not to find one’s own desire, and not to speak a word.” That in this case the church is in him, and also heaven, is signified by that “he shall be exalted on the high places of the earth, and shall be fed with the heritage of Jacob.” Moreover, that “the sabbath” denotes the Divine human in which is union is signified by the sabbath being called “a day of holiness and of delight to the holy one of Jehovah.”

[6] And in Jeremiah:

If ye will hallow the sabbath day, then shall there enter in by the gates of this city kings and princes sitting upon the throne of David, riding in the chariot and on horses (Jer. 17:24–25);

He who is not acquainted with the internal sense of the Word will suppose that these things are to be understood according to the sense of the letter, namely, that if they would hallow the sabbath, kings and princes would enter in by the gates of the city Jerusalem, and would ride in the chariot and on horses. This however is not the meaning; but that those who reverently worship the Divine human of the Lord shall be in the Divine truths of heaven and of the church; for by “Jerusalem” is meant the church; by “kings and princes,” its Divine truths; by “the throne of David,” heaven where the Lord is; by “chariot,” the doctrine of good and truth; and by “horses,” an enlightened understanding. (That “Jerusalem” denotes the church, see n. 2117, 3654; that “kings” denote Divine truths, n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that “princes” denote primary truths, n. 1482, 2089, 9954; that a “throne” denotes heaven, n. 5313; that “a chariot” denotes the doctrine of good and truth, n. 5321, 8215; and that “horses” denote an understanding which is enlightened, n. 2760–2762, 3217, 5321, 6534.)

[7] As by “the sabbath” was signified the Lord as to the Divine human in which there is union, it was therefore commanded that the breads of faces should be set in order upon the table every sabbath (Lev. 24:8). That the Lord as to the Divine human is meant by “bread” is known in the church. For this reason also when the Lord was in the world he called himself “the Lord of the sabbath” (Matt. 12:8; Mark 2:27, 28; Luke 6:1–5).

[8] And therefore when the Lord was in the world, and united his human to the Divine itself, he abrogated the sabbath in respect to representative worship, or in respect to its worship such as was with the Israelitish people; and made the sabbath day a day of instruction in the doctrine of faith and of love. This is involved in what is written in John:

Jesus healing a certain man on the sabbath day said to him, Take up thy bed and walk; and he took up his bed and walked. But the Jews said that it was not allowable to carry a bed on the sabbath day, and sought to kill the Lord, because he loosed the sabbath (John 5:8–10, 18).

By the “healing of the sick” is signified the purifying of man from evils and the falsities of evil; by a “bed” is signified doctrine; and by “walking” is signified life.

[9] (That all the healings of diseases which were performed by the Lord involve purification from evils and falsities, or restorations to spiritual life, see n. 8364, 9031, 9086; and that “to walk” denotes life, n. 519, 1794, 8417, 8420.) That a “bed” denotes doctrine is evident from the passages in the Word where a “bed” is mentioned, and also from the representatives in the other life, where when a bed appears and one lying on it, there is signified the doctrine in which he is; consequently beds appear there most highly adorned for those who are in truths from good. But no one can know that such things are signified by the above words of the Lord except by the internal sense, for the Lord spoke by correspondences, thus by significatives, because from the Divine.

10361. *For this is holy to you.* That this signifies that from this are all the good and truth which make the church is evident from the signification of “holy” as being all that, and only that, which proceeds from the Lord (see n. 9479, 9680, 9820), thus the good of love and the truth of faith, for these are what proceed from the Lord. That these make the church with men and heaven with the angels can be seen from the fact that love and faith are the essentials of the church, because they conjoin men and angels with the Lord; the good of love conjoining their will, and the truth of faith their understanding; thus all that appertains to them.

10362. *He that profaneth it.* That this signifies to be led by one’s self and one’s own loves, and not by the Lord, is evident from the signification of “profaning the sabbath,” or doing work on the sabbath day, as being to be led by one’s self and not by the Lord, thus by one’s own loves. That this is signified by “profaning the sabbath” is evident in Isaiah:

If thou turn away thy foot from the sabbath, so that thou doest not thine inclinations on the day of my holiness, not doing thine own ways, nor finding thine own desire, nor speaking a word (Isa. 58:13).

To “turn away the foot from the sabbath” denotes such things as are of the natural man; “doing one’s own inclinations” denotes doing those things which favor the yearnings and evils of the loves of self and of the world; “doing one’s own ways” denotes favoring the falsities of evil; “finding one’s own desire” denotes living according to the delights of these loves; and “speaking a word” denotes thinking such things. From this it is evident that by “profaning the sabbath” is signified being led by one’s self and one’s own loves, and not by the Lord, who in the supreme sense is “the sabbath,” as has been shown just above.

[2] Like things are signified by “works on the sabbath day,” such as cutting wood, kindling a fire, then preparing food, by gathering in the harvest, and many other things which were forbidden to be done on the sabbath day. By “cutting wood” is signified doing good from one’s self; by “kindling a fire” is signified doing it from one’s own loves; and by “preparing food,” teaching one’s self from one’s own intelligence. No one can know that such things are involved in these prohibitions except from the internal sense.

[3] Be it known further that to be led by self, and to be led by the Lord, are two opposites; for he who is led by himself is led by his own loves, thus by hell, because man’s own loves are from hell; and he who is led by the Lord is led by the loves of heaven, which are love to the Lord and love toward the neighbor. He who is led by these loves is withdrawn from his own loves; and he who is led by his own loves is withdrawn from the loves of heaven, because they by no means agree together; for the life of man is either in heaven or in hell. It is not possible that it be at the same time in one and in the other. This is meant by the Lord’s words in Matthew:

No one can serve two masters; for either he will hate the one and love the other, or else he will cleave to the one, and slight the other (Matt. 6:24).

From all this it is evident what is signified by “doing work on the sabbath day.”

10363. *Dying he shall die.* That this signifies separation from heaven, and spiritual death, is evident from the signification of “dying,” when said concerning the sabbath (by which is signified the Lord and the acknowledgment of him), as being that there is no conjunction with heaven (see n. 9928, 10244), thus separation from heaven; and separation from heaven is spiritual death.

10364. *Everyone that doeth work on that day.* That this signifies who turns himself from heavenly loves to bodily and worldly loves is evident from what was shown just above (n. 10362).

10365. *That soul shall be cut off from the midst of his peoples.* That this signifies that heaven and the church are not with him, but hell, is evident from the signification of being “cut off from the midst of his peoples” as being separation from the church, and spiritual death (see n. 10288); thus that the church is not with him, but hell. And as when the church is not with a man, heaven is not with him, because the church and heaven act as a one (for in the case of the man in whom is the church heaven flows in, that is, the Lord through heaven, and makes the church there), and from this it is that when the church is not with a man, hell is with him. Consequently this also is signified by being “cut off from the midst of his peoples.”

10366. *Six days shall work be done.* That this signifies the state which precedes and prepares for the heavenly marriage is evident from the signification of the “six days” which precede the sabbath as being the state which precedes and prepares for the heavenly marriage (see n. 8510, 8888, 9431). The heavenly marriage is the conjunction of good and truth with a man of the church and an angel of heaven, and in the supreme sense the union of the Divine itself in the human of the Lord (n. 10356). (That the work of six days denotes the preceding state, see n. 10360.)

10367. *And on the seventh day is the sabbath of the sabbath.* That this signifies the state of good which is the end regarded, thus when man becomes the church and enters heaven, is evident from the signification of “the seventh day” as being a state of good, which is

the end regarded. For when the six days which precede signify the state of man which precedes and prepares for the heavenly marriage, then the seventh day is when the man is in this marriage. This marriage is the conjunction of truth and good with man, thus when man becomes the church and enters heaven. That man enters heaven and becomes the church when he is in good is because the Lord flows into the good with man, and through good into his truth. The influx betakes itself to the internal man where his heaven is, and through the internal into the external where is his world; and therefore unless the man is in good, his internal man is not opened, but remains shut, however much he may be in truths as to doctrine. And as heaven is in the internal man, it follows that when this is opened the man is in heaven, for heaven is not in a place, but in man's interiors. That man has been created according to the image both of heaven and of the world; his internal man according to the image of heaven, and his external according to the image of the world; may be seen in the places cited in n. 9279, 9706.

[2] That the whole man is such as he is as to good, and not as to truth without good, everyone who reflects is able to know; for by means of and according to this he deals with others, feels with them, conjoins himself with them, and suffers himself to be led by them; but not by means of his truth, unless this is in accord with his good. By "good" is meant his delight, his pleasure, or his love; for all things that belong to these are to the man goods, and insofar as he is left to himself, so as to think from himself, he regards as truths those things which favor these goods. From this it can be seen that a man is conjoined with the Lord by means of good, and never by means of truth without good.

[3] Conjunction with the Lord by means of good has indeed been already frequently treated of in speaking of the regeneration of man, but as the man of the church at this day studies much the truths which are of faith, and but little the good which is of love, and for this reason is in ignorance about good, something further may here be said about the conjunction of good and truth which is called the heavenly marriage. Man is born into evils of every kind,

and consequently into falsities of every kind, thus of himself he is condemned to hell. In order therefore that he may be rescued from hell, he must needs be born again of the Lord. This being born again is what is called regeneration. In order therefore that he may be born again, he must first learn truths, and if he is of the church he must learn them from the Word, or from doctrine derived from the Word. The Word and doctrine from the Word teach what is true and good, and truth and good teach what is false and evil. Unless man knows these, he cannot possibly be regenerated, for he remains in his evils and their falsities, calling the former goods, and the latter truths.

[4] For this reason the knowledges of truth and good must precede, and must enlighten the man's understanding. For the understanding was given to man in order that it may be enlightened by means of the knowledges of good and truth, to the end that these may be received by his will, and may become good; for truths become good when the man wills them, and from willing them does them. From this it can be seen in what manner good is formed with man, and that unless man is in good, he is not born anew, or regenerated. When therefore a man is in good as to the will, he is then in the truths of this good as to the understanding. For the understanding with man actually acts as a one with his will, because that which a man wills, he thinks when he is left to himself. This then is what is called the conjunction of truth and good, or the heavenly marriage.

Whether you say to will what is good, or to love what is good, it is the same; for what a man loves he wills. And whether you say to understand the truth which is of good, or to believe it, it is also the same. From this it follows that with the regenerate man love and faith act as a one. This conjunction, or this marriage, is what is called the church, and heaven, and also the Lord's kingdom; nay, in the supreme sense, the Lord with man.

[5] But those who love their evils (which they either have received hereditarily, and from infancy have confirmed with themselves, or else have of themselves added, and have become imbued with

anew) are indeed able to apprehend and in some measure understand truths from the Word, or from doctrine derived from the Word, but still they cannot be regenerated. For every man is kept by the Lord in this state in respect to the understanding, to the intent that he may be regenerated; but when he loves his evils, then the understanding of his internal man is not imbued with these truths, but only that of his external man, which understanding is mere memory-knowledge. Such men do not know what good is, nor do they care to know; but only what truth is. It is for this reason that they make the church and heaven to consist in truths which are said to be of faith, and not in goods which are of life. They also explain the Word in various ways in favor of their principle. From this it is that in the case of such, who are not at the same time in truths as to life, there is no conjunction of truth and good; thus neither are there the church and heaven. Moreover, in the other life the truths which they have called truths of faith are separated from them, for the evil of the will casts them out; and in their place succeed falsities that are in agreement with the evils in which they are.

[6] From all this it can now be seen what is the conjunction of good and truth which is signified by “the sabbath.” This conjunction is called “the sabbath” from “rest,” because “sabbath” means rest. For when a man is in the first state, that is, when he is being led to good by means of truths, he is then in combats against the evils and falsities which are with him; for by means of combats, which are temptations, evils and their falsities are shaken off and separated; and yet there is no rest from them until good and truth have been conjoined. Then man has rest, and the Lord has rest, because the man no longer fights against evils and falsities; but the Lord within him.

[7] That in the supreme sense “the sabbath” signifies the Lord’s Divine human is because when the Lord was in the world he fought from his human against all the hells and subdued them, and at the same time reduced the heavens into order, and after this labor united his human to the Divine, and made this also Divine good; consequently he then had rest, for the hells open not against the

Divine. From this then it is that by “the sabbath” in the supreme sense is meant the Lord’s Divine human.

[8] But with regard to these subjects see what has been already shown; as that when the Lord was in the world, he first made his human Divine truth, to the end that he might be able to fight with the hells and subjugate them; and that he afterward glorified his human and made it the Divine good of the Divine love (see the places cited in n. 9199, 9315; and n. 9715, 9809); that when the Lord was in the world he underwent the most grievous temptations (see the places cited in n. 9528); that consequently he has Divine power to save man, by removing from him the hells, and thus regenerating him (n. 10019, 10152). Concerning the twofold state of the man who is being regenerated by the Lord, see the places cited in n. 9274; that man does not come into heaven until there has been effected with him the conjunction of truth and good (n. 8516, 8539, 8722, 8772, 9139, 9832); and that the regeneration of man is an image of the glorification of the Lord (n. 3138, 3212, 3296, 3490, 4402, 5688).

10368. *Holy to Jehovah.* That this signifies what is Divine is evident from the signification of “holy to Jehovah” as being the Divine human of the Lord, and all that and only that which proceeds from him (see n. 9479, 9680, 9820).

10369. *Everyone that doeth work on the sabbath day, dying he shall die.* That this signifies to be led by one’s self and by one’s own loves, and not by the Lord, and the consequent spiritual death, is evident from what was shown above (n. 10362).

10370. *And the sons of Israel shall keep the sabbath, to perform the sabbath to their generations.* That this signifies that the very essential of the church is the acknowledgment of the union of the Divine itself in the Lord’s human, and that this must be in each and all things of worship, is evident from the signification of “keeping the sabbath,” as being continual holy thought about the union of the Divine itself with the Lord’s human (see above, n. 10356), thus also acknowledgment, for thought without acknowledgment and

faith is not spiritual thought; from the representation of the sons of Israel, as being the church (see the places cited in n. 9340); from the signification of “performing the sabbath” as being devoutly to worship this union, thus to worship the Lord as to the Divine human, for this union is in the Divine human; and from the signification of “to the generations of the sons of Israel” as being in each and all things of the church (n. 10282).

From all this it is evident that by “the sons of Israel keeping the sabbath to perform the sabbath to their generations” is signified the acknowledgment of the Divine itself in the Lord’s human in each and all things of worship. The reason why this is an essential of the church, and consequently an essential of its worship, is that the salvation of the human race depends solely upon this union. Moreover the Lord came into the world for the sake of effecting this union. Therefore also in its inmost sense the whole Word treats of this, and the rituals of the church instituted among the sons of Israel represented it and signified it.

[2] That the salvation of the human race is therefrom, consequently that this acknowledgment is an essential of the church and of its worship, the Lord teaches in many passages, as in John:

He that believeth in the son hath eternal life; but he that believeth not the son shall not see life (John 3:36; also verses 15–16; 6:40; 11:25–26; 20:31).

“The son” denotes the Divine human of the Lord. The reason why those have no eternal life who do not from faith acknowledge the Lord is that the whole heaven is in this acknowledgment; for the Lord is the Lord of heaven and earth, as he teaches in Matthew:

All power hath been given unto me in heaven and on earth (Matt. 28:18);

and therefore heaven is closed to those who do not acknowledge him; and he who (being within the church) does not make acknowledgment in the world, does not make it in the other life. Such is the state of man after death.

10371. *A covenant of an age.* That this signifies conjunction with the Lord to eternity is evident from the signification of “a covenant” as being conjunction (see n. 665–666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396, 9416); and from the signification of “an age” as being that which is eternal (n. 10248).

10372. *It is a sign between me and the sons of Israel to an age.* That this signifies that by this, those who are of the church are distinguished from those who are not of the church, is evident from the signification of “a sign” as being that by which they are known (see above, n. 10357), thus also by which they are distinguished; and from the representation of the sons of Israel, as being the church (see the places cited in n. 9340). Consequently by “a sign between Jehovah and the sons of Israel” is signified that this is that by which those who are of the church are distinguished from those who are not of the church; namely, by the acknowledgment of the union of the Divine in the Lord’s human (see n. 10370). That there is no church where the Lord is not acknowledged, the church itself also teaches; and that in his human is the Divine itself, the Lord himself teaches in John:

The Father and I are one. Believe that the Father is in me, and I in the Father (John 10:30, 38).

Believest thou not that I am in the Father, and the Father in me? (John 14:10).

Jesus said, Father, the hour is come; glorify thy son, that thy son may glorify thee. All mine are thine, and all thine are mine (John 17:1, 10).

Now is the son of man glorified, and God is glorified in him; and God shall glorify him in himself (John 13:31–32).

If ye have known me, ye have known my Father also; and from henceforth ye have known him, and have seen him. He that hath seen me hath seen the Father (John 14:7, 9).

10373. *For in six days Jehovah made heaven and earth.* That this signifies a state of combat and of labor while the church is being set up is evident from the signification of “six days,” when the subject treated of is the setting up of the church and the regeneration of man, as being a state of combat against evils and falsities, thus the state which precedes and prepares for the conjunction of good and truth (see above, n. 10366, 10367); and from the signification of “heaven and earth” as being the church.

[2] By “making heaven and earth” in the Word is not meant the very first creation of the visible heaven and earth; but the setting up of the church and the regeneration of man therein; by “heaven” is meant his internal, and by “earth” his external. That this creation is meant is evident from the passages in the Word where “creating” is spoken of, as in these:

The people which shall be created shall praise Jah (Ps. 102:18).

Thou sendest forth thy spirit, they are created; and thou renewest the faces of the earth (Ps. 104:30).

Thus said Jehovah thy creator, O Jacob, thy former, O Israel, for I have redeemed thee, I have called thee by thy name, thou art mine. Everyone called by my name, I have created him for my glory; I have formed him; yea, I have made him (Isa. 43:1, 7);

and in other places. It is said “create,” “form,” and “make,” and elsewhere “creator,” “former,” and “maker”; and by “creating” is signified something new that did not exist before; by “forming” is signified the quality; and by “making,” the effect.

[3] (That “to create” and “make a new heaven and a new earth” denotes to set up a new church, its internal and its external—as in Isa. 65:17; 66:22; Rev. 21: 1—see n. 1733, 1850, 2117, 2118, 3355, 4535; and that the “earth” in the Word denotes the church, n. 9325; and also that the creation of heaven and earth in the first chapter of Genesis denotes the setting up of the most ancient church, n. 8891, 9942.)

10374. *And on the seventh day he rested, and took breath.* That this signifies a state of good when the church is being set up or when man is being regenerated is evident from the signification of “the seventh day” as being a holy state, which is that of the church when it is in good, thus when it is set up, that is, when the man of the church is in good, thus when he is regenerated. In the supreme sense by “the seventh day,” and by the “rest” and “taking breath” of Jehovah is signified the union in the Lord of the Divine itself which is called “the Father” and of the Divine human which is “the son”; thus when the Lord even as to his human has become the Divine good of the Divine love, or Jehovah. From this it is that “seven” in the Word denotes what is holy (see n. 395, 433, 716, 881, 5265, 5268). The reason why Jehovah is said then to have rested and taken breath is that the Lord as to his human was then above all infestations from the hells, and at the same time heaven and earth were under his rule (Matt. 28:18). There was at the same time also rest and taking breath in heaven, because all things in heaven had then been reduced by the Lord into order, and the hells had been subjugated. It was similar on earth, because when heaven was in order and the hells had been subjugated, man could be saved. From this it is plain that the “rest of Jehovah” denotes peace and salvation for the angels in the heavens, and for men on earth when these are in good and thereby in the Lord.

10375. *And he gave unto Moses, in his completing to speak with him on Mount Sinai, the two tables of the testimony.* That this signifies the conjunction of the Lord with man through the Word is evident from the representation of Moses as being the Word (concerning which see the places cited in n. 9372); from the signification of “in completing to speak with him” as being after all things had been instituted, for the things which Jehovah spoke with Moses on Mount Sinai were those which were to be instituted among the sons of Israel, thus which were of the church; from the signification of “Mount Sinai” as being heaven, whence comes Divine truth (n. 8805, 9420); from the signification of “the two tables” as being the law in the whole complex, thus the Word (n. 9416); and from the signification of “the testimony” as being the Lord as to Divine truth (n. 8535, 9503). Conjunction thereby with man is signified by the tables being two, and being joined together according to the

likeness of a covenant (n. 9416); by “two” being signified conjunction (n. 5194, 8423). Thus it is plain that by the words “Jehovah gave unto Moses, in completing to speak with him on Mount Sinai, the two tables of the testimony,” is signified that after the church has been set up, there is conjunction of the Lord with man through the Word, which has been sent down from him out of heaven. (That it is the Word through which the Lord flows in with man, speaks with him, and is conjoined with him, see n. 1775, 2310, 2899, 3476, 3735, 3982, 4217, 9212, 9216, 9357, 9380, 9396, 9400, 9401, 10290.)

10376. *Tables of stone, written with the finger of God.* That this signifies Divine truth therein from the Lord himself is evident from the signification of the “tables” as being the law in the whole complex, thus the Word (see n. 9416); from the signification of “stone” as being Divine truth in ultimates (of which presently); and from the signification of “written with the finger of God” as being from the Lord himself; for that which is written with the finger of anyone is from him. The reason why these tables were of stone, and the words of the law were written on stone, was that “stone” signifies truth in ultimates, and Divine truth in ultimates is the sense of the letter of the Word, within which is the internal sense. (That “stone” denotes truth, see n. 643, 1298, 3720, 6426, 9476; and that it denotes truth in ultimates, n. 8609.)

CONTINUATION ABOUT THE THIRD EARTH IN THE STARRY HEAVEN

10377. The inhabitants of this, as of every earth, acknowledge God under a human form, thus our Lord. For all who acknowledge God under a human form are accepted by our Lord, and are led. No others can be led, for they think of God without a form, thus they think of nature.

10378. The spirits who are from that earth are upright. The reason is that they are withheld from evils by their not loving to think of earthly and bodily things; for these things withdraw the mind from heaven, because insofar as anyone is in them, so far has he been removed from heaven, thus from the Lord; consequently so far he is in evils and is wicked.

10379. The spirits of that earth appear above, in the plane of the head toward the right; for all spirits are known by their situation in respect to the human body, which is the case because the universal heaven corresponds to all things of man. These spirits keep themselves at a distance, because their correspondence is not with the externals of man, but with his interiors. Their action is into the left knee, a little above and below, with a certain undulatory vibration that is very sensible, which is a sign that they correspond to the conjunction of natural and celestial things. For the feet correspond to natural things, the thighs to celestial things, thus the knee to their conjunction.

10380. I have been informed that the inhabitants of their earth are instructed about the things of heaven by some immediate communication with angels and spirits, into which they can be brought more easily than others, because they reject bodily things from their thought and affection. But concerning this communication I can only relate what has been shown me.

10381. A certain one of their spirits came to me, who was observed above the head, near the pulsating depression which is called the fontanel, whence he talked with me. He could skillfully explore all things of my thought, and keep them together in order, and show them to me. But he brought forth only such things as he could find fault with. The reason was that spirits from our earth were around me, to whom he was not willing to approach freely, because they think of bodily things. When he found fault with me, it was given me to say that what he blamed was not mine, but belonged to the spirits who were around me; because what I think, I do not think from myself, but from them by influx. He wondered at this, but yet perceived that it was so. It was given to add that it is

not angelic to seek for the evils with a man unless we at the same time seek for the goods. On hearing this he departed, perceiving that he had acted from the indignation mentioned above.

10382. I afterward spoke with these spirits at a distance; and I asked what became of those among them who are evil. They said that on their earth it is not allowable to be wicked; but that if anyone thinks and does what is evil, he is chided by a certain spirit who threatens him with death if he persists in so doing; and if he still persists, he dies by a swoon; and by this means the men of that earth are preserved from the contagion of evils. A certain spirit of this kind was sent to me, speaking with me as he does with them; and he also induced somewhat of pain in the region of the abdomen, saying that he does so to those who think and do what is evil, and whom he threatens with death. But this spirit was a chiding spirit. He stood behind my head, and from thence talked with me in a vibratory way.

10383. They said that those who profane holy things are severely punished, and that before the punishing spirit comes there appears to them a lion's mouth wide open, of a livid color, which seems as if it would swallow the head and tear it asunder from the body, causing them to be seized with horror. This punishing spirit they call the devil.

10384. As they desired to know how the case is on our earth in regard to revelation, I told them that it is effected by writing, and preaching from the Word, and not by immediate communication, as on other earths; and that what is written can be printed and published, and be read and comprehended by whole assemblies of people, and in this way the life may be amended. They wondered exceedingly that there is such an art, so entirely unknown elsewhere. But they comprehended that on this earth, where bodily and earthly things are so much loved, Divine things from heaven cannot otherwise be received, and that it would be dangerous for those on our earth to speak with angels.

10385. A continuation about this third earth in the starry heaven will be found at the end of the following chapter.

Exodus 32

THE DOCTRINE OF CHARITY AND FAITH

10386. Baptism was instituted as a sign that the man belongs to the church, and as a memorial that he is to be regenerated; for the washing of baptism is nothing else than spiritual washing, which is regeneration.

10387. All regeneration is effected by the Lord by means of the truths of faith and a life according to them. Therefore baptism testifies that the man belongs to the church, and that he can be regenerated; for in the church the Lord is acknowledged, who regenerates; and in it is the Word which contains the truths of faith whereby regeneration is effected.

10388. This the Lord teaches in John:

Except a man be born of water and of the spirit, he cannot enter into the kingdom of God (John 3:5);

in the spiritual sense “water” denotes the truth of faith from the Word; “the spirit” denotes a life according to this truth; and “to be born” of these denotes to be regenerated.

10389. As everyone who is regenerated also undergoes temptations, which are spiritual combats against evils and falsities, therefore by the waters of baptism these temptations also are signified.

10390. As baptism is for a sign and a memorial of these things, therefore a man may be baptized when an infant, and if not then, when an adult.

10391. Be it known therefore by those who are baptized, that baptism itself does not confer faith, or salvation; but that it testifies that men receive faith, and that they are saved, if they are regenerated.

10392. From this it can be seen what is meant by the Lord's words in Mark:

He that believeth and is baptized shall be saved; but he that believeth not shall be condemned (Mark 16:16);

“he that believeth” is he who acknowledges the Lord and receives Divine truths from him through the Word; “he that is baptized” is he who is regenerated by the Lord by means of these truths.

EXODUS 32

1. *And the people saw that Moses delayed to come down from the mountain; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him.*

2. *And Aaron said unto them, Tear off the golden earrings which are in the ears of your women, of your sons, and of your daughters, and bring them unto me.*

3. *And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron.*

4. *And he received them from their hand, and formed it with a graving tool, and made it a molten calf; and they said, These are thy gods, O Israel, which made thee come up out of the land of Egypt.*

5. *And Aaron saw, and he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to Jehovah.¹*

6. *And they rose up in the morning on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

7. *And Jehovah spoke unto Moses, Go, get thee down; for thy people have corrupted themselves, which thou madest to come up out of the land of Egypt;*

8. *They have gone back suddenly from the way which I commanded them; they have made them a molten calf, and have adored it, and have sacrificed to it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt.*

9. *And Jehovah said unto Moses, I have seen this people, and behold it is a stiff-necked people;*

10. *And thou, suffer me, that mine anger may wax hot against them, and that I may consume them; and I will make thyself into great nation.*

11. *And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall thine anger wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power and with a strong hand?*

12. *Wherefore should the Egyptians speak, saying, Into evil did he bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth? Turn back from the wrath of thine anger, and repent of the evil to thy people.*

13. *Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thyself, and spoke unto them, I will multiply your seed as the stars of the heavens, and all this land that I have said will I give unto your seed, and they shall inherit it for an age.*

14. *And Jehovah repented of the evil which he said he would do to his people.*

15. *And Moses looked back, and came down from the mountain, and the two tables of the testimony were in his hand; the tables were written on the two crossings, hereupon and hereupon were they written.*

16. *And the tables were the work of God, and the writing was the writing of God, graven upon the tables.*

17. *And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is a voice of war in the camp.*

18. *And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome; the voice of a miserable cry do I hear.*

19. *And it came to pass, as he came nigh unto the camp, that he saw the calf and the dances; and Moses waxed hot with anger, and he cast the tables out of his hand, and broke them beneath the mountain.*

20. *And he took the calf which they had made, and burnt it with fire, and ground it even to powder, and strewed it upon the faces of the waters, and made the sons of Israel drink.*

21. *And Moses said unto Aaron, What did this people to thee, that thou hast brought so great a sin upon them?*

22. *And Aaron said, Let not thine anger wax hot, my lord; thou knowest the people, that it is in evil.*

23. *And they said to me, Make us gods, which shall go before us; for as for this Moses, the man that made us to come up out of the land of Egypt, we know not what hath become of him.*

24. *And I said to them, Whosoever hath any gold, tear ye it off; and they gave it me; and I cast it into the fire, and there came out this calf.*

25. *And Moses saw that the people was lax, for Aaron had made them lax unto annihilation by those rising up against them;*

26. *And Moses stood in the gate of the camp, and said, Who is for Jehovah? Come unto me. And all the sons of Levi were gathered together unto him.*

27. *And he said to them, Thus saith Jehovah the God of Israel, Put ye every man his sword upon his thigh, and pass ye through and return from gate to gate in the camp, and slay ye, a man his brother, and a man his companion, and a man his neighbor.*

28. *And the sons of Levi did according to the word of Moses; and there fell of the people that day up to three thousand men.*

29. *And Moses said, Fill ye your hand this day to Jehovah, for a man is against his son, and against his brother; that he may bestow upon you a blessing this day.*

30. *And it came to pass on the day after, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah; perchance I shall make expiation for your sin.*

31. *And Moses returned unto Jehovah and said, I beseech thee! This people hath sinned a great sin, and they have made them gods of gold.*

32. *And now if thou wilt forgive their sin! And if not, blot me I pray out of thy book which thou hast written.*

33. *And Jehovah said unto Moses, him that hath sinned against me, him will I blot out of my book.*

34. *And now go, lead the people unto that which I said to thee; behold mine angel shall go before thee; and in the day of my visitation I will visit their sin upon them.*

35. And Jehovah smote the people, because they had made the calf, which Aaron made.

THE CONTENTS

10393. In the internal sense in this chapter there is described that a church could not be instituted among the Israelitish people, because they were wholly in externals without any internal; and that to prevent their profaning the holy things of heaven and the church, interior things were completely closed with them. That this people was wholly in externals without any internal is signified by the “golden calf” which they worshiped instead of Jehovah. And that interior things with them were completely closed, lest they should profane the holy things of heaven and of the church, is signified by the tables of the law being broken by Moses, and by Moses grinding the golden calf and strewing the dust into the waters and giving them to drink, and also by their being slain in the camp by the sons of Levi to the number of three thousand men.

10394. It is further described in the internal sense that although a church could not be instituted among them, there were nevertheless among them representatives which are ultimates of the church, to the end that the Word might be written, which should close in these ultimates. These things are signified by Jehovah’s being entreated by Moses.

THE INTERNAL SENSE

10395. Verses 1–6. *And the people saw that Moses delayed to come down from the mountain; and the people gathered themselves together unto Aaron, and said unto him, Rise, make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. And Aaron said unto them, Tear off the golden earrings which are in the ears of*

your women, of your sons, and of your daughters, and bring them unto me. And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron. And he received them from their hand, and formed it with a graving tool, and made it a molten calf; and they said, These are thy gods, O Israel, which made thee come up out of the land of Egypt. And Aaron saw, and built an altar before it; and Aaron made proclamation and said, Tomorrow is a feast to jehovah. And they rose up in the morning on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. “And the people saw that Moses delayed to come down from the mountain” signifies the Israelitish nation when it did not notice in the Word anything from heaven; “and the people gathered themselves together unto Aaron” signifies that they turned themselves to the externals of the Word, of the church, and of worship, separate from what is internal; “and said unto him” signifies exhortation; “Rise, make us gods which shall go before us” signifies falsities of doctrine and of worship, thus things idolatrous; “for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him” signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal; “and Aaron said unto them” signifies the external of the Word, of the church, and of worship, without what is internal; “Tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters” signifies the drawing out from the sense of the letter of the Word of such things as favor external loves and the principles thence derived; “and bring them unto me” signifies a bringing together into a one; “and all the people tore off the golden earrings that were in their ears, and brought them unto Aaron” signifies the effect; “and he received them from their hand” signifies things that favor what is their own; “and formed it with a graving tool” signifies from their own intelligence; “and made it a molten calf” signifies according to the delight of the loves of that nation; “and they said, These are thy gods, O Israel” signifies which is to be worshiped above all things; “which made thee come up out of the land of Egypt” signifies which had led them; “and Aaron saw” signifies approval; “and he built an altar before it” signifies worship; “and Aaron made proclamation, and said, Tomorrow is a feast to jehovah” signifies

that this is a very essential of the church which is to be celebrated, and a very divine which is to be perpetually adored; “and they rose up in the morning on the morrow” signifies incitement by their loves; “and offered burnt offerings, and brought peace offerings” signifies the worship of their loves, thus of the delights of these loves, and of the falsities thence derived; “and the people sat down to eat and to drink” signifies the appropriation of these things; “and rose up to play” signifies the consequent festivity of their interiors, and consent.

10396. *And the people saw that Moses delayed to come down from the mountain.* That this signifies the Israelitish nation when they did not notice in the Word anything from heaven is evident from the signification of “seeing,” when said of the understanding of the Word, as being notice (see n. 2150, 3764, 3863, 4567, 4723, 5400); from the representation of Moses as being the Word (see the places cited in n. 9372); from the signification of “delaying to come down,” when said of the noticing of Divine truth from the Word, as being not to flow in, for the Divine truth which flows in with man is said to come down from heaven; and from the signification of “Mount Sinai” as being heaven in respect to Divine truth (see n. 9420). By “the people” is here meant the Israelitish nation in the proper sense, because in this chapter the quality of that nation is described in respect to the noticing of Divine truth from the Word, and in respect to the noticing of the interior things which were represented in what had been commanded the sons of Israel by Jehovah through Moses from Mount Sinai, as related in the preceding chapters (25 to 31 inclusive). From all this it is evident that by the words “the people saw that Moses delayed to come down from the mountain” is signified the Israelitish nation when they did not notice in the Word anything from heaven, thus not anything which was represented in the things commanded from Mount Sinai, which are interior things.

[2] The case herein is this. In the preceding chapters there have been treated of the statutes, the judgments, and the laws which were commanded by Jehovah to the sons of Israel, with whom a church was to be instituted. Each and all of these were external

things which represented internal, as has been shown in the explications of these chapters. But the Israelitish nation was of such a nature that they did not at all desire to know anything about the internal things which were represented; but only about the external things in which was the representation. The reason why they were of such a nature was that they were altogether in bodily and earthly loves, and with those who are in these loves the interiors, which otherwise would be open into heaven, are closed. For man has an internal and an external; his internal is for heaven, and his external is for the world. When the external reigns, then worldly, bodily, and earthly things reign; and when the internal reigns, then heavenly things reign. But man has been so created that the external in him may be subordinated to the internal, thus the world to heaven; for as before said, the external is for the world and the internal for heaven. When therefore the external reigns, the internal is closed, for the reason that the man then turns himself from heaven and from the Lord to the world and to himself, and his heart is where he turns himself, consequently his love, and with his love the whole of his life, because the life of man is his love.

[3] These things have been said in order that it may be known how the case is with those who are in bodily and earthly loves; namely, that the interiors with them are closed; and those with whom the interiors have been closed do not acknowledge anything internal, saying that only those things exist which they see with their eyes and touch with their hands, and that all other things which they do not see with their eyes and touch with their hands have no existence. Consequently they have no faith in the existence of heaven, of the life after death, or that the interior things which the church teaches are anything. Such was the Israelitish nation, and that it was such is described in this chapter.

[4] He who does not know that interior things make the church with man, and not exterior things without interior, cannot know otherwise than that this nation was chosen and also loved by Jehovah above all other nations. But the real fact is very different. That nation was received because it was urgent to be received, yet not in order that any church might be with them, but only the

representative of a church, to the end that the Word might be written which should have in such things an ultimate form. The reason why that people is called in the Word the people of Jehovah, the chosen and beloved nation, is that by “Judah” in the Word is meant the celestial church; by “Israel,” the spiritual church; and by all the sons of Jacob, something of the church; likewise by “Abraham, Isaac, and Jacob,” the Lord himself; as also by “Moses,” “Aaron,” and “David.” But as that nation is the subject treated of in this whole chapter (that a church could not be instituted with it, but only the representative of a church); therefore before proceeding further, see what has been already said and shown concerning that nation; namely, that there was no church among them, but only the representative of a church (n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320); thus that they were not chosen; but received, because they insisted (n. 4290, 4293, 7051, 7439); that they were wholly in externals without anything internal (n. 4293, 4311, 4320, 4459, 4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9373, 9380, 9381); that their worship was merely external (n. 3147, 3479, 8871); that they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680); that on this account it was not granted them to know these things (n. 301–303, 2520, 3769); that if they had known them, they would have profaned them (n. 3398, 3489, 4289); that nevertheless by means of the externals of worship with them, which were representative of things interior, there was communication with heaven; and in what manner (n. 4311, 4444, 6304, 8588, 8788, 8806); that when they were in worship their interiors which were unclean were closed (n. 3480, 9962); that this could be done with that nation, and that on this account they have been preserved even to this day (n. 3479, 4281, 6588, 9377); that they worshipped Jehovah merely in respect to the name (n. 3732, 4299, 6877); that at heart they were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882); in general, that it was the worst nation (n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320).

10397. *And the people gathered themselves together unto Aaron.* That this signifies that they turned themselves to the externals of the Word, of the church, and of worship, separate from what is

internal, is evident from the signification of “gathering themselves together” as being to turn themselves; and from the representation of Aaron, as here being the external of the Word, of the church, and of worship, separate from the internal. This is here represented by Aaron, because during the absence of Moses, he was the head of that nation, and by Moses, who was absent, is represented the Word (from which the church and worship are derived) in both the internal and the external sense (see the places cited in n. 9372).

That such is the representation of Aaron is plain also from each and all things related of Aaron in what follows; namely, that it was he who made the calf and proclaimed a feast and made the people lax, all of which coincides with the external of the Word, of the church, and of worship, separate from the internal. He who separates the internal of the Word, of the church, and of worship from the external, separates from it the holy Divine. For the internal of these is their spirit; but the external is the body of this spirit, and the body without the spirit is dead; and accordingly to worship what is dead is to worship an idol, in this case to worship the golden calf and to proclaim a feast to it, and so to make the people lax. From all this it can be seen what is signified by “Aaron” in this chapter. What the internal of the Word, of the church, and of worship is, and what their external has been shown in what goes before.

10398. *And they said unto him.* That this signifies exhortation is evident from the signification of “saying,” when said of something of a religious nature to which the people were inclining, as being exhortation. (That “saying” also denotes exhortation, see n. 5012, 7090, 7215, 8178.) The religious inclination of this people was to worship what is external without what is internal.

10399. *Rise, make us gods which shall go before us.* That this signifies falsities of doctrine and of worship, thus things idolatrous, is evident from the signification of “gods” as being truths (on which see n. 4295, 4402, 7010, 7268, 7873, 8301), and in the opposite sense falsities (n. 4402 end, 4544, 7873), consequently “to make gods” denotes to make falsities of doctrine, or doctrine from

falsities; and from the signification of “which shall go before us” as being which they may follow, thus according to which they may institute worship. That “to make gods which shall go before us” denotes idolatrous things is evident. Moreover, it is idolatrous to worship external things separate from internal ones (see n. 4825, 9424). Concerning this kind of idolatry a few words shall here be said. The externals of the church that was to be instituted with the Israelitish nation were all those things which were commanded Moses by the Lord on Mount Sinai, which were the tent of meeting with the ark therein, the propitiatory over it, the table upon which were the breads of faces, the lampstand, the altar of incense, likewise the altar of burnt offering, the garments of Aaron and of his sons, especially the ephod upon which was the breast plate, besides also the oil of anointing, the incense, the blood of the burnt offering and of the sacrifice, the wine for a drink offering, the fire upon the altar, besides many other things. The Israelitish and Jewish nation worshiped all these things as holy, without the holy which they represented, and thought nothing whatever about the Lord, about heaven, about love, about faith, about regeneration, thus about those things which were signified. As their worship was of such a nature, it was a worship of wood, of bread, of wine, of blood, of oil, of fire, of garments, but not of the Lord in these. That relatively to these things such worship is not Divine worship, but idolatrous, is manifest.

10400. *For as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him.* That this signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal, and makes the church, is evident from the representation of Moses as being the Word, thus as being Divine truth (of which in the places cited in n. 9372); consequently doubt and denial that there is any other Divine truth than that which stands forth in the sense of the letter is signified by the words, “as for this man Moses, we know not what hath become of him.” It is said “this man,” because by “man” in the Word is signified truth (see n. 3134, 3309, 3459, 7716, 9007). And from the signification of “bringing the sons of Israel up out of the land of Egypt” as being elevation out of the natural or external man to the internal or

spiritual man, in order that he may become the church; for by “the land of Egypt” is signified the natural or the external of the church; by “making to come up” is signified elevation; and by “the sons of Israel” is signified the church. (That “the land of Egypt” denotes the natural or external of the church, see the places cited in n. 9391; also that “making to come up” denotes to raise from the external to the internal, n. 3084, 4539, 4969, 5406, 5817, 6007; thus from the natural man to the spiritual; and that “the sons of Israel” denote the church, see the places cited in n. 9340.)

[2] From all this it is evident that by the words, “as for this Moses, the man that made us to come up out of the land of Egypt, we know not what hath become of him” is signified that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external into what is internal, and makes the church, than that which stands forth in the sense of the letter. So likewise do all those think and speak who are in external things without internal; and all those are in external things without internal who are in the loves of self and of the world. For with such the internal man is closed, and only the external man is open; and that which the external man without the internal sees when he reads the Word, he sees in thick darkness, because in spiritual things natural light, without light from heaven, is mere thick darkness, and light from heaven enters through the internal man into the external and enlightens it. From this it is that so many heresies have arisen, and that the Word is called by some the book of heresies, and that it is wholly unknown that there is anything internal in the Word; and those who think that there is such an internal still do not know wherein it lies. That it is such who are meant by the dragon which drew with its tail the third part of the stars from heaven and cast them to the earth (Rev. 12) will of the Lord’s Divine mercy be shown elsewhere.

[3] Let such observe as will, whether at the present day anyone knows otherwise than that the Divine itself of the Word is the sense of its letter. But let them consider also whether anyone can know the Divine truths of the Word in this sense except by means of doctrine therefrom, and that if he has not doctrine for a lamp he is

carried away into errors, wherever the obscurity of his understanding and the delight of his will lead and draw him. The doctrine which must be for a lamp is what the internal sense teaches, thus it is the internal sense itself, which in some measure lies open to everyone (even if he does not know what the internal sense is) who is in what is external from what is internal, that is, whose internal man is open. For heaven (which is in the internal sense of the Word) flows in with such a man when he reads the Word, enlightens him, and gives him perception, and thus teaches him. Nay, if you will believe it, with man the internal man is of itself in the internal sense of the Word, because it is a heaven in the least form, and consequently when it is open it is with the angels in heaven, and is therefore also in like perception with them. This can also be seen from the fact that the interior intellectual ideas of man are not such as are his natural ideas, to which nevertheless they correspond.

[4] But of the nature of these ideas man is not aware so long as he lives in the body; but he comes into them spontaneously when he comes into the other life, because they are implanted in him, and by means of them he is forthwith in fellowship with the angels. From this it is evident that the man whose internal is open is in the internal sense of the Word, although he is not aware of it. From this he has enlightenment when he reads the Word, but according to the light that he can have by means of the knowledges which he has. (But who these are, see n. 9025, 9382, 9409, 9410, 9424, 9430, 10105, 10324.)

10401. *And Aaron said unto them.* That this signifies the external of the Word, of the church, and of worship, without what is internal, is evident from the representation of Aaron here as being the external of the Word, of the church, and of worship without the internal (see above, n. 10397). That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, thus an external without an internal, is very evident from Aaron, who although of such a character was nevertheless made the high priest, to whom were committed the most holy things of the church, and who therefore was accounted holy above all others. For

it is said of Aaron that he made a golden calf, built an altar before it, proclaimed a feast to Jehovah before it; that he thus brought this sin upon the people, and that he made them lax (verses 2, 4–5, 21, 25, 35). And in another place it is said that Jehovah was moved with anger against Aaron exceedingly, to destroy him, and that Moses prayed for him (Deut. 9:20). These things imply that Aaron was like the people, who at heart were idolaters (n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882). But as with this nation there was merely the external of the church without the internal, and yet there was thereby communication with heaven, the character of the man was a matter of indifference, provided that when he was in externals he acted according to the statutes and revered them. (That representatives did not regard the person, but the thing that was represented, see n. 665, 1097, 3670, 4208, 4281, 4288, 4444, 8588.)

10402. *Tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters.* That this signifies the drawing out from the sense of the letter of the Word of such things as favor external loves and the principles thence derived, is evident from the signification of “tearing off” as being to draw out, here from the sense of the letter of the Word, because this is the subject treated of; from the signification of “the golden earrings that were in their ears” as being representative tokens of obedience and of the noticing of the delights of external loves; for by the “ears” is signified obedience and noticing; by “gold,” the good of love, here the delight of external loves, wherefore golden earrings are representative tokens of these loves. (That by the “ears” is signified obedience and noticing, see n. 2542, 4652–4660, 8990, 9397, 10061; and that by “gold” is signified the good of love, n. 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881.) Therefore when it is predicated of external loves, which are the loves of self and of the world, by “gold” is signified the delight of these loves, thus evil (n. 8932); and that from this “earrings” are representative tokens of obedience and of noticing, see n. 4551. From the signification of “women” as being the goods of the church (n. 3160, 4823, 6014, 7022, 8337), consequently in the opposite sense its evils (n. 409); from the signification of “sons” as being truths, and in the opposite sense falsities (n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373,

3704, 4257, 6583, 6584, 9807); and from the signification of “daughters” as being the affections of truth and good, and therefore in the opposite sense the affections of falsity and evil (see n. 2362, 3963, 6729). From this it is evident that by “tear off the golden earrings that are in the ears of your women, of your sons, and of your daughters” is signified the drawing out from the literal sense of the Word of such things as are noticed to obey or favor the delights of external loves and the principles thence derived.

[2] That earrings are tokens of obedience and of noticing is evident in Hosea:

Strive with your mother, for she is not my wife, that she may put away her whoredoms from her faces, lest perchance I strip her naked, and make her as a wilderness, and have no pity on her sons. For she said, I will go after my lovers that give me my bread and my waters, my wool and my flax. For she had not known that I gave her the grain, and the new wine, and the oil, and multiplied unto her the silver; and the gold they made into a baal. And I will lay waste her vine and her fig tree; and I will visit upon her the days of the baals to which she burned incense, and put on her earring and her adornment, and went after her lovers, and forgot me (Hos. 2:1–13);

“to burn incense, and to put on an earring to the baals” denotes to worship the baal gods and to obey them.

[3] The things that precede in this chapter have also been adduced to the end that it may thereby be known what is the nature of the external sense of the Word without the internal, and what it is together with the internal, thus in what manner those perceive the Word who are in externals without an internal, and in what manner those perceive it who are in externals from an internal. Those who are in externals separate from what is internal cannot apprehend these words otherwise than according to the letter, which is, that they should strive with the mother of the sons of Israel, that she was no longer loved by Jehovah as a wife, and that if she put not away her whoredoms from her she would be stripped naked and be made as a wilderness, and Jehovah would have no pity on her sons, because she said that she would go after her lovers who give her bread and water, wool and flax, and that

she knew not that Jehovah gave her grain, wine, and oil, and multiplied her silver, that they made gold into a baal; and that on this account her vine was laid waste and her fig tree, and that it will be visited upon her because she burned incense to the baals, and put on her earring and adornment, and went after her lovers or adulterers, forgetting Jehovah.

[4] This is the sense of the letter, and so is the Word understood by those who are in externals without what is internal, for so it is understood by the Jews at this day, and also by some Christians. But that this is not the sense of the Word can be seen by all those who are in some enlightenment. When these persons, by the “mother” of whom all those things are said, do not understand a mother, but the church, such as it was with that nation, they then comprehend that something of the church is signified by all the particulars which are said of her (for these are such as follow in order from the first thing said, or from the first subject); as by “whoredoms,” by “lovers,” by “sons,” and by “bread,” “water,” “wool,” “flax,” “grain,” “new wine,” “oil,” “silver,” “gold,” and by “vine and fig tree,” and likewise by “incense” and by “earring.”

[5] What each of these things signifies cannot be known from any other source than the internal sense, in which by “mother” and “wife” is signified the church; by “making her naked, and as a wilderness” is signified to be without the goods of love and the truths of faith. The truths of faith and the goods of love, of which she shall be bereaved, are signified by “sons,” by “bread and water,” by “wool and flax,” by “grain,” “new wine,” “oil,” “silver,” “gold,” and finally by “vine and fig tree.” The worship itself from obedience to falsities and evils, which succeed in the place of truths and goods, is signified by “burning incense and putting on her earring and adornment for the baals.” (That “mother” denotes the church, see n. 289, 2691, 2717, 4257, 5581; also a “wife,” n. 252, 253, 409, 749, 770, 7022; that “to be made naked” denotes to be deprived of the goods of love and the truths of faith, n. 9960; that a “wilderness” denotes a state devoid of the truth and good of the church, n. 2708, 3900, 4736, 7055; that “whoredoms” denote falsifications of truth, n. 2466, 2729, 4865, 8904, consequently

“lovers” denote those who falsify; that “sons” denote truths and in the opposite sense falsities, n. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, 4257, 6583, 6584, 9807; that “bread and water” denote the good of love and the truth of faith, n. 9323; that “wool” denotes good in the external man, n. 9470; “flax” truth therein, n. 7601, 9959; “grain” the good from which is truth, n. 5295, 5410, 5959; “new wine” the truth thence derived, n. 3580; and “oil” celestial good, n. 9780, 10261; that “silver” denotes truth, and “gold” good in general, n. 1551, 1552, 5658, 6914, 6917, 9881; that a “vine” denotes the internal spiritual church, n. 1069, 6376, 9277; and a “fig tree,” the external good of this church, n. 217, 4231, 5113; that “to burn incense” denotes worship, n. 10177, 10298; and that an “earring” is a representative token of obedience, n. 4551; consequently “to put it on” denotes to obey.)

[6] When these things are understood instead of the literal statements, or together with them, it is then apparent what is the nature of the Word when it is spiritually perceived, thus what its nature is in respect to its spirit. In this sense all who read the Word are kept by the Lord, but it is not received by any except those with whom the interiors have been opened; and as it is received in knowledges, therefore it is received according to their understanding, in the degree and in the manner that this can be enlightened by means of the knowledges they have. Besides this, they are affected in a general way with the holy influence that comes from the Word.

10403. *And bring them unto me.* That this signifies a bringing together into a one is evident from the signification of “bringing to Aaron” as being to bring into a one from the sense of the letter of the Word such things as favor external loves and the principles thence derived. That this is signified by “bringing to Aaron the golden earrings that were in the ears of their women, of their sons, and of their daughters” is evident from what was shown just above (n. 10402).

10404. *And all the people tore off the golden earrings that were in their ears, and brought them unto Aaron.* That this signifies the effect is evident without explication.

10405. *And he received them from their hand.* That this signifies things that favor what is their own is evident from the signification of “receiving from the hand” of anyone as being to receive such things as are his, thus which belong to, or that favor, what is one’s own; for by the “hand” is signified the power or ability of man, and consequently whatever is his (see the places cited in n. 10019; and also n. 10082, 10041).

10406. *And formed it with a graving tool.* That this signifies from their own intelligence is evident from the signification of “forming with a graving tool,” when said concerning an idol, as being to prepare false doctrine from one’s own intelligence, which is effected by the application of the sense of the letter of the Word in favor of the loves of self and of the world; for when these loves reign, the man is not in any enlightenment from heaven, but takes all things from his own intelligence, and confirms them from the sense of the letter of the Word, which he falsifies by a wrong application and a perverted interpretation, and afterward favors such things because they are from himself.

[2] In the Word throughout mention is made of “graven images” and “molten images.” They who apprehend the Word merely according to the letter suppose that idols only are meant by these images. Nevertheless idols are not meant, but false doctrinal things of the church, such as are formed by man himself under the guidance of some love of his. The forming of these falsities to cohere, and to appear as if they were truths, is signified by a “graven image.” The joining of them together to favor external loves, so that evils may appear as goods, is signified by a “molten image.” As both are meant by the “golden calf,” therefore it is here said that Aaron “formed it with a graving tool,” by which is meant the forming of falsities so as to appear as if they were truths; and by its being said that he “made the gold a molten calf.” And afterward that he “cast it into the fire, and it came forth a calf” (verse 24),

means the joining together to favor external loves so that evils may appear as goods. Such moreover is the case with all doctrine that is made from man, and not from the Lord; and it is made from man when he has as his end his own glory or his own profit; but it is from the Lord when the good of the neighbor and the good of the Lord's kingdom are regarded as the end.

[3] Such things are signified by “graven images” and “molten images” in the following passages. In Isaiah:

Ye shall judge unclean the covering of the graven images of thy silver, and the clothing of the molten image of thy gold (Isa. 30:22);

“the covering of the graven images of silver” denotes the appearing of falsities as if they were truths; “the clothing of the molten image of gold” denotes the appearing of evils as if they were goods; for “covering” and “clothing” denote outward appearances which are put on, or with which things are invested. “Silver” denotes truth, and therefore graven images are said to be “of silver”; and “gold” denotes good (n. 1551, 1552, 5658, 6914, 6917, 9874, 9881).

[4] Again:

The artificer casteth a graven image, and the metal caster spreadeth it over with gold, and casteth silver chains. He seeketh unto him a wise artificer to prepare a graven image that shall not be moved (Isa. 40:19–20);

there is here described the forming of falsities so as to cohere and to appear as if they were truths; a “graven image” denotes this falsity; an “artificer” denotes a man who forms it from his own intelligence; “the metal caster spreadeth it over with gold” denotes when he causes it to appear as good; “he casteth silver chains” denotes by means of coherence; “that shall not be moved” denotes which on this account cannot be weakened and destroyed.

[5] Again:

They that form a graven image are vanity, and their most desirable things do not profit. Who hath formed a god, and cast a molten image that profiteth not? All his fellows shall be ashamed; and the workmen themselves. He fashioneth the iron with the tongs, he both worketh in the coals and formeth it with sharp hammers, so he worketh it with his strong arm; he fashioneth wood; he stretcheth out a line; he marketh it out with a rule; he maketh it into its corners; and he marketh it out with the compasses; and maketh it into the form of a man, according to the beauty of a man, to dwell in the house (Isa. 44:9–13);

here also is described in what manner false doctrinal things are formed so that they may cohere, and appear as truths and as goods. By every detail is here described how this is effected, when done from man's own intelligence under the guidance of pleasure, of yearning, and of love. That this is so can be seen by those who know that all things in the Word have an internal sense, by which they are spiritually understood. Otherwise to what purpose would be such a description of the forming of a graven image? That it may appear as truth and as good is signified by "making it in the form of a man [*vir*]" according to the beauty of a man" [*homo*]; for in the internal sense "a man" [*vir*] denotes truth, and "a man" [*homo*], the good of this truth.

[6] In Jeremiah:

Every man is become a fool from knowledge; every metal caster is put to shame by his graven image; for his molten image is a lie, and there is no breath in them (Jer. 10:14; 51:17);

that a "graven image" here denotes that which is from man's own intelligence, and a "molten image" that which is according to the love, is very manifest; for it is said that "every man is become a fool by knowledge, and every metal caster is put to shame by his graven image," and that "his molten image is a lie"; "knowledge" here denotes man's own intelligence, and "a lie," the falsity of evil; because there is not what is Divine in them, it is said that "there is no breath in them."

[7] Again:

O sword against her horses, and against her chariots, against her treasures, that they may be plundered; a drought is upon her waters that they may dry up; for a land of graven images is this (Jer. 50:37–38).

That “a land of graven images” denotes the church where falsities reign is also plainly evident from every detail there understood in its spiritual sense; without which sense, what would be “a sword against horses, against chariots, against treasures,” and “a drought upon waters,” but sounding words without any spirit in them? Whereas from every detail understood in its internal sense it is plain that the destruction of the church as to truths is here described, and thus that falsities would reign therein, which are “a land of graven images.” For a “sword” denotes falsity fighting with and destroying truths; “horses” denote an understanding which is enlightened; “chariots” denote doctrinal things; “treasures,” the knowledges of truth and good; “waters upon which is a drought” denote truths, that they are no more; and “land” denotes the church. (That a “sword” denotes truth fighting against falsity; and in the opposite sense falsity fighting against truth and destroying them, see n. 2799, 6353, 7102, 8294; that “horses” denote an understanding which is enlightened, n. 2760–2762, 3217, 6534; that “chariots” denote doctrinal things, n. 5321, 8146, 8148, 8215; “treasures,” the knowledges of truth and of good, n. 10227; “waters,” truths, n. 2702, 3058, 3424, 4976, 5668, 8137, 8138, 8568, 9323, 10238; and “land” or “earth,” the church, see the places cited in n. 9325.) From this it is evident what is meant by “a drought upon the waters that they may dry up,” and what by “a land of graven images.”

[8] In Habakkuk:

What profiteth the graven image, that the maker thereof hath graven it, and the molten image and the teacher of a lie, that the maker of his invention trusteth thereupon? (Hab. 2:18);

from these words it is also evident that by a “graven image” and a “molten image” are not meant a graven and a molten image; but falsity which is invented, and evil which falsity defends; for it is said “the maker of his invention,” and “the teacher of a lie.”

[9] Like things are signified by a “graven image” and a “molten image” in the following passages:

Babylon is fallen; and all the graven images of her gods he hath cast forth unto the ground (Isa. 21:9).

They shall all be greatly ashamed that trust in a graven image, that say unto a molten image, Ye are our gods (Isa. 42:17).

I have declared it to thee, and I made thee hear it, lest thou shouldest say, Mine idol hath done this; my graven image, and my molten image, hath commanded them (Isa. 48:5).

They called themselves, and they went from their faces; they sacrificed to the baals, and burned incense to graven images (Hos. 11:2).

All the graven images of Samaria shall be ground to pieces, and all her harlot hires shall be burned with fire, and all her idols will I make a waste (Micah 1:7).

[10] Inasmuch as falsities and evils of doctrine, which are signified by “graven and molten images,” are fabricated by man’s own intelligence under the guidance of his love, therefore also in the Word they are called “the work of man’s hands,” “the work of the hands of the artificer,” and “the work of the hands of the workman”; as in the following passages:

They sin more and more, they make them a molten image of their silver, idols in their own intelligence, all of them the work of the artificers (Hos. 13:2).

Cursed be the man that maketh a graven or molten image, an abomination unto Jehovah, the work of the hands of the artificer (Deut. 27:15).

Their idols are silver and gold, the work of man’s hands (Ps. 115:4; 135:15).

They have burned incense unto other gods, and have bowed themselves to the works of their own hands (Jer. 1:16).

One cutteth wood out of the forest, the work of the hands of the workman with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers (Jer. 10:3–4).

[11] “The work of the hands” denotes that which is from man’s own, thus that which is from his own understanding and his own will; and those things are from his own, of both understanding and will, which are of the love of self; this is the origin of all the falsities in the church. As all falsities are from what is man’s own, and by “the work of the hands” is signified that which is from this, it was therefore forbidden to move an iron, an axe, or a graving tool, upon the stones of which the altar was built, and also the temple, as is evident in these passages:

If thou wilt make me an altar of stones, thou shall not build it of hewn stones; for if thou move thy tool upon it, thou shalt profane it (Exod. 20:25).

If thou shalt build to Jehovah an altar of stones, thou shalt not move an iron upon them (Deut. 27:5).

The house was built of entire stone, as it was brought; for there was neither hammer, nor axe, nor any instrument of iron, heard in the house, while it was being built (1 Kings 6:7).

These things have been adduced in order that it may be known what is meant by Aaron’s “forming the gold with a graving tool, and making it a molten calf.”

10407. *And made it a molten calf.* That this signifies according to the delight of the loves of that nation is evident from the signification of “a calf” as being external or natural good (of which below); and from the signification of “molten” as being worship performed in favor of external loves (of which just above, n. 10406). And as the Israelitish nation is the subject treated of in this chapter, and that nation was in externals without an internal, thus in external loves, therefore it is said, “according to the delight of the loves of that nation”; for by a “calf” as an idol is signified this delight.

[2] The ancients, who were in representative worship, knew what was signified by the various kinds of animals; for each animal has its signification, and according to this they appear in heaven, consequently according to this they are mentioned in the Word, and also according to this they were employed in burnt offerings and sacrifices. By a “calf” is signified the good of innocence and of charity in the external or natural man (n. 9391, 9990, 10132); but when there is no good of innocence and of charity, as is the case with those who are in externals without what is internal, then by a “calf” is signified natural and sensuous delight, which is the delight of pleasures, of yearnings, and of the loves of self and of the world. It is this delight in which are those who are in externals without an internal, and which they worship, for a man worships that which he loves above all things. They do indeed say that they worship the God of the universe, but they say this with the mouth and not with the heart. Such persons are meant by those who worship a molten calf.

[3] The Egyptians were such above all others, and they, being in the knowledge of correspondences and of representations above all other nations, consequently made for themselves various idols, as is evident from the Egyptian idols which remain to this day. But their chief idol was a calf, whereby they wished to signify their external good in worship. When, however, the knowledge of correspondence and of representations, wherein they were versed above others, was turned among them into magic, then a calf put on the opposite signification, which is the delight of external loves; and when a calf was placed in their temples and worshiped as a god, it signified such a delight in worship.

[4] As the Israelitish nation brought with it from Egypt this idolatrous thing, therefore as applied to that nation, when a calf was worshiped by them as a god, it signified the delight of the loves of that nation in worship. Of what quality their loves were can be seen from what was shown in the places cited above (n. 10396); for they were then, as they are at this day, in the love of self and in the love of the world above all others. It is known that at this day they are in a love most earthly, for they love silver and gold not for the sake of any use, but for the sake of the silver and gold itself, which

love is of all loves the most earthly, for it is sordid avarice. The love of self is not conspicuous with them so as to appear; but lies hidden within their hearts, as is usual with all who are sordidly avaricious. It is also known that they have no love of the neighbor; and insofar as there is no love of the neighbor with anyone, so far the love of self is in him. From this it can now be seen what is signified by the molten calf made by Aaron for that nation.

[5] The like is signified by a “calf” in the following passages:

Egypt is a very fair calf; destruction cometh out of the north, and her hired men in the midst of her are like fatted calves of the stall (Jer. 46:20–21).

They made a calf in Horeb, and bowed themselves unto the molten image, and they changed their glory into the likeness of an ox that eateth herbage (Ps. 106:19–20).

They sin more and more, and make them a molten image from their silver, idols in their own intelligence, all of them the work of the artificers; speaking to them; they sacrifice a man, they kiss the calves (Hos. 13:2).

The unicorns shall come down with them, and the calves with the strong ones; and their land shall be drunken with blood, and their dust shall be made fat with fatness (Isa. 34:7).

The fenced city is solitary, a habitation deserted and forsaken, there shall the calf feed, and there shall he lie down, and shall consume the branches thereof, and the harvest thereof shall wither (Isa. 27:10–11).

[6] Rebuke the wild beast of the reed, the congregation of the strong ones, among the calves of the peoples, trampling on the pieces of silver; he hath scattered the peoples (Ps. 68:30).

I will give the men that have transgressed my covenant, who have not established the words of the covenant which they struck before me, of the calf which they cut in twain that they might pass between the parts thereof; the princes of Judah, and the princes of Jerusalem, the royal ministers, and the priests, and all the people of the land, that pass between the parts of the calf; and I will give them into the hand of their

enemies, that their carcass may be food to the fowl of the heavens and to the beast of the earth (Jer. 34:18–20).

They have made a king, but not by me; they have made princes, and I knew it not; their silver and their gold have they made idols, that it may be cut off. Thy calf hath deserted, O Samaria. For from Israel is even this; the workman made it, and it is no god; for the calf of Samaria shall come to pieces (Hos. 8:4–6).

All these passages may be seen unfolded above (n. 9391).

10408. *And they said, These are thy gods, O Israel.* That this signifies which is to be worshiped above all things is evident from the signification of “gods” as being those things which are worshiped. In the genuine sense by “strange gods” are signified falsities, here both falsities and evils, because by a “graven image,” which is meant by Aaron forming the gold with a graving tool, is signified falsity, and by a “molten image” is signified the evil of this falsity. (That “strange gods” denote falsities and the consequent evils in worship, see n. 4402, 4544, 7873, 8867, 8941.)

10409. *Who made thee to come up out of the land of Egypt.* That this signifies which had led them is evident from the signification of “making to come up out of the land of Egypt,” when said of those who are in external things without what is internal, as being to lead one’s self; for by “the land of Egypt,” when such are treated of, is signified servitude; and by “making to come up” is signified to lead one’s self by it. For by these words is here signified the opposite to that which is signified by them when they are said of those who are in what is internal and at the same time in external things. When said of the latter, by these words is signified to be led by the Lord, thus to be raised out of the natural man to the spiritual, or out of the world into heaven, consequently out of servitude into freedom; but when they are said of those who are in external things without what is internal, the words signify to be led by self, which is not to be raised to heaven, but to cast one’s self down to hell, consequently from freedom into servitude. (That it is servitude to be led by self, and freedom to be led by the Lord, see n. 2892, 9096, 9586, 9589–9591.)

[2] But as the latter believe that the Divine works nothing with man, and that man leads himself, and also that this is freedom, a few words shall here be said about this. All those are of this opinion, and also in this persuasion, who love themselves and the world above all things, for that which men love above all things they worship as a god. At the present day there are very many such persons in the Christian world; but of what quality they are it has been given me to know chiefly from such in the other life. For after his life in the world, when a man becomes a spirit, he is then exactly like himself, such as he had been when he lived in the body, in respect to the affections of his love, and in respect to his thoughts and persuasions. They said that they had confirmed themselves in this belief from the fact that a man does not arrive at dignities and wealth by any Divine aid and providence, but by his own intelligence and prudence, and sometimes by fortune, and even then from such causes as they see to proceed from men, saying that common experience testifies this, because the evil, the cunning, and the impious are often raised to dignities and become rich in preference to the good, which would not be the case if the Divine ruled.

[3] But it was given me to say to them that confirmation from such things is reasoning from man's own intelligence and from his own love, and this reasoning is from mere fallacies, and is reasoning about causes in thick darkness. For they believe that to be exalted to dignities and to gain wealth above others is the very good which the Divine gives to man, and thus that the Divine blessing (as they call these things) consists in these alone; when yet such things are rather a curse to those who love themselves and the world above all things, for insofar as they are exalted to honors and gain wealth by their own effort and their own skill, so far are they uplifted in the love of self and of the world, so that at last they place their whole hearts in these things, and regard them as the only goods, thus as the only satisfactions and happinesses of man; although these things come to an end together with the life of man in the world; whereas the goods, the satisfactions, and the happiness that are given and provided for man by the Divine are eternal and have no end; and consequently these are true blessings. What is temporary bears no ratio to what is eternal; as what is finite in time bears no ratio to the

infinite of time. What endures to eternity, this is; but what has an end, this relatively is not. That which is, the Divine provides; but not that which is not, except insofar as it conduces to that which is; for Jehovah, which is the Divine itself, is, and that which is from him also is. From this it is evident what is the quality of that which is given and provided for man by the Divine, and what is the quality of that which a man himself procures for himself.

[4] Moreover, every man is led by the Divine by means of his understanding; if he were not led thereby, no man could be saved; and from this it is that the Divine leaves this with man in its freedom, and does not check it. From this cause it comes to pass that the machinations and cunning devices of the evil (which are from their understanding) succeed; but the favorable results thus obtained come to an end together with their life in the world, and become unfavorable; whereas those things which are provided by the Divine for the good have no end, and become favorable and happy to eternity.

[5] I have spoken in this way with those who had been such in the world, who replied that they had then thought nothing about what is good, favorable, and happy to eternity, and that when they were in their loves they had utterly denied the life of man after death; and that insofar as they had attained to honors and to riches, so far they had believed that there are no other goods; nor indeed any heaven, or Divine; consequently that they had not known what it is to be led by the Divine.

[6] They who in the world have confirmed themselves in these ideas in doctrine and in life, remain such in the other life also. Their interiors are closed, so that they have no communication with heaven, and their exteriors alone are open, by which they then have communication solely with the hells. Such of them as by machinations, arts, and cunning devices have attained to honors or to riches, there become magicians. They appear beneath the buttocks, sitting at a table with a cap pressed down to the eyebrows, and thus as it were earnestly meditating they gather together such things as are serviceable for magic art, supposing that they can lead

themselves by means of them. Their speech falls between the teeth with a kind of hissing, and afterward when they are being vastated they are cast into a pit with a broad bottom where there is thick darkness. The light of their understanding is there obscured even to foolishness. I have seen some cast in there who in the world had been accounted very superior in intellect.

10410. *And Aaron saw.* That this signifies approval is evident from the signification of “seeing” as being approval. That “seeing” here denotes approval is evident from what now follows, namely, that Aaron built an altar and proclaimed a feast before it. For by Aaron is represented the external of the Word, of the church, and of worship, separate from the internal (n. 10397); and this approves all that which is done from man’s own intelligence, and from his own love, which things are signified by the molten calf formed by Aaron from gold with a graving tool, of which in what precedes.

10411. *And he built an altar before it.* That this signifies worship is evident from the signification of “an altar” as being the chief representative of Divine worship (see n. 4541, 8935, 8940, 9714, 10242, 10245), but here of diabolical worship, because those who are in external things without what is internal communicate with the hells, and not with the heavens. For the internal of man is his heaven, and his external is his world. Moreover, his internal has been formed according to the image of heaven, thus for the reception of such things as are there; and his external according to the image of the world, thus for the reception of such things as are there. (See the places cited in n. 9279, 10156.) Therefore when the internal is closed, heaven also is closed, and then the external is no longer directed from heaven, but from hell; and therefore their worship is not Divine, but is diabolical. They do indeed make mention of the Divine, and they also worship it, but in the external form and not in the internal, which is to do so from the mouth and not from the heart; and those who act differently do not worship the Divine for the sake of the Divine, but for the sake of self and the world. Where the heart is, there is the worship. From this it is evident that by “building an altar before the golden calf” is signified the worship of the devil.

10412. *And Aaron made proclamation, and said, Tomorrow is a feast to jehovah.* That this signifies that this is a very essential of the church which is to be celebrated, and a very divine which is to be perpetually adored, is evident from the signification of a “feast” as being the worship of the church in respect to celebration, for a celebration was made on the feast days; thus by “proclaiming a feast” is signified some very essential thing of the church which is to be celebrated. That it denotes a very divine that is to be adored is signified by that feast being called “a feast to jehovah.” And from the signification of “tomorrow” as being what is eternal and perpetual (see n. 3998, 7140, 9939).

[2] Moreover those who are in external things without what is internal desire to be worshiped as a god, and to have what is their own adored as Divine, insofar as they dare, on account of the common people. From this it may be concluded that in their heart they deny the Divine, and that they themselves are continually aspiring to loftier things, and insofar as obstacles are not presented, to the loftiest things, thus at last to the throne of God; as is very plain from those who in the Word are meant by “Babel,” who take away from the Lord all power in heaven and on earth, and arrogate it to themselves, opening and shutting heaven at their pleasure. That they are of such a character is evident in Isaiah:

Utter this parable concerning the king of Babel. Hell below has been moved on thine account; how hast thou fallen from heaven, O Lucifer! Thou hast been cut off to the earth, thou hast been weakened beneath the nations; and thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars, and I will sit on the mount of assembly, I will ascend above the heights of the cloud, I will become like the Most High. Howbeit thou hast been let down to hell (Isa. 14:4, 9, 12–15).

[3] That the king of Babel did indeed command that he should be worshiped as a god is evident in Daniel 6. By “Babel” are meant those who are holy in externals but profane in internals, thus those who use the holy things of the church as means that they themselves may be worshiped as gods, which also all those do who by the holy things of the church as means are desirous of rising to dignities above others, and to wealth above others, as their ends.

With such persons the case is similar in the other life. There also at heart they deny the Divine, and by wicked arts labor to make themselves gods. They set themselves aloft upon mountains, and proclaim some one from amid them as a god, and also adore him. But when they are in this profane worship, the mountain opens into a chasm, and they are swallowed up, and are thus cast down into hell. That it is so has been granted me to see several times.

10413. *And they rose up in the morning on the morrow.* That this signifies incitement by their loves is evident from the signification of “rising up in the morning” as being incitement by their loves; for by “the morning” is signified a state of love, and by “rising up” is signified elevation thereto. (That “morning” denotes a state of love, see n. 5962, 8426, 8812, 10114, 10134; and that “to rise up” denotes elevation, n. 2401, 2785, 2912, 2927, 3171, 4103.) But when “rising up in the morning” is said of those who are in external things without what is internal, thus of the evil, then by “rising up” is not signified elevation, but incitement; and by “morning” is not signified a state of heavenly love, but a state of infernal love. For when the evil are in this state they are then in their morning, because they are then in the delight of their life, because in their loves. The difference between elevation to a state of the loves in the case of the good, and the same in the case of the evil, is this: that the good then ascend, and that the evil descend. For the loves of the good are heavenly loves which elevate them, and increase according to the ascent to heaven; but the loves of the evil are infernal loves, which weigh them down, and increase according to the descent to hell. From this it is evident that “rising up in the morning” has a contrary signification when it is said of the evil, from what it has when it is said of the good. Moreover, in the other life the states of spirits and of angels vary in respect to love and faith, as the times of the day and of the year vary in respect to heat and light. When it is morning with those who are in the heavens, they are then in a state of heavenly loves, and consequently are in their joy; but in the morning of the hells they are in a state of infernal loves, and consequently are in their torment; for everyone then wishes to be greatest and to possess all that belongs to others, from which come intestine hatreds, ferocities, and cruelties, which are the things signified by the fires of hell.

10414. *And offered burnt offerings, and brought peace offerings.* That this signifies the worship of their loves, thus of the delights of these loves, and of the falsities thence derived, is evident from the signification of “burnt offerings” and “sacrifices” as being all worship in general (see n. 6905, 8936, 10042); and that “burnt offerings” denote worship from the good of love, and “sacrifices” worship from the truths of faith, see n. 8680, 10053; thus in the opposite sense by “burnt offerings” is signified worship from their own loves, which worship is from the delights of these, which are evil; and by “sacrifices” is signified worship from the falsities thence derived. It is said “the worship of the loves,” because that is worshiped which is loved, and love worships.

10415. *And the people sat down to eat and to drink.* That this signifies the appropriation of these things is evident from the signification of “eating and drinking” as being appropriation; “eating,” the appropriation of evil; and “drinking,” the appropriation of falsity. (That “eating” denotes the appropriation of good, see n. 3168, 3513, 3596, 3832, 9412, consequently that in the opposite sense it denotes the appropriation of evil, see n. 4745; and that “drinking” denotes the appropriation of truth, and consequently in the opposite sense the appropriation of falsity, n. 3069, 3168, 3832, 8562, 9412.)

10416. *And rose up to play.* That this signifies the consequent festivity of their interiors, and consent, is evident from the signification of “playing” as being the festivity of the interiors; for play comes from this, because it is an activity of the body which comes forth as an effect from gladness of mind; and all festivity and gladness are from the delights of the loves in which the man is. That consent also is signified, is because all interior festivity has consent in it; for if anything dissents and is contradictory, the festivity perishes. Interior festivity is in man’s freedom; and all freedom is from love that is not opposed.

[2] As in the Word internal things are described by external, so likewise the joys and gladnesses which are in the interiors of man are described by plays and dances, as in the following passages:

The city shall be builded upon its own heap, then shall confession go forth from them, and the voice of them that play (Jer. 30:18–19).

Anew will I build thee, that thou mayest be built, O virgin of Israel; anew shalt thou deck thy timbrels, and shalt go forth into the dance of them that play. Their soul shall be as a watered garden, and they shall not sorrow any more at all; and the virgin shall rejoice in the dance, and the young and the old together, for I will turn their mourning into joy (Jer. 31:4, 12–13).

The streets of the city shall be full of boys and girls, playing (Zech. 8:5).

Praise ye the name of Jehovah with the timbrel and dance (Ps. 149:2–3; 150:4).

Thou hast turned for me my mourning into dancing (Ps. 30:11).

The joy of our heart hath ceased; our dance is turned into mourning (Lam. 5:15).

[3] As “plays” and “dances” signified the joys and gladnesses of the interiors which are from love, therefore after the Egyptians were sunk in the sea Suph, Miriam with the women went forth with timbrels into dances (Exod. 15:20); and therefore also David, when the ark was brought out of the house of Obedom, into the city of David, leaped and danced before Jehovah (2 Sam. 6:12, 16).

[4] That interior things are set forth and described in the Word by exterior ones is evident from these words in David:

Thou madest the sea, great and wide . . . there go the ships, and leviathan whom thou hast formed to play therein (Ps. 104:25–26);

he who does not know that there is a spiritual sense in every detail of the Word, knows no otherwise than that by the “sea” and by “ships” are here meant the sea and ships, by “Leviathan,” the whales which are therein, and by “playing,” their races and associations together. Yet the Word, which is Divine in respect to every jot, does not consist of such things; but when instead of these there are

understood the spiritual things which are signified, then it becomes Divine. In the internal sense the “sea” denotes a gathering together of memory-truths, thus what is external with man and in the church; “ships” denote knowledges and doctrinal things from the Word; “Leviathan” denotes memory-knowledge in general; and “playing” denotes the delight from these things. (That the “sea” denotes a gathering together of memory-truths, see n. 28, 2850, 8184, 9340; that “ships” denote knowledges and doctrinal things from the Word, n. 1977, 6385; and that “Leviathan” denotes memory-knowledge in general, see n. 7293.)

Thus “to play” denotes the delight and festivity from these things, which results when memory-knowledges confirm spiritual things, and are in agreement with them.

10417. Verses 7–14. *And Jehovah spoke unto Moses, Go, get thee down; for thy people have corrupted themselves which thou madest to come up out of the land of Egypt; they have gone back suddenly from the way which I commanded them; they have made them a molten calf, and have adored it, and have sacrificed to it, and said, These are thy gods, O Israel, which made thee to come up out of the land of Egypt. And Jehovah said unto Moses, I have seen this people, and behold it is a stiff-necked people. And thou, suffer me, that mine anger may wax hot against them, and that I may consume them; and I will make thyself into a great nation. And Moses besought the faces of Jehovah his God, and said, Wherefore, O Jehovah, shall thine anger wax hot against thy people, which thou has brought forth out of the land of Egypt with great power and with a strong hand? Wherefore should the Egyptians speak, saying, Into evil did he bring them forth, to slay them in the mountains, and to consume them from upon the faces of the earth? Turn back from the wrath of thine anger, and repent thee of the evil to thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou swarest by thyself and spoke unto them, I will multiply your seed as the stars of the heavens, and all this land that I have said will I give to your seed, and they shall inherit it for an age. And Jehovah repented of the evil which he said he would do to his people. “And Jehovah spoke unto Moses” signifies perception and instruction concerning the Israelitish nation as to its quality within; “Go, get*

thee down” signifies to look at their external; “for thy people have corrupted themselves” signifies that they have completely turned themselves away from the Divine; “which thou madest to come up out of the land of Egypt” signifies whom thou didst believe to be led to the Divine; “they have gone back suddenly from the way which I commanded them” signifies that they have removed themselves from Divine truth; “they have made them a molten calf” signifies worship according to the delight of the loves of that nation; “and have adored it, and have sacrificed to it” signifies that they worship this as good itself and as truth itself; “and said, These are thy gods, O Israel” signifies that this is to be worshiped above all things; “which made thee to come up out of the land of Egypt” signifies which have led them; “and Jehovah said unto Moses” signifies further instruction; “I have seen this people” signifies what is foreseen; “and behold it is a stiff-necked people” signifies that they do not receive influx from the Lord; “and thou, suffer me” signifies that there should not be so stubborn an insistence; “that mine anger may wax hot against them, and that I may consume them” signifies that thus they turn themselves away from internal things, thus from things Divine, so that they must needs perish; “and I will make thyself into a great nation” signifies that the Word elsewhere would be good and excellent; “and Moses besought the faces of Jehovah his God” signifies that the Lord in mercy remembered; “and said, Wherefore, O Jehovah, shall thine anger wax hot” signifies the turning away of that nation; “against thy people which thou hast brought forth out of the land of Egypt” signifies elevation even from this; “with great power and with a strong hand” signifies by virtue of Divine power; “wherefore should the Egyptians speak, saying” signifies those who are in mere external things concerning those who are being raised into internal things; “into evil did he bring them forth, to slay them in the mountains” signifies that those who are in good will perish; “and to consume them from upon the faces of the earth” signifies that those who are of the church will perish; “turn back from the wrath of thine anger” signifies that thus the turning away of that nation will not be hurtful; “and repent thee of the evil to thy people” signifies mercy for them; “remember Abraham, Isaac, and Israel thy servants” signifies for the sake of heaven and of the church; “to whom thou swarest by thyself” signifies confirmation by the

Divine; “and spoke unto them” signifies foresight and providence; “I will multiply your seed as the stars of the heavens” signifies goods and truths, and the knowledges of these; “and all this land that I have said will I give to your seed” signifies from which are heaven and the church; “and they shall inherit it for an age” signifies eternal life; “and Jehovah repented of the evil which he said he would do to his people” signifies mercy for them.

10418. *And Jehovah spoke unto Moses.* That this signifies perception and instruction concerning the Israelitish nation as to its quality within is evident from the signification of “speaking,” when by Jehovah, as being perception and instruction (of which in the places cited in n. 10280, 10290). That it signifies concerning the Israelitish nation, as to its quality within, is evident from what follows, for that nation is here treated of, and its quality in respect to worship.

10419. *Go, get thee down.* That this signifies to look at their external is evident from the signification of “going down from Mount Sinai” as being to look at, survey, and examine; for by “Mount Sinai” is signified heaven from which is Divine truth (see n. 9420), and therefore in the spiritual sense “to go down” does not mean to go down with the body, but with the mind; thus it denotes to look at and survey.

10420. *For thy people have corrupted themselves.* That this signifies that they have completely turned themselves away from the Divine is evident from the signification of “corrupting one’s self,” when said of worship, as being to turn away from the Divine, for all corruption and transgression in worship are a turning back and away from the Divine. As mention is made of “turning away,” a few words shall be said about this. All those who are in external things separate from what is internal turn themselves away from the Divine, for they look outward and downward, and not inward and upward. For a man looks inward or upward when his internal is open, thus when it is in heaven; but he looks outward or downward when his internal is closed and only his external is open, for this is in the world. Wherefore when the external is separated from the

internal, the man cannot be raised upward, because that is not present into which heaven should work, for it is closed. From this it is that to all such persons the things of heaven and of the church are thick darkness, and therefore these things are not believed by them; but at heart are denied, and with some are denied with the mouth also.

[2] When heaven works in a man, as is the case when the internal has been opened, it withdraws him from the loves of self and of the world, and from the falsities that spring from this source; because when the internal is raised, the external also is raised, for the latter is then kept looking the same way, because it is in subordination. But when on account of its being closed, the internal cannot be raised, then the external looks solely toward itself and the world, because the loves of self and of the world then reign. This is also called looking downward, because it is looking to hell, for these loves reign there, and the man who is in them is in consociation with those who are there, although he is unaware of it. Moreover, in respect to his interiors he actually turns himself away from the Lord, for he turns his back to him and his face to hell. This cannot be seen in the man while he lives in the body; but as it is his thought and will that do this, it is his spirit which thus turns itself, for the spirit is that which thinks and wills in man.

[3] That this is the case is plainly seen in the other life, where spirits turn themselves according to their loves. Those who love the Lord and the neighbor look continually to the Lord; nay, wonderful to say, they have him before the face in every turning of their bodies. For in the spiritual world there are no quarters such as are in the natural world; but the quarter there is determined by each person's love, which turns him. But those who love themselves and the world above all things, turn away the face from the Lord, and turn themselves to hell, and everyone to those there who are in a similar love with himself, and this likewise in every turning of their bodies. From this it can be seen what is meant by turning one's self away from the Divine, and also what is properly signified in the Word by "turning one's self away," as in the following passages:

They turn themselves backward that trust in graven images (Isa. 42:17).

The heart hath turned itself backward (Ps. 44:18).

Their transgressions are multiplied, and their turnings away are made strong (Jer. 5:6).

They turn themselves away, so that they do not return; this people turneth itself away, Jerusalem is perpetually turned away; they refuse to return (Jer. 8:4–5).

They have turned themselves away; into the deep they have let themselves down to dwell (Jer. 49:8);

and in many other passages.

10421. *Which thou madest to come up out of the land of Egypt.* That this signifies whom thou didst believe to be led to the Divine is evident from the signification of “making to come up out of the land of Egypt” as being to raise from what is external to what is internal, thus to lead to the Divine, for by “making to come up” is signified to raise from what is external to what is internal; and by “Egypt” is signified the natural or external man, from which is the raising. (That “making to come up” denotes to raise from what is external to what is internal, see n. 3084, 4539, 4969, 5406, 5817; and that “Egypt” denotes what is natural or external, see the places cited in n. 9391.)

10422. *They have gone back suddenly from the way which I commanded them.* That this signifies that they have removed themselves from Divine truth is evident from the signification of “going back from the way” as being to remove themselves from truths; for “to go back” denotes to remove, because those who are in external things separate from what is internal remove themselves; and “way” denotes truth (of which in what follows). That it is Divine truth from which they remove themselves is because it is said, “from the way which Jehovah commanded them.”

[2] That “way” denotes truth is from the appearance in the spiritual world, where also there are ways and paths; and in the cities, there appear streets and avenues, and spirits go nowhere else than to those with whom they are consociated by love. From this it is that the quality of the spirits there in regard to truth is known from the way in which they go; for all truth leads to its own love, because that is called truth which confirms what is loved. From this it is that in common human speech “way” denotes truth; for the speech of man has derived this, like many other things, from the spiritual world.

[3] From this then it is that in the Word by “way,” “path” [*semita*], “path” [*trames*], “track” [*orbitam*], “street” [*plateam*], and “lane” [*vicum*] are signified truths, and in the opposite sense falsities, as is plain from the following passages:

Stand ye beside the ways and see, ask ye for the ways of an age, which way is the best (Jer. 6:16).

Make your ways good, and your works; trust ye not upon the words of a lie (Jer. 7:3–5).

Learn ye not the way of the nations (Jer. 10:2).

I will give to every man according to his ways, according to the fruit of his works (Jer. 17:10).

They have caused them to stumble in their ways, in the paths of an age, that they might go away in the paths, in a way not paved (Jer. 18:15).

I will give them one heart and one way (Jer. 32:39).

Make known to me thy ways, O Jehovah; teach me thy paths; lead me in thy truth (Ps. 25:4–5).

In the days of Jael the ways ceased, and those going in the paths went through crooked ways (Judges 5:6).

Go ye back from the way, cause ye to turn aside from the path. Thine ears shall hear a word behind thee, This is the way, go ye in it (Isa. 30:11, 21).

The ways have been laid waste; he that passeth through the way hath ceased (Isa. 33:8).

A path shall be there, and a way, which shall be called the way of holiness; the unclean shall not pass through it, but it shall be for those; he that walketh in the way, and fools, shall not err (Isa. 35:8).

[4] The voice of one crying in the wilderness, Prepare ye the way of Jehovah, make plain in the solitude a path for our God. With whom took he counsel, that he might teach him the way of judgment, and show him the way of intelligence? (Isa. 40:3, 14).

To say to them that are in darkness, Be ye revealed; they shall feed on the ways. I will make all my mountains a way; and my paths shall be exalted (Isa. 49:9, 11).

The way of peace they have not known; and there is no judgment in their tracks; they have perverted their paths for themselves; whosoever treadeth on it shall not know peace (Isa. 59:8).

Prepare ye the way for the people; pave ye, pave ye, the path; say ye to the daughter of Zion, Behold thy salvation cometh (Isa. 62:10–11).

I put a way in the sea, a path in the mighty waters; I will put a way in the wilderness (Isa. 43:16, 19).

Cursed be he that maketh the blind to wander in the way (Deut. 27:18).

Go ye unto the outlets of the ways, and whomsoever ye shall find, call ye to the wedding (Matt. 22:9).

Jesus said, I am the way, the truth, and the life (John 14:6).

In these passages, and in many others, by “way” is signified truth, and in the opposite sense falsity.

10423. *They have made them a molten calf.* That this signifies worship according to the delight of the loves of that nation is evident from what was shown above (see n. 10407), where similar words occur.

10424. *And have adored it, and have sacrificed to it.* That this signifies that they worship this as good itself and as truth itself, is evident from the signification of “adoring” as being to worship as good itself; and from the signification of “sacrificing” as being to worship as truth itself. That “to adore” is predicated of the good which is of love and “to sacrifice” of the truth which is of faith is because in the Word where good is spoken of, truth also is spoken of, because of the heavenly marriage in every detail of it (see at the places cited in n. 9263, 9314); (that “to sacrifice” is said of truth, see n. 8680, 10053; and that “to adore” is said of good, is plain from the passages in the Word where the expression occurs).

10425. *And said, These are thy gods, O Israel.* That this signifies that it is to be worshiped above all things is evident from what was shown above (n. 10408), where similar words occur.

10426. *Which made thee to come up out of the land of Egypt.* That this signifies which have led them may be seen above (n. 10409).

10427. *And Jehovah said unto Moses.* That this signifies further instruction is evident from the signification of “saying,” when by Jehovah, as being perception and instruction (see the places cited in n. 10280, 10290).

10428. *I have seen this people.* That this signifies what is foreseen is evident from the signification of “seeing,” when said of Jehovah as being foresight (see n. 2807, 2837, 2839, 3686, 3863); for that which Jehovah sees he sees from eternity, and to see from eternity is foresight and providence.

10429. *And behold it is a stiff-necked people.* That this signifies that they do not receive influx from the Lord is evident from the signification of “stiff-necked” as being not to receive influx; for by

the “neck” [*cervix* and *collum*] is signified the conjunction and communication of things higher and lower, thus influx (see n. 3542, 3603, 3695, 3725, 5320, 5328, 5926, 6033, 8079, 9913, 9914), and by “stiff” is signified that which resists and refuses, thus that which does not receive. This people is so called because they were in external things without what is internal; and they who are such, refuse all influx out of heaven or from the Lord, for influx comes through what is internal into what is external. Therefore when the internal is closed, there is not any reception of the Divine in the external, for only that is received which flows in from the world, thus only what is worldly, bodily, and earthly. Moreover, in the other life, when such persons are seen in the light of heaven, there appear as it were grates of teeth, or as it were something hairy, or as it were a bony substance without life, instead of a head and face; for the face corresponds to those things which are of the internal man, and the body to those things which are of the external man, and the neck to the conjunction of these.

[2] It shall here be briefly explained what is meant by being in external things without what is internal, as is said of that nation. Every man has an internal and an external, for the internal is his thought and his will, and the external is his speech and his action; but the internal with the good differs very much from the internal with the evil. Each has an internal which is called the internal man, and an external which is called the external man; the internal man being formed according to the image of heaven; but the external man according to the image of the world (n. 9279). With those who are in the good of love and in the truths of faith, the internal man is open, and by means of it they are in heaven; but with those who are in evils and in the consequent falsities, the internal man is closed, and by means of the external they are in the world only. These are they of whom it is said that they are in external things without what is internal.

[3] These indeed also have interiors, but the interiors with them are the interiors of their external man which is in the world, and not the interiors of the internal man which is in heaven. These interiors (namely, those of the external man when the internal is

closed), are evil, nay, filthy, for such persons think solely of the world and of themselves, and wish for those things only which are of the world and of self; and think nothing at all about heaven and the Lord, nor do they wish for them. From this it can be seen what is meant by being in external things without what is internal.

[4] As such was the nature of the Israelitish nation, therefore when they were in a holy external their interiors were closed, because these were loathsome and unclean, that is, were full of the love of self and of the world; thus of contempt for others in comparison with themselves, of hatred against all who offended them, of ferociousness against them, and of cruelty, avarice, rapine, and other like things. That this nation was of such a character is very evident from the song of Moses in Deuteronomy (32:15–43); where it is described by the command of Jehovah; and also from Jeremiah throughout; and lastly from the Lord himself in the gospels.

10430. *And thou, suffer me.* That this signifies that there should not be so stubborn an insistence, is evident from the signification of “to suffer,” when said by Jehovah of that nation, as being that there should not be so stubborn an insistence; for that nation was not chosen by the Lord, but was accepted because of its stubborn insistence (see n. 4290, 4293, 7051, 7439). For that nation, more than all other nations in the whole world, could practice fasting, lie on the ground, roll themselves in ashes, and be in mourning for whole days together, and not desist till they obtained what they wanted. But this insistence was solely for their own sake, namely, from a most ardent love of self and of the world, and not for the sake of the Divine. They who are such are indeed heard, and yet they do not receive into themselves anything of heaven and the church; but only such things as are of the world, provided they persevere in the statutes and laws in their outward form. From this it is that in the other life they are among the infernals, except some who have been in good, and except their little children. From this it is evident that by “thou suffer me” is signified that there should not be so stubborn an insistence.

10431. *That mine anger may wax hot against them, and that I may consume them.* That this signifies that in so doing they turn themselves away from internal things, thus from things Divine, so that they must needs perish, is evident from the signification of “anger waxing hot,” when said of Jehovah, as being a turning away on the part of man (of which below), and from the signification of “consuming,” when also said of Jehovah, as being to perish in consequence of their own evil. In many passages of the Word it is said of Jehovah that he burns with anger and is wroth, and also that he consumes and destroys. But it is so said because it so appears to the man who turns himself away from the Lord, as is the case when he does evil; and as then he is not heard, and is even punished, he believes that the Lord is in anger against him; although the Lord is never angry, and never consumes, for he is mercy itself and good itself. From this it is evident what is the nature of the Word as to the letter, namely, that it is according to the appearance with man. In like manner it is said that “Jehovah repents,” as in what follows, when yet Jehovah never repents, for he foresees all things from eternity; from which it can be seen into how many errors those fall who when reading the Word do not think beyond the sense of the letter, thus who read it without doctrine from the Word to teach them how the case really is. For they who read the Word in accordance with doctrine know that Jehovah is mercy itself and good itself, and that it cannot possibly be said of infinite mercy and infinite good that it burns with anger and consumes. Wherefore from this doctrine they know and see that it is so said according to the appearance presented to man. (That anger and evil are from man, and not from the Lord, and that nevertheless they are attributed to the Lord, see at the places cited in n. 9306; and that “anger,” when said of the Lord, denotes man’s turning away from the Lord, n. 5034, 5798, 8483, 8875.)

10432. *And I will make thee into a great nation.* That this signifies that the Word elsewhere would be good and excellent is evident from the representation of Moses as being the Word (see at the places cited in n. 9372); and from the signification of “nation” as being those who are in good, thus abstractedly from person, good (n. 1258, 1260, 1416, 1849, 6005, 8771). Mention is made in the Word throughout of “nation” and “people,” and by “nation” are

signified those who are in good, and by “people” those who are in truth, or abstractedly from persons, by “nation” is signified good, and by “people,” truth (n. 10288). When therefore the Word is signified by “Moses,” then by “a nation from him” is signified good from the Word.

[2] The case herein is this: The sons of Israel were accepted because the Word could be written among them, the external or literal sense of which consists of mere external things to which internal things correspond. Such were all the representatives among the Israelitish nation, and as that nation was of such a nature in externals, therefore the Word could be written among them. From this it is evident that when by “Moses” is meant the Word, and when it is said of the Israelitish nation that it should be consumed or perish, and that then Jehovah would make Moses into a great nation, this signifies that the Word might be written elsewhere so as to be good and excellent.

[3] That this is the sense of these words does not appear in the letter, and yet it may be known from the fact that the names of persons do not enter heaven, but are there turned into the things which they signify. For example, when the names “Abraham,” “Isaac,” “Jacob,” “Moses,” “Aaron,” “David,” and those of others are mentioned, it is quite unknown there that these persons are understood by man. They at once vanish away there and put on a spiritual sense, which is the sense of the things signified by these persons. From this it is evident what is the sense of these words in heaven concerning Moses, that “he should become a great nation.”

10433. *And Moses besought the faces of Jehovah his God.* That this signifies that the Lord in mercy remembered, is evident from the representation of Moses, as being the Word (as just above, n. 10432); from the signification of “faces,” when said of Jehovah, as being mercy and all good (see n. 222, 223, 5585, 7599, 9306, 9546); and from the signification of “to beseech,” as being to remember, for when by “Moses” is meant the Word, then “beseeching” does not signify beseeching, but that which is in accord with that of which it is said, here the Word. (That

“Jehovah” in the Word denotes the Lord, see at the places cited in n. 9373.)

10434. *And said, Wherefore O Jehovah shall thine anger wax hot.* That this signifies the turning away of that nation is evident from the signification of “waxing hot with anger,” when said of Jehovah, as being the turning away of the man who is in evil (see above, n. 10431).

10435. *Against thy people which thou hast brought forth out of the land of Egypt.* That this signifies elevation even from this is evident from the signification of “to bring forth out of the land of Egypt” as being to be raised from external things to internal (see n. 10421).

10436. *With great power and with a strong hand.* That this signifies by virtue of Divine power is evident from the signification of “great power and a strong hand,” when said of Jehovah, as being Divine power (see n. 7188, 7189, 8050, 8069, 8153). How the case is herein and heretofore can be seen from the series of things in the internal sense, which is that although the Israelitish nation was in external things without what is internal, insomuch that they could not be raised at all toward interior things, still the representative of a church could be instituted among them, and the Word could be written there, for the reason that by virtue of the Divine power, there could nevertheless be communication with heaven by external things without what is internal; and thus a similar effect could be produced as if they were at the same time in what is internal (on which see what was shown concerning that nation in the places cited above, n. 10396; as that by the external things with them, which were representative of interior things, there was communication with heaven by virtue of the Divine power of the Lord, n. 4311, 4444, 6304, 8588, 8788, 8806).

[2] Be it known that the church is not the church from external worship, but from internal worship; for external worship is of the body, but internal worship is of the soul. Consequently external worship without internal is of the outward act only, thus is worship without life from the Divine. Through the interior things of

worship the man of the church communicates with the heavens, to which the external serves as a plane upon which the interior things may subsist, as a house upon its foundations; and when it so subsists it is complete and firm, and the whole man is directed by the Divine.

[3] Such was the man of the ancient church, which also was a representative church, and therefore that church was accepted by the Lord, as is evident from many passages in the Word; for example, it is described in the song of Moses (Deut. 32:3–14). But such a church could not be instituted among the Israelitish and Jewish nation, for the reason, as before said, that their interiors were filthy, thus were utterly contrary to the good of celestial love and the good of faith, which are the interior things of worship. Therefore when they so obstinately insisted that they should come into the land of Canaan, which was the same thing as representing the church, it was provided by the Lord that there should nevertheless be communication with heaven by means of their merely external worship; for the end of all worship is communication with heaven, and thereby the conjunction of the Lord with man. These are the things here treated of in the internal sense.

10437. *Wherefore should the Egyptians speak, saying.* That this signifies those who are in mere external things concerning those who are being raised into internal things is evident from the representation of the Egyptians as being those who are in mere external things; and from the signification of “speak, saying” as being concerning those who are being raised into internal things, for in the internal sense these are treated of in what presently follows. The reason why by the Egyptians are represented those who are in mere external things, is that in ancient times the Egyptians were of those with whom there was a representative church; for this church was spread through many regions of Asia, and at that time the Egyptians were above all others in the knowledge of correspondences and representations belonging to that church, for they were acquainted with the internal things which the external ones represented and consequently signified. But

in course of time the like befell them as befell others among whom the church was instituted, in that from being internal men they became external, and at last did not care about internal things, but made all worship to consist in external things.

[2] When this came to pass with the Egyptians also, the knowledge of correspondences and of representations, in which they were versed above all the rest of the nations of Asia, was turned into magic, as is the case when the internal things of worship, which are of love and faith, are blotted out, the external representative worship still remaining, together with the knowledge of the interior things which are represented. As the Egyptians became such, therefore by them in the Word is signified the memory-knowledge of such things, and also what is external or natural; and as this without what is internal is either magical or idolatrous, both of which are infernal, therefore by “Egypt” is also signified hell. From this it is evident whence it is that by “wherefore should the Egyptians speak, saying” are signified those who are in mere external things.

[3] (That in Egypt also there was a representative church, see n. 7097, 7296, 9391; and that “Egypt” denotes the memory-knowledge of such things in both senses, n. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6673, 6679, 6683, 6750, 7926; that “Egypt” denotes what is natural or external, n. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 5280, 5288, 5301, 5799, 6004, 6015, 6147, 6252, 7353, 7355, 7648; and that “Egypt” denotes hell, n. 7039, 7097, 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7307, 7317, 8049, 8132, 8135, 8138, 8146, 8148, 8866, 9197.)

10438. *Into evil did he bring them forth, to slay them in the mountains.* That this signifies that those who are in good will perish is evident from the signification of “bringing forth to slay” as being to destroy; but when said of Jehovah, who never destroys anyone, it denotes to perish by their own evil; and from the signification of “mountains” as being heaven, and from this the good of love. That by “mountains” is signified heaven is from the representatives in

the other life; for there, as upon earth, appear mountains, hills, rocks, valleys, and many other things; and upon the mountains are those who are in celestial love, upon the hills those who are in spiritual love, upon the rocks those who are in faith, and in the valleys those who have not as yet been carried up to the good of love and of faith.

[2] From this it is that by “mountains” are signified those who are in the good of celestial love, thus who are in the inmost heaven, and in the abstract sense the goods of celestial love, thus the heaven which is in this love; that by “hills” are signified those who are in the good of spiritual love, thus who are in the middle heaven, and in the abstract sense the good of this love and the heaven which is in it; that by “rocks” are signified those who are in the good of faith and from this are in the ultimate heaven, and in the abstract sense this good and this heaven; and that by “valleys” are signified those who have not yet been carried up to these goods, thus to heaven. As such things appear in the other life, consequently such things are signified by them, therefore similar things are signified by them in the Word, and similar things are signified by the mountains, hills, rocks, and valleys in the land of Canaan, by which land was therefore represented heaven in its complex.

[3] That “mountains” signify the heaven where is the good of celestial love is manifest from many passages in the Word, as from the following:

In the futurity of days the mountain of Jehovah shall be at the head of the mountains, and shall be exalted above the hills (Isa. 2:2; Micah 4:1).

The mountains shall bring peace, and the hills in righteousness (Ps. 72:3).

Praise Jehovah ye mountains, and all hills (Ps. 148:9).

A mountain of God is the mountain of Bashan; a mountain of hills is the mountain of Bashan. Why leap ye, ye mountains, ye hills of

mountains; God did desire to dwell in it; Jehovah also shall dwell forever (Ps. 68:15, 16).

Concerning the chief things of the mountains of the east, and concerning the precious things of the hills of an age; let them come on the head of Joseph (Deut. 33:15–16);

besides in other places (see n. 795, 6435, 8327, 8658, 8758, 9422, 9434).

It is for this reason that the Lord descended upon Mount Sinai, and it is for this reason that the city of David was built upon a mountain, and that this mountain, which was called “Mount Zion” signifies the inmost heaven; and for this reason also it is that the ancients performed the holy rites of worship upon mountains and hills (see n. 2722).

10439. *And to consume them from upon the faces of the earth.* That this signifies that those who are of the church will perish, is evident from the signification of “consuming” as being to destroy, but when it is said of Jehovah, who does not destroy anyone, it denotes to perish by their own evil (as above); and from the signification of “the earth” as being the church (see the places cited in n. 9325, 10373).

10440. *Turn back from the wrath of thine anger.* That this signifies that thus the turning away of that nation will not be hurtful is evident from the signification of “the wrath of anger,” when said of Jehovah, as being a turning away on the part of man (of which above, n. 10431). Thus “to turn back from the wrath of anger” denotes that the turning away will not be hurtful. How the case herein is, is evident from what has been said and shown in what precedes.

10441. *And repent thee of the evil to thy people.* That this signifies mercy for them is evident from the signification of “repenting,” when said of Jehovah, as being to be merciful. That “to repent” denotes to be merciful is because Jehovah never repents, for he foresees and provides all things from eternity. Repentance is

applicable only to him who does not know the future, and who, when the thing comes to pass, finds that he has erred. Yet it is so said in the Word concerning Jehovah, because the sense of the letter is taken from such things as appear with man, because it is for the very simple, and for little children, who at first go no further. Both the simple and little children are in the most external things, with which they begin, and in which afterward their interiors terminate. Wherefore the Word in the letter is to be understood differently by those who have become wiser.

[2] In this respect the Word resembles man, whose interiors terminate in flesh and bones, which contain them, insomuch that man could not subsist unless these served as a basis or support, for he would have no ultimate in which interior things might terminate, and on which they might rest. The case is similar with the Word. It must have an ultimate in which interior things may terminate; and this ultimate is the sense of the letter; while its interiors are the heavenly things which are of the internal sense. From this it is now plain why from the appearance presented to man it is said that “Jehovah repents,” when yet he does not repent.

[3] That “repenting” is said of Jehovah is evident from many passages in the Word, as from the following:

If [that nation] do evil in my eyes, that it obey not my voice, I will repent of the good wherewith I said I would benefit them (Jer. 18:10).

It may be they will hearken, and turn every man from his evil way, and it repent me of the evil which I purpose to do unto them because of the wickedness of their works (Jer. 26:3).

When mine anger is consummated, and I make my wrath to rest upon them, it shall repent me (Ezek. 5:13).

Jehovah repented, and said, It shall not be (Amos 7:3, 6).

Jehovah shall judge his people, and shall repent him for his servants (Deut. 32:36).

The king of Nineveh said, Who knoweth whether God will not turn back and repent, that he may turn back from the heat of his anger, that we perish not? And they turned from their evil way; therefore it repented God of the evil which he had said he would do to them, that he did it not (Jonah 3:9–10).

It repented Jehovah that he had made man on the earth, and it grieved him at his heart (Gen. 6:6).

It repenteth me that I have made Saul to be king; for he hath turned away from following me (1 Sam. 15:11, 35).

[4] In these passages Jehovah is said to have “repented,” when yet it cannot be that he repents, because he knows all things before he does them; from which it is evident that by “repent ing” is signified mercy. That Jehovah never repents is also evident from the Word, as in these passages:

Jehovah is not a man that he should lie, nor 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 it? (Num. 23:19).

The unconquered one of Israel doth not lie, nor repent; for he is not a man that he should repent (1 Sam. 15:29).

That “repenting,” when said of Jehovah, denotes mercy, is plain in these passages:

Jehovah is gracious and merciful, long suffering, and great in compassion, who is wont to repent of the evil (Joel 2:13).

God is gracious and merciful, and great in kindness, and repenteth him of the evil (Jonah 4:2).

10442. *Remember Abraham, Isaac, and Israel thy servants.* That this signifies for the sake of heaven and the church is evident from the signification of “Abraham, Isaac, and Israel” as being the Lord in respect to the Divine human, thus to his Divine in heaven and in the church. And as the Divine of the Lord makes heaven and the church, therefore by these names are also signified heaven and the church. (That these things are signified in the Word by “Abraham,

Isaac, and Jacob,” see n. 1965, 3305, 4615, 6098, 6185, 6276, 6589, 6804, 6847; and likewise by “Israel,” n. 4286, 4570, and at the places cited in n. 8805, 9340.) That such things are signified by “Abraham, Isaac, and Jacob” is evident from the Lord’s words in Matthew:

I say unto you that many shall come from the east and the west, and shall recline with Abraham, Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11);

where “to recline with them” denotes to be in heaven where the Lord is. That such is the signification is evident also from the fact that names do not enter heaven, but the heavenly and Divine things which are signified by them (n. 10216, 10282).

10443. *To whom thou swarest by thyself.* That this signifies confirmation by the Divine is evident from the signification of “swearing,” when said of the Lord, as being irrevocable confirmation by the Divine (see n. 2842).

10444. *And spoke unto them.* That this signifies foresight and providence is evident from the signification of “saying,” when said of confirmation by the Divine, as being foresight and providence (see n. 5361, 5951, 6946, 8095).

10445. *I will multiply your seed as the stars of the heavens.* That this signifies goods and truths, and the knowledges of these, is evident from the signification of “seed,” when said of heaven and the church, as being the good and truth therein (see n. 1940, 3038, 3310, 3373, 3671, 6158, 10249); and from the signification of “stars” as being the knowledges of good and truth (n. 2495, 2849, 4697). In the sense of the letter, by “multiplying the seed of Abraham, Isaac, and Israel as the stars of the heavens” is meant to multiply without number the Israelitish and Jewish nation. But as by the names in the Word are signified spiritual and celestial realities, and by the above names heaven and the church, therefore by their “seed” are signified the goods and truths which are in heaven and in the church. It is said “as the stars of the heavens” for

the reason that the comparatives also in the Word are from significatives (see n. 3579, 8989); in this case comparison is made with the stars of the heavens, because by these are signified goods and truths in respect to knowledges.

10446. *And all this land that I have said will I give to your seed.* That this signifies from which are heaven and the church is evident from the signification of “land” or “earth” as being the church (of which in the places cited in n. 9325), and as the church is signified by “land” or “earth,” heaven also is signified, for the church is the Lord’s heaven upon earth, and the church also acts as one with heaven, because the one comes forth and subsists from the other; and from the signification of “seed” as being the good and truth therein (see just above, n. 10445).

10447. *And they shall inherit it for an age.* That this signifies eternal life is evident from the signification of “inheriting,” when said of heaven as being to have the Lord’s life, thus to have the life of heaven (see n. 2658, 2851, 3672, 7212, 9338); and from the signification of “an age” as being what is eternal (n. 10248).

10448. *And Jehovah repented of the evil which he said he would do to his people.* That this signifies mercy for them may be seen above (n. 10441).

10449. Verses 15–20. *And Moses looked back, and came down from the mountain, and the two tables of the testimony were in his hand; the tables were written on the two crossings, hereupon and hereupon were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables. And Joshua heard the voice of the people in their shouting, and he said unto Moses, There is a voice of war in the camp. And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome; the voice of a miserable cry do I hear. And it came to pass, as he came nigh unto the camp, that he saw the calf and the dances; and Moses waxed hot with anger, and he cast the tables out of his hand, and broke them beneath the mountain. And he took the calf which they had made, and burnt it with fire, and ground it even to powder, and*

strewed it upon the faces of the waters, and made the sons of Israel drink. “And Moses looked back and came down from the mountain” signifies the Word let down from heaven; “and the two tables of the testimony were in his hand” signifies the Word of the Lord in special and in general; “the tables were written on the two crossings, hereupon and hereupon were they written” signifies by which there is the conjunction of the Lord with the human race, or of heaven with the world; “and the tables were the work of God, and the writing was the writing of God, graven upon the tables” signifies that the external and the internal sense of the Word were from the Divine, and are Divine truth; “and Joshua heard the voice of the people in their shouting” signifies survey and taking notice in respect to the quality of the interiors of that nation; “and he said unto Moses, There is a voice of war in the camp” signifies an assault upon the truth and good which are of heaven and of the church, by falsities and evils which are from hell; “and he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome” signifies heaven acting on one side and hell on the other, thus falsity against truth and truth against falsity; “the voice of a miserable cry do I hear” signifies the lamentable state of their interiors; “and it came to pass, as soon as he came nigh unto the camp” signifies hell, in which that nation then was; “that he saw the calf and the dances” signifies infernal worship, which was according to the delight of the external loves of that nation, and its consequent interior festivity; “and Moses waxed hot with anger” signifies the turning away of that nation from the internal of the Word, of the church, and of worship; “and he cast the tables out of his hand, and broke them beneath the mountain” signifies the external sense of the Word changed and different on account of that nation; “and he took the calf which they had made” signifies the delight of the idolatrous worship of that nation; “and burnt it with fire” signifies derived altogether from the loves of self and the world, which are condemned to hell; “and ground it even to powder” signifies the infernal falsity therefrom; “and strewed it upon the faces of the waters” signifies commixture with truths; “and made the sons of Israel drink” signifies conjoined and appropriated to that nation.

10450. *And Moses looked back, and came down from the mountain.* That this signifies the Word let down from heaven is evident from the signification of “looking back and coming down,” when said concerning the Word, as being to be let down; from the representation of Moses as being the Word (on which see the places cited in n. 9372); and from the signification of “Mount Sinai” as being heaven, out of which comes Divine truth (n. 9420).

10451. *And the two tables of the testimony were in his hand.* That this signifies the Word of the Lord in special and in general is evident from the signification of “the tables” upon which the ten commandments were written as being the Word in the whole complex (see n. 9416); and from the signification of “the testimony” as being the Lord in respect to Divine truth (see n. 9503). The reason why by these tables is signified the Word in the whole complex, thus in special and in general, is that upon them was written the law of life, and by the law in a restricted sense are meant the ten commandments, in a less restricted sense is meant the Word written by Moses, in a broader sense the historic Word, and in the broadest sense the whole Word (n. 6752). Moreover, because Mount Sinai, where the law was written upon these tables, signified heaven, out of which comes Divine truth, and Moses represented the Word, which is Divine truth itself from the Lord, therefore as a sign of this representation the tables were in his hands.

10452. *The tables were written on the two crossings, hereupon and hereupon were they written.* That this signifies whereby there is the conjunction of the Lord with the human race, or of heaven with the world, is evident from the signification of “the tables upon which the law was written” as being the Word in the whole complex (of which just above, n. 10451). That the writing was “on the two crossings, hereupon and hereupon” signifies the conjunction of the Lord with the human race (as you will see unfolded in n. 9416, 10375); wherefore also these tables were called “the tables of the covenant,” for “covenant” denotes conjunction (n. 665–666, 1023, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396).

[2] As the conjunction of the Lord with the human race by means of the Word is here spoken of, or that of heaven with the world, it must be told how the case is with regard to this. They who do not know the nature of the Word cannot possibly believe that by means of it there is a conjunction of the Lord with the human race, and of heaven with the world; and still less they who despise the Word, or make no account of it. But let them know that the heavens subsist by means of Divine truth, and that without it there would be no heavens, and that the human race subsists by means of heaven; for unless heaven flowed in with man, man would not be able to think at all, thus not to will anything rationally. In order therefore that heaven may subsist, and the human race by conjunction with it, the Word has been provided by the Lord, wherein is Divine truth for angels and for men, the Word in its spiritual and celestial sense being of such a nature as to contain within it angelic wisdom itself in so surpassing a degree that it is scarcely possible for a man to form any conception of its excellence, although in the letter it appears very simple and unpolished.

[3] From this it is evident that heaven is in its wisdom from the Word when it is being read by man, and then at the same time the man is in conjunction with heaven. To this end has such a Word been given to man. From this it follows that if this medium of conjunction were not in the world, conjunction with heaven would perish, and with this conjunction all good of the will and all truth of the understanding in man, and with these that very humanity which consociates man with man; consequently evil and falsity would be in full possession, whereby one society would perish after another. For it would be as when a man walks in thick darkness and stumbles wherever he goes; and it would be as when the head is in a delirium, in consequence of which the body is carried madly and insanely even to its destruction; and it would be as when the heart fails, causing the organs and members to cease to perform their uses, until the whole body dies.

[4] Such would be the state of man unless heaven were conjoined with him, and heaven would not be conjoined with him unless there were the Word; or unless Divine truth were communicated

immediately through angels, as in ancient times. When heaven is mentioned, the Divine also is meant, for the Divine of the Lord makes heaven; so that to be conjoined with heaven is to be conjoined with the Lord; and to be disjoined from heaven is to be disjoined from the Lord; and to be disjoined from the Lord is to perish; for the whole disposal of things for good, which is called providence, is from this source; and were such disposal removed, all things would rush into evil, and so into devastation. From all this it can be seen what is the use of the Word; but few will believe that the Word is of such a nature and of so great a use.

10453. *And the tables were the work of God, and the writing was the writing of God, graven upon the tables.* That this signifies that the external and the internal sense of the Word were from the Divine, and are Divine truth, is evident from the signification of “the tables” as being the Word in the whole complex (of which just above, n. 10452), but here the external of the Word (of which in what follows); from the signification of “the work of God” as being that it was from the Divine; from the signification of “the writing” as being the internal of the Word (of which also below), consequently “the writing of God” denotes the internal of the Word from the Divine; and from the signification of “graven upon the tables” as being the internal above the external, thus within it.

[2] That “the tables” here signify the external of the Word is because they are here distinguished from the writing, which denotes its internal. But when they are not distinguished from the writing, then by “the tables” is signified the internal and the external of the Word together, thus the Word in the whole complex (as above, n. 10452). The reason why they are here distinguished is that the tables were broken, and yet the same words were afterward written by Jehovah upon other tables which were hewn out by Moses. The external of the Word is the sense of its letter. This sense of the letter is signified by “the tables” because this sense is like a table, or a plane, upon which the internal sense has been written.

[3] That the tables which were the work of God were broken by Moses when he saw the calf and the dances, and that by command

of Jehovah other tables were hewn out by Moses, and on these were afterward written the same words, and thus that the tables were no longer the work of God, but the work of Moses, whereas the writing was still the writing of God, involves a secret as yet unknown. The secret is that the sense of the letter of the Word would have been different if the Word had been written among a different people, or if that people had not been such as it was. For the sense of the letter of the Word treats of that people, because the Word was written among them, as is plain from both the historic and the prophetic parts of the Word, and that people was in evil, because at heart it was idolatrous; and yet in order that the internal and the external sense might agree together, that people had to be lauded, and to be called the people of God, a holy nation, a peculiar possession; consequently the simple, who were to be instructed by the external sense of the Word, had to believe that that nation was such as it is called; as also that nation itself believes, and as also believe very many of the Christian world at this day. Moreover, also many things are present in the external sense of the Word, and make it, that were permitted them on account of the hardness of their hearts, such as those mentioned in Matthew 19:8, and other things also which are here passed by.

[4] As therefore the sense of the letter of the Word was made such for the sake of that people, therefore those tables which were the work of God were broken, and at the command of Jehovah others were hewn out by Moses. But whereas the same Divine holiness was still within, therefore the same words which had been written upon the former tables were written by Jehovah on the latter, as is plain from these words in Moses:

Jehovah said unto Moses, Hew thee two tables of stone like unto the first, that I may write upon the tables the words that were on the first tables, which thou broke. And Jehovah wrote upon the tables the words of the covenant, the ten words (Exod. 34:1, 4, 28).

At that time Jehovah said unto me, Hew thee two tables of stone like unto the first, and I will write on the tables the words that were on the first tables which thou broke. And Jehovah wrote on the tables, according to the first writing, the ten words, and Jehovah gave them unto me (Deut. 10:1-4).

[5] That Jehovah did not acknowledge that people as his own people (although it was so said for the sake of the agreement of the internal sense with the external), but as the people of Moses, is evident in these passages:

Thy people have corrupted themselves, which thou madest to come up out of the land of Egypt. Go, lead the people unto the place I told thee (Exod. 32:7, 34).

Jehovah spoke unto Moses, Go up, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I swore unto Abraham, to Isaac, and to Jacob. And I will send an angel before thee; for I will not go up in the midst of thee, for thou art a stiff-necked people (Exod. 33:1-3).

[6] The like is signified by Moses being put in a cleft of the rock, and not being allowed to see the faces of Jehovah, but only the back parts (Exod. 33:22, 23); and in like manner by Moses, when the skin of his face shone, putting a veil over his face when he spoke to the sons of Israel (Exod. 34:30-35). What the quality of that people was to be is foretold by Jehovah to Abraham, when it was his will that his seed should inherit the land of Canaan, and it is said:

After Abraham had divided a heifer of three years old, and a she-goat of three years old, and a ram of three years old, in the midst, which were for entering into a covenant, a deep sleep fell upon Abraham, and behold a terror of great darkness falling upon him. And when the sun was set, there was thick darkness; and behold a furnace of smoke, and a torch of fire that passed between those pieces (Gen. 15:9-10, 12, 17).

10454. *And Joshua heard the voice of the people in their shouting.* That this signifies survey and taking notice in respect to the quality of the interiors of that nation is evident from the signification of "hearing" as being survey and taking notice, for the subject now treated of is that nation in respect to its quality interiorly, thus in respect to the quality of its interiors; from the representation of Joshua, as being the truth of the Word surveying and taking notice, for he was the minister of Moses, and by Moses was represented the Word (as was shown above), consequently by the minister is

represented truth, for all truth is of the Word, here truth surveying, exploring, and taking notice; and from the signification of “the voice of the people in their shouting” as being what was the quality of that nation interiorly, thus what was the quality of its interiors. For by “voice” in the Word is signified interior voice, which is thought, consequently the interior quality in respect to truth or falsity, because thought is from the one or the other (see n. 219, 220, 3563, 7573, 8813, 9926). But by “shouting” is signified what is articulate of sound, whether of speech, or of singing, or of shouting, that proceeds from the thought, which is the interior voice. Therefore by “hearing the voice in their shouting” is signified a taking notice, from the sound as an index, in respect to the quality of the interiors. For the tone, or sound, whether of speech, or of singing, or of shouting, proceeds from the interior affection and thought; these are both in the sound, and are also noticed by those who attend and reflect; as for example whether it is angry, threatening, friendly, gentle, glad, mournful, and so forth. In the other life this is perceived so exquisitely that from the sound of one word the angels perceive what the quality of anyone is in respect to his interiors. This then is what is signified by “hearing the voice of the people in their shouting.”

10455. *And he said unto Moses, There is a voice of war in the camp.* That this signifies an assault upon the truth and good which are of heaven and of the church by falsities and evils which are from hell is evident from the signification of “voice” as being the thought and affection which are the interiors of the voice, thus the quality of the interiors (of which above, n. 10454); from the signification of “war,” as being the combat of truth from good with falsity from evil; and in the opposite sense, the combat of falsity from evil against truth from good (of which in what follows); and from the signification of “the camp” as being the church and heaven, for these were represented by the camp of the sons of Israel (n. 10038). From this it is evident that by “a voice of war in the camp” is signified an assault upon the truth and the good of the church and of heaven by falsities and evils which are from hell. It is said “from hell,” because all falsities and evils are from thence, and because here by “the camp,” when the golden calf was worshiped in it, is signified hell (n. 10458).

[2] That these things are signified by “a voice of war in the camp” is because the subject now treated of in the internal sense is the interiors of the Israelitish nation, which were so opposed to the truths and goods of the church and of heaven as utterly to reject them. For the interiors of that nation were possessed by the loves of self and of the world, and where these loves reign, there the truths and goods of the church are continually being assaulted, however much in worship the externals appear to be holy. With such persons the holiness of worship is a means, and eminence and wealth are the ends. Thus those things which are of heaven and the church are means, and those things which are of the world and of self are ends; and the end regarded has command in a man, and the means serve; from which it follows that with such persons heaven serves and the world rules; consequently that the world is in the highest place, thus in the place of the head; and heaven is in a lower place, thus in the place of the foot. Wherefore if heaven does not favor their loves, it is then cast down beneath the feet, and is trodden and trampled upon. Such is the inversion with those among whom the loves of self and of the world reign. From this also it is that when such persons are viewed by the angels, they appear upside down, with the head downward and the feet upward.

[3] The reason why “war” denotes the combat with truth and falsity, and in the opposite sense the combat of falsity against truth, is that in the spiritual sense “war” is nothing else. Such combats are also signified in the internal sense by “wars” in the historicals of the Word; also by “wars” in the propheticals, as can be seen from passages above adduced from the Word (n. 1664, 8273). He who does not know that by “wars” in the Word are signified wars in a spiritual sense, cannot know what is involved in the things related concerning wars in Daniel 7, 8, 11; and Revelation throughout; and in the gospels, where the last times of the church are foretold (Matt. 24:5–7; Mark 13:7, 8; and in other places). Hence also it is that all instruments of war, such as swords, spears, shields, bows, arrows, and many others, signify such things as belong to spiritual combat (of which throughout in these explications).

10456. *And he said, It is not the voice of a cry for victory, neither is it the voice of a cry for being overcome.* That this signifies heaven acting on the one side and hell on the other, thus falsity against truth and truth against falsity is evident from the signification of “the voice of a cry,” or of “the voice in shouting,” as being the quality of the interiors of that nation (see above, n. 10454); and from the signification of “not for victory, and not for being overcome” as being the hanging of the combat between falsity and truth, and no decision. And whereas all falsity is from hell, and all truth is from heaven, by the same words is signified that heaven acts on one side and hell on the other. (That a “cry” denotes falsity, see n. 2240; that it denotes thought with the full intention of acting, n. 7119; and that it denotes interior lamentation, n. 7782.) By these words is described the state of the interiors of that nation, in which they are when hell acts with them against heaven, and heaven against hell, thus when they are held between the two, which was the case when they were in external worship while their internal was closed. The latter was closed to the intent that nevertheless there might be a communication with heaven by means of external things, which were representative of interior ones, which subject has been treated of above.

10457. *But the voice of a miserable cry do I hear.* That this signifies the lamentable state of their interiors is evident from the signification of “the voice of a miserable cry” as being what is lamentable; for in the original tongue this is expressed by a term which means “a cry,” and “affection,” and also “misery,” thus which means “a miserable cry”; and when “voice” signifies the quality of the interiors (see n. 10454), then “the voice of a miserable cry” signifies the lamentable state of the interiors.

10458. *And it came to pass, as soon as he came nigh unto the camp.* That this signifies hell, in which that nation then was, is evident from the signification of “the camp of the sons of Israel” as being heaven and the church (see n. 4236, 10038); consequently when they were in idolatrous worship, adoring a calf instead of Jehovah, by their “camp” is signified hell; for what is representative of heaven and of the church is turned into what is representative of

hell when the people turn themselves from Divine worship to diabolical worship, such as was the worship of the calf. The like is signified by “camp” in Amos:

I have sent among you the pestilence in the way of Egypt; your young men have I slain with the sword, with the captivity of your horses; so that I have made the stink of your camp to come up even into your nose (Amos 4:10);

the vastation of truth is here treated of, and when this is vastated, the “camp” signifies hell. That the vastation of truth is treated of is evident from the details of the passage as viewed in the internal sense; for “pestilence” denotes vastation (n. 7102, 7505); “way” denotes truth, and in the opposite sense falsity (n. 10422); “Egypt” denotes what is external, and also hell (see the places cited in n. 10437); “a sword” denotes falsity fighting against truth (see n. 2799, 4499, 6353, 7102, 8294); “young men” denote the truths of the church (n. 7668); “to be slain” denotes to perish spiritually (see n. 6767, 8902); “captivity” denotes the privation of truth (see n. 7990); “horses” denote an understanding which is enlightened (n. 2760–2762, 3217, 5321, 6125, 6534); and “a stink” denotes what is abominable exhaling from hell (n. 7161). From this it is evident that in this sense a “camp” denotes hell. Hell is also signified by the “camp” of the enemies who were against Jerusalem, and in general against the sons of Israel, in the historicals of the Word.

10459. *That he saw the calf and the dances.* That this signifies infernal worship, which was according to the delight of the external loves of that nation, and its consequent interior festivity, is evident from the signification of “the calf” as being the delight of the external loves of that nation (see above, n. 10407); that it here denotes worship according to this delight is because when Moses came nigh unto the camp, that nation was in such worship; and that such worship is from hell is evident from what was shown above; and from the signification of “the dances” as being interior festivity (of which also above, n. 10416).

10460. *And Moses waxed hot with anger.* That this signifies the turning away of that nation from the internal of the Word, of the

church, and of worship is evident from “to wax hot with anger” when said concerning the Lord as being the turning away of man from things internal, thus from things Divine (of which above, see n. 10431). The like is signified by “waxing hot with anger” when predicated of Moses, because by Moses is represented the Word, or the Divine truth which is from the Lord; or what is the same, the Lord in respect to Divine truth (concerning which representation see the places cited in n. 9372).

It is said “from the internal of the Word, of the church, and of worship,” for he who turns himself away from the internal of the Word, also turns himself away from the internal of the church, and likewise from the internal of worship, because the internal of the church and the internal of worship are from the internal of the Word. For the Word teaches what must be the quality of the man of the church, or what must be the quality of the church with man, and likewise what must be the quality of worship with the man of the church; because it is the goods and truths of love and of faith that make the internal church, and also internal worship. The Word teaches these goods and truths, and these are the internal things of the Word.

10461. *And he cast the tables out of his hand, and broke them beneath the mountain.* That this signifies the external sense of the Word changed and different on account of that nation is evident from the signification of the “tables” upon which the law was written as being the external sense of the Word, or the sense of its letter (see above, n. 10453); from the signification of “casting them out of the hand and breaking them” as being to destroy the genuine external sense, thus also to change and make it different (that the external sense of the Word was changed and made different on account of the Israelitish nation, see above, n. 10453); and from the signification of “Mount Sinai” as being heaven from which is Divine truth (n. 9420). It is said “beneath the mountain,” because the external sense of the Word is beneath heaven, whereas the internal sense is in heaven.

10462. *And he took the calf which they had made.* That this signifies the delight of the idolatrous worship of that nation is evident from the signification of “the calf” as being the delight of the external loves of the Israelitish nation, from which and according to which was their worship, which was idolatrous (see above, n. 10407, 10459).

10463. *And burnt it with fire.* That this signifies derived altogether from the loves of self and of the world, which are condemned to hell, is evident from the signification of “fire” as being heavenly love, which is love to the Lord and love toward the neighbor; and in the opposite sense infernal love, which is the love of self and the love of the world (see n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055); consequently to be “burned with fire” denotes to be completely filled with the loves of self and of the world, thus to be condemned to hell; for when these loves reign they are hell in man. From all this it is evident what is signified by the “hell fire” spoken of in the Word throughout.

10464. *And ground it to powder.* That this signifies the infernal falsity thence derived is evident from the signification of “to grind to powder,” or into what is most minute, as being to form falsity from infernal delight, thus as being infernal falsity. (That this is signified by “grinding,” when said of evil, can be seen from what has been already shown, n. 4335, 9995, 10303.)

10465. *And strewed it upon the faces of the waters.* That this signifies commixture with truths is evident from the signification of “waters” as being truths (see the places cited in n. 10238); and as it is said that the powder into which the calf was ground was “strewed upon the waters,” therefore it is signified that falsity from infernal delight was mixed with the truths which are from heaven. The reason why by these “waters” are signified truths which are from heaven is that these waters descended from Mount Sinai, and by “Mount Sinai” is signified heaven from which is Divine truth (n. 9420). That these waters were from thence is evident elsewhere in Moses:

I took your sin, the calf which ye had made, and burnt it with fire, and pounded it, grinding it well, until it was as fine as dust; and I cast the dust thereof into the brook that descended out of the mountain (Deut. 9:21).

10466. *And made the sons of Israel drink.* That this signifies conjoined and appropriated to that nation is evident from the signification of “drinking” as being to conjoin and appropriate to one’s self truth, and in the opposite sense falsity (see n. 3089, 3168, 8562), here, the falsity of evil. By “the sons of Israel” is meant that nation without any other meaning, because that which is its own is here treated of. From these considerations it can now be seen what was the quality of that nation in respect to their interiors, because these are described in this chapter.

10467. Verses 21–25. *And Moses said unto Aaron, What did this people to thee, that thou hast brought so great a sin upon them? And Aaron said, Let not thine anger wax hot, my lord; thou knowest the people, that it is in evil; and they said unto me, Make us gods which shall go before us; for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him. And I said to them, Whosoever hath any gold, tear ye it off; and they gave it me; and I cast it into the fire, and there came out this calf. And Moses saw that the people was lax, for Aaron had made them lax unto annihilation by those rising up against them.* “And Moses said unto Aaron” signifies perception from the internal concerning such an external; “What did this people to thee, that thou hast brought so great a sin upon them?” signifies whence is it that this nation has so turned itself away from the Divine; “and Aaron said” signifies that it was perceived; “Let not thine anger wax hot, my lord” signifies let not the internal turn itself away on this account; “thou knowest the people, that it is in evil” signifies that that nation is in an external separate from a holy internal; “and they said unto me” signifies exhortation; “Make us gods which shall go before us” signifies falsities of doctrine and of worship, thus things idolatrous; “for as for this Moses, the man that made us come up out of the land of Egypt, we know not what hath become of him” signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external to what is

internal, and makes the church; “and I said to them, whosoever hath any gold, tear ye it off” signifies the drawing forth of such things from the sense of the letter as favor the delight of external loves and the principles thence derived; “and they gave it to me” signifies a bringing together into a one, and the effect; “and I cast it into the fire, and there came out this calf” signifies the loves of self and of the world, from which and according to which is such worship; “and Moses saw the people that it was lax” signifies that it was perceived by the internal that that nation had turned away from what is internal, thus from the Divine; “for Aaron had made them lax” signifies that this was from the external things which they loved; “unto annihilation by those rising up against them” signifies that they lacked all power to resist the evils and falsities which are from hell.

10468. *And Moses said unto Aaron.* That this signifies perception from the internal concerning such an external is evident from the signification of “saying” as being perception (of which in the places cited in n. 10290); from the representation of Moses, as being the Word (n. 9372), here its internal; and from the representation of Aaron, as being the external of the Word, of the church, and of worship (n. 10397). That “Moses” here denotes the internal is because he speaks to Aaron, by whom is represented the external. Whether you say the internal and the external of the Word, or simply the internal and the external, it is here the same thing, for the Word is Divine truth, from which man has perception, here perception concerning such an external as there was with the Israelitish nation, whether in worship, or in everything of the church, or in everything of the Word. Be it known that all perception about the external is from the internal, for that which is in the external can be seen from the internal; but not from the external what is in itself; and still less from the external what is in the internal. From this it is that those who are in external things without what is internal do not acknowledge internal things, because they do not feel and see them; and also that some deny them, and, together with them, things heavenly and Divine.

10469. *What did this people to thee, that thou hast brought so great a sin upon them?* That this signifies whence is it that this nation has so turned itself away from the Divine is evident from the signification of “what did this people to thee,” which signifies whence is it that this nation is such; for by “doing” is not here signified doing, because by “Aaron” is not signified Aaron, but the external which is being surveyed by the internal in respect to its quality; and therefore when understood abstractedly from persons, by “what did they to thee” is signified whence is it; and from the signification of “sin” as being a turning away from the Divine (see n. 5841, 9346).

10470. *And Aaron said.* That this signifies that it was perceived is evident from the signification of “saying,” when said of the internal surveying and exploring what is in the external, as being to perceive; thus conversely, when said of the external, as being that which is perceived.

10471. *Let not thine anger wax hot, my lord.* That this signifies let not the internal turn itself away on this account is evident from the signification of “waxing hot with anger,” when said of Moses, by whom is signified the internal, as being to turn one’s self away; here, let it not turn itself away; and from the representation of Moses, who here is “my lord,” as being the internal (see above, n. 10468). Moses is here called “my lord” by Aaron, because relatively the internal is a lord, and the external is a servant; for the internal with man is in heaven, and consequently when it is open it is the man’s heaven; while the external with him is in the world, thus is his world; and the world was made to serve heaven as a servant his lord. It is similar with the external of worship, and likewise with the external of the church, and also of the Word, relatively to their internal.

10472. *Thou knowest the people, that it is in evil.* That this signifies that that nation is in an external separate from a holy internal is evident from the signification of “evil” and “sin” as being disjunction, separation, and a turning away from the Divine (see n. 4997, 5746, 5841, 9346). It is said “separate from a holy internal,”

because the external separate from the internal is also separate from what is holy, for what is holy of man is in his internal. That is called “holy” which flows into man out of heaven, that is, through heaven from the Lord. Heaven flows into the internal of man, and through this into his external, because the internal of man has been formed according to the image of heaven, thus for the reception of the spiritual things which are there; and the external has been formed according to the image of the world, thus for the reception of the natural things which are there (n. 9279, 10156). From this it is evident what is the quality of the man with whom the external is separate from the internal, namely, that he is in worldly, earthly, and bodily things only. They who are in these only, do not apprehend what the internal is, thus neither what it is to be in things heavenly and Divine. They suppose that when they engage in those things which belong to the external worship of the church, they are also in things Divine. Nevertheless it is not so; for at such times they are either in a bodily delight to which they have been accustomed from infancy, or are acting for the sake of the world and appearances, or from the duty of their office for the sake of profit and honor; thus they are in worldly, earthly, and bodily things; and not in things heavenly and Divine. It is otherwise with those who are in things external from what is internal.

10473. *And they said unto me.* That this signifies exhortation is evident from the signification of “saying,” when said of those who are in things external separate from what is internal, as being exhortation (see above, n. 10398).

10474. *Make us gods which shall go before us.* That this signifies falsities of doctrine and of worship, thus things idolatrous, may be seen above (n. 10399).

10475. *For as for this Moses, the man that made us come out of the land of Egypt, we know not what hath become of him.* That this signifies that it is altogether unknown what other Divine truth there is in the Word, which raises man from what is external to what is internal, and makes the church (as also above, n. 10400).

10476. *And I said to them, Whosoever hath any gold, tear ye it off.* That this signifies the drawing forth of such things from the sense of the letter of the Word as favor the delight of external loves and the principles thence derived is evident from what was unfolded and shown above (see n. 10402).

10477. *And they gave it me* signifies a bringing together into a one, and the effect (as above, n. 10403, 10404).

10478. *And I cast it into the fire, and there came out this calf.* That this signifies the loves of self and of the world from which and according to which is such worship is evident from the signification of “fire” as being love in both senses (see n. 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7575, 10055), here the love of self and the love of the world, because that nation was in these loves, seeing that it was in external things separate from what is internal; consequently “to cast into the fire” denotes to be in these loves, and to draw forth such things from the sense of the letter of the Word as favor them; and from this to make doctrine; and from the signification of a “calf” as being worship from these loves, and according to them, which is infernal (n. 10459).

10479. *And Moses saw the people that it was lax.* That this signifies that it was perceived by the internal that that nation had turned away from what is internal, thus from the Divine, is evident from the signification of “seeing” as being to perceive; from the representation of Moses as being the internal (see above, n. 10468); and from the signification of “lax” as being to be turned away, here from what is internal, thus from the Divine, according to what was unfolded above (n. 10472). Moreover, by this word in the original tongue is signified to be turned away and to go back, and also to be stripped; and by being “stripped” is signified to be deprived of the good of love and the truth of faith, which are the internals of the church and of its worship (n. 9960).

10480. *For Aaron had made them lax.* That this signifies that this was from the external things which they loved is evident from the signification of “making lax” as being to be turned away from what

is internal, thus from the Divine (of which just above, n. 10479); and from the representation of Aaron as being what is external (n. 10468). That it denotes which they loved is because those who are in external things separate from what is internal, love external things only. The reason why by “making lax” is here signified to be turned away, and not to cause to turn away, is that by “Aaron” in the internal sense is not meant Aaron, but abstractedly from person, what is external (according to what was said above, n. 10469).

10481. *Unto annihilation by those rising up against them.* That this signifies that they lacked all power to resist the evils and falsities which are from hell is evident from the signification of “annihilation” as being that they lacked all power to resist evils and falsities, for in the spiritual world this is to have no power; and from the signification of “those rising up against,” or enemies, as being evils and the derivative falsities, for in the spiritual sense these are the enemies which rise up. Wherefore also these are signified in the Word by “enemies,” and “those who rise up against,” as in David:

O Jehovah, how greatly are mine enemies multiplied! Many are those who rise up against me, saying of my soul, There is no salvation for him in God (Ps. 3:1–2).

Make wonderful thy mercy, O savior of the confiding, from those who rise up against me, by thy right hand. Keep me from the wicked, who compass me about against my soul (Ps. 17:7–9).

Deliver me not into the desire of mine enemies; for witnesses of a lie have risen up against me, and he that breathes out violence: unless I had believed to see good in the land of life (Ps. 27:12–13).

O God, command salvation for Jacob. Through thee will we strike our enemies; in thy name will we trample on those who rise up against us (Ps. 44:4–5).

Strangers have risen up against me, and the violent have sought my soul; they have not set God before them. The Lord is among those who uphold my soul (Ps. 54:3–4).

Deliver me from mine enemies O my God; set me on high from those who rise up against me. Deliver me from the workers of iniquity. Lo, they lie in wait for my soul (Ps. 59:1–3).

In these and many other passages, by “enemies” and “those who rise up against” are signified evils and falsities which are from hell. They are called “those who rise up against,” because evils and falsities rise up against goods and truths; but not the reverse.

[2] That those who are in external things separate from what is internal have no power to resist the evils and falsities which are from hell is because all power to resist these is from the Divine. Wherefore they who have been separated from what is internal, who also have been separated from what is Divine, have no power; consequently they are borne along by evils and falsities wherever hell carries them, like a flock and a straw by the wind; as is very evident from the evil who come from the world into the other life. This was also represented by that nation’s conquering their enemies so long as they remained in the worship which was commanded them, and being conquered as often as they fell away from this worship, thus as often as they were in evil, according to these words in Moses:

If ye shall reject my statutes, the sound of a driven leaf shall chase you, and ye shall flee as fleeing from a sword; and ye shall fall when none pursueth. They shall fall a man on his brother, as before a sword, when none pursueth (Lev. 26:15, 36–37).

One shall chase a thousand, and two ten thousand, because their rock hath sold them, and Jehovah hath shut them up (Deut. 32:30).

From all this it is evident what is signified by “to be for annihilation by those who rise up against them.”

10482. Verses 26–29. And Moses stood in the gate of the camp, and said, Who is for Jehovah? Come unto me. And all the sons of Levi were gathered together unto him. And he said to them, Thus saith Jehovah the God of Israel, Put ye every man his sword upon his thigh, and pass ye through and return from gate to gate in the camp, and slay ye, a

man his brother, and a man his companion, and a man his neighbor. And the sons of Levi did according to the word of Moses; and there fell of the people that day up to three thousand men. And Moses said, Fill ye your hand this day to Jehovah, for a man is against his son, and against his brother; that he may bestow upon you a blessing this day. “And Moses stood in the gate of the camp” signifies where the opening to hell is; “and said, Who is for Jehovah? Come unto me” signifies those who are in external things from what is internal; “and all the sons of Levi were gathered together unto him” signifies those who are in truths from good; “and he said unto them” signifies exhortation; “Thus saith Jehovah the God of Israel” signifies by the Lord; “Put ye every man his sword upon his thigh” signifies truth from good fighting against falsity from evil; “and pass ye through and return from gate to gate in the camp” signifies wheresoever there is anything open from what is internal into what is external; “and slay ye, a man his brother, and a man his companion, and a man his neighbor” signifies a closing in respect to the influx of good and truth and of all that is related thereto, in order to prevent any reception and communication; “and the sons of Levi did according to the word of Moses” signifies this accomplished by those who are in truths from good; “and there fell of the people that day up to three thousand men” signifies a full and complete closing of what is internal; “and Moses said, Fill ye your hand this day to Jehovah” signifies that which is communicative and receptive of Divine truth in the heavens; “for a man is against his son, and against his brother” signifies when the internal has been closed in order to prevent truth and good from heaven from entering into what is external; “that he may bestow upon you a blessing this day” signifies the reception of Divine truth from the Word, and thereby conjunction with the Lord.

10483. *And Moses stood in the gate of the camp.* That this signifies where the opening to hell is, is evident from the representation of Moses as being the internal (of which above, n. 10468); from the signification of “in the gate” as being where there is an opening (of which below); and from the signification of “the camp” as being hell (n. 10458). The reason why Moses stood in the gate of the camp, and did not enter into the camp itself, was in order that it might be represented that what is internal cannot enter into hell;

for by Moses was represented what is internal, and by the camp was represented hell. For all who are in hell are in things external separate from what is internal, because they are in the loves of self and of the world, and therefore what is internal cannot enter there, because it is not received, but is at once rejected by some who are there; with some it is suffocated and extinguished; and with others it is perverted. Whether you say “what is internal,” or “heaven,” it is the same, because heaven is in what is internal; it is in the internal of the Word, and in the internal of the church and of worship; consequently it is in the internal of the man who is in celestial and spiritual love; that is, in love to the Lord and in charity toward the neighbor.

[2] It shall be briefly told what is this opening of hell which is signified by “the gate of this camp.” Every hell is closed round about; but is opened above according to necessity and need. This opening is into the world of spirits, which world is midway between heaven and hell, for there the hells terminate upward, and the heavens downward (n. 5852). It is said that they are opened according to necessity and need, because every man has with him spirits from hell and angels from heaven. The spirits from hell are in his bodily and worldly loves, and the angels from heaven are in his heavenly and spiritual loves, for without the presence of spirits no man can possibly live. If spirits were removed from him, he would fall down as dead as a stone. Consequently in order that man may have life according to his loves, the hells are of necessity opened, and according to need, and from them such spirits come forth to him as are in similar loves.

[3] This opening is what is meant by “the gate of hell,” and such openings it has sometimes been granted me to see. The gates are guarded by the Lord by means of angels, to prevent more spirits coming forth than is needful. From this it is evident what is signified in the Word by “the gates of hell,” and by “the gates of enemies,” as in Matthew:

Jesus said unto Peter, Upon this rock I will build my church; and the gates of hell shall not prevail against it (Matt. 16:18);

“the gates of hell not prevailing” denotes that the hells will not dare to go forth and destroy the truths of faith; “the rock upon which the church is built” denotes faith from the Lord in the Lord, which faith is the faith of charity, because charity is in this faith and thus is one with it. (That a “rock” denotes this faith may be seen in the preface to the twenty-second chapter of Genesis, and also in n. 8581, 10438; and that real faith is charity, in n. 654, 1162, 1176, 1608, 2228, 2343, 2349, 2419, 2839, 3324, 4368, 6348, 7039, 7623–7627, 7752–7762, 8530, 9154, 9224, 9783.)

[4] The like is also signified by the words:

Thy seed shall inherit the gate of thine enemies (Gen. 22:17; 24:60);

“to inherit the gate of enemies” denotes to destroy the evils and falsities which are from hell; and this was also represented by the driving out and destruction of the nations in the land of Canaan; for the nations there represented evils and falsities which are from hell (see n. 1573, 1574, 1868, 4818, 6306, 8054, 8317, 9320, 9327). Also in David:

They that dwell in the gate plot against me; they that drink strong drink sing and dance (Ps. 69:12).

Happy is the man that hath filled his quiver; they shall not be ashamed, for they shall speak with the enemies in the gate (Ps. 127:5).

[5] But in a good sense “gates” denote an opening into heaven, as in David:

Lift up your head, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in (Ps. 24:7–10).

Moreover by “gates” in the Word is signified entrance into heaven and into the church by means of truth and good; and also the influx of truth and good with man.

10484. *And said, Who is for Jehovah? Come unto me.* That this signifies those who are in external things from what is internal, is evident from the representation of Moses as being the internal (see n. 10468). And whereas the internal of man is in heaven, and his external is in the world; and heaven enters with man through the internal into the external, it is evident that by “those who are for Jehovah” are meant those who are in external things from what is internal. When it is said that heaven enters, the meaning is that the Lord enters, because the Divine of the Lord makes heaven. That these are signified is evident also from the fact that these are here opposed to those who are in external things separate from what is internal; and also that by the sons of Levi who were gathered together unto Moses are represented those who are in truths from good; and those who are in truths from good are in external things from what is internal.

10485. *And all the sons of Levi were gathered together unto him.* That this signifies those who are in truths from good is evident from the signification of “the sons of Levi” as being those who are in spiritual love, or in charity toward the neighbor (see n. 3875, 4497, 4502, 4503). Whether you say charity toward the neighbor, or truth from good, it is the same thing, because those who are in charity are in the life of truth, and a life of truth, that is, a life according to truths Divine, is charity.

10486. *And he said unto them.* That this signifies exhortation is evident from the signification of “saying,” when fighting, to which they are incited, is treated of as here being exhortation.

10487. *Thus saith Jehovah the God of Israel.* That this signifies by the Lord is evident from the fact that “Jehovah” and “the God of Israel” in the Word denote the Lord. (That “Jehovah” denotes the Lord may be seen at the places cited in n. 9373; and that “God” and “the holy one of Israel” do so, in n. 7091.)

10488. *Put ye every man his sword upon his thigh.* That this signifies truth from good fighting against falsity from evil is evident from the signification of a “sword” as being truth fighting against

falsity (see n. 2799, 8294); and from the signification of the “thigh” as being the good of love (see n. 3021, 4277, 4280, 5050–5062, 9961). It is said “sword upon thigh,” because truth fighting against falsity and evil, and conquering, must be from good; because all the power of truth is from this source. Indeed truth without good is not truth, for it is only memory-knowledge devoid of life; consequently truth without good has no power. By truth from good is meant a life according to truth, for good is of the life. From this it is evident why it is said “put the sword upon the thigh,” as also in David, where it is said of the Lord, “Gird thy sword upon thy thigh, O Hero, in thy comeliness, and in thine honor” (Ps. 45:3).

10489. *Pass ye through and return from gate to gate in the camp.* That this signifies wheresoever there is anything open from what is internal into what is external is evident from the signification of “passing through and returning” as being to survey and look around from one end to the other; from the signification of “gate” as being an opening (of which above, n. 10483); thus “from gate to gate” denotes wheresoever there is anything open; and from the signification of “the camp” as being hell (of which also above, n. 10483), thus also what is external; for what is external separate from what is internal is hell with man. From this it is evident that by “pass ye through and return from gate to gate in the camp” is signified that they must survey and look around to see wheresoever there is anything open from what is internal into what is external. How the case herein is shall be told in the following article. That what is external separate from what is internal in man is hell is because what is internal in him is heaven (as shown above, n. 10472); consequently what is external, when separated from heaven, is hell, as can be seen further from the fact that with those who are in external things separate from internal there reign infernal loves, which are the loves of self and of the world. Moreover, the man whose external is separated from what is internal is actually in hell, although he is unaware of this while he lives in the world.

10490. *And slay ye, a man his brother, and a man his companion, and a man his neighbor.* That this signifies a closing in respect to the

influx of good and truth and of that which is related thereto, in order to prevent any reception and communication, is evident from the signification of “slaying” as being to take away the spiritual life, thus the good of love and the truth of faith, here therefore to close, in order to prevent any reception and communication of these; for when these are taken away, the spiritual life also is taken away, and only the natural life remains. (That “slaying” denotes to take away the spiritual life, see n. 3387, 3395, 3607, 6767, 7043, 8902.) And from the signification of “brother” as being the good of love and of charity (n. 3815, 4121, 4191, 5409, 5686, 5692, 6756); from the signification of “companion” as being the truth of this good; and from the signification of “neighbor” as being that which has been conjoined with these (n. 5911, 9378), thus that which is related; for relations are neighbors. From this it is evident that by “slay ye a man his brother, and a man his companion, and a man his neighbor” is signified the closing of the internal with that nation in respect to the influx of good, of truth, and of the things related to these, in order to prevent with them any reception and communication of these.

[2] In regard to this the case is, that inasmuch as that nation was at heart idolatrous and wholly in the loves in which is hell, and yet a worship representative of heavenly things was to be instituted among them, therefore their internals were completely closed. There were two reasons for this; one, in order that there might be conjunction with heaven by means of their external things devoid of what is internal; the other in order to prevent the holy things of the church and of heaven from being profaned. For if that nation had acknowledged the internal things of worship, which are the holy things of the church and of heaven that were represented, they would have defiled and profaned them. Hence it was that so little was revealed in light to that nation concerning heaven and the life after death, and hence it was that they did not at all know that the kingdom of the Messiah is in heaven.

[3] That at the present day that nation is also of the same character is known; but see what has been shown concerning it at the places cited above (n. 10396); as, that they were altogether in external things without anything internal (n. 4293, 4311, 4459,

4834, 4844, 4847, 4865, 4868, 4874, 4903, 4913, 9320, 9373, 9380, 9381); that consequently their worship was merely external (n. 3147, 3479, 8871); that they did not wish to know the internal things of worship and of the Word (n. 3479, 4429, 4433, 4680); that if they had known holy internal things they would have profaned them (n. 3398, 3489, 4289); that therefore it was not granted them to know them (n. 301, 302, 304, 2520, 3769); that nevertheless there was communication with heaven by means of the externals of worship with them, which were representative of heavenly things (n. 4311, 4444, 6304, 8588, 8788, 8806). These then are the things which are meant and signified by the words, “slay ye a man his brother, and a man his companion, and a man his neighbor.”

[4] He who does not know that by “brethren,” “companions,” “neighbors,” and many other names of relationship are signified the goods and truths of the church and of heaven, and their opposites, which are evils and falsities, cannot know what is involved in many other passages in the Word where these names occur, as in the following:

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 those of his own household. Whosoever loveth father or mother more than me is not worthy of me; and whosoever loveth son or daughter more than me is not worthy of me; and whosoever doth not take up his cross and follow after me is not worthy of me (Matt. 10:34–38);

spiritual combats are here treated of, which are temptations to be undergone by those who are to be regenerated, thus the contentions arising in man between the evils and falsities which are with him from hell, and the goods and truths which are with him from the Lord. Because these combats are here described, it is said, “whosoever doth not take up his cross, and follow after me, is not worthy of me”; by the “cross” being meant the state of man when in temptations. He who does not know that such things are signified by “man” and “father,” by “daughter” and “mother,” by “daughter-in-law” and “mother-in-law” must believe that the Lord

came into the world in order to take away peace in homes and families, and introduce dissension; and yet he came to give peace and to take away dissensions, according to his own words in John 14:27, and elsewhere.

[5] That the dissension of the internal and the external man is described in this passage is evident from the signification in the internal sense of “man” and “father,” of “daughter” and “mother,” and of “daughter-in-law” and “mother-in-law,” in which sense “man” [*homo*] denotes the good which is from the Lord; “father” denotes the evil which is from man’s own; “daughter” denotes the affection of good and truth; “mother” denotes the affection of evil and falsity; “daughter-in-law” denotes the truth of the church adjoined to its good; and “mother-in-law” denotes falsity adjoined to its evil. And because the combat between goods and evils, and between falsities and truths, with man is described, it is also said that “a man’s foes shall be those of his own household,” for by “those of his own household” is signified the things that appertain to man, thus which are his own; and “foes” in a spiritual sense denote the evils and falsities which assault goods and truths. That such things are signified by “man,” “father,” “daughter,” “mother,” “daughter-in-law,” and “mother-in-law,” has been shown throughout in these explications.

[6] In like manner is it with these words:

The brother shall deliver up the brother to death, and the father the son; and children shall rise up against their parents, and shall give them to death (Matt. 10:21).

If any man cometh unto me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple (Luke 14:26–27, 33).

Who does not see that these words are to be understood otherwise than according to the letter, at least from the fact of its being said without restriction that father, mother, wife, children, brethren,

sisters, are to be hated, in order that it may be possible for a person to be a disciple of the Lord? And yet it is according to the Lord's commandments that no one is to be hated, not even an enemy (Matt. 5:43, 44).

[7] It is evident that things belonging to man, which are evils and falsities in their order, are meant by these names, for it is also said that he must hate his own soul, and that he must renounce all that he hath, that is, the things that belong to him. A state of temptation, that is, of spiritual combat, is also here described, for it is said, "whosoever doth not bear his cross, and come after me, cannot be my disciple." To be a disciple of the Lord is to be led by him and not by self, thus by the goods and truths which are from the Lord, and not by the evils and falsities which are from man.

[8] In like manner is the Word to be understood elsewhere, where these names are mentioned, as in these passages:

They do not attend unto my words; and as for my law, they reject it. Therefore thus said Jehovah, Behold I will lay stumbling blocks before this people; so that the fathers and the sons together shall stumble against them, the neighbor and his companion, and they shall perish (Jer. 6:19, 21).

I will scatter them, a man with his brother, even the fathers and the sons together; I will not pity, nor spare, nor have compassion, that I should not destroy them (Jer. 13:14).

Jehovah hath multiplied those who stumble; yea, they fell a man upon his companion (Jer. 46:16).

I will commingle Egypt with Egypt; and they shall fight a man against his brother, and a man against his companion (Isa. 19:2).

In these passages also similar things are meant by "fathers," "sons," "brothers," and "companions."

10491. *And the sons of Levi did according to the word of Moses.* That this signifies this accomplished by those who are in truths

from good is evident from the representation of the sons of Levi as being those who are in truths from good, and in the abstract sense, truths from good (see above, n. 10485); and from the signification of “doing according to the word of Moses” as being the accomplishment.

10492. *And there fell of the people that day up to three thousand men.* That this signifies a full and complete closing of the internal is evident from the signification of “falling” or being slain as being to be closed (of which above, n. 10490); and from the signification of “three thousand” as being what is full and complete; for by “three” is signified what is full and complete (n. 2788, 4495, 7715, 8347, 9198, 9488, 9489), in like manner by “three thousand,” because the larger numbers signify the like as the smaller numbers from which they arise by multiplication (n. 5291, 5335, 5708, 7973). That all numbers in the Word signify real things, see the places cited in n. 9488, and n. 10127, 10217, 10253).

[2] As the closing of the internal with the Israelitish and Jewish nation has here been treated of, something further may be said about the closing of the internal. Evils and falsities are what close the internal man, or what is the same thing, worldly, earthly, and bodily loves, when they prevail, for all evils and falsities are from this source. The reason why the internal is closed by these loves is that they are opposed to heavenly loves, or what is the same thing, evils and falsities are opposed to goods and truths; and when things that are opposed act against each other, that which is injured contracts almost as does a fiber when it is pricked, and as in other circumstances every part of man will shrink when in pain. It is well known that an injury, and also a troubled state of mind, will cause the face to wrinkle; and will also cause the abdomen, together with the lungs and their respiration, to contract. Such also is the case with the internal man, when evils and falsities enter into the thought and into the will. That there is then an aversion, and from this a contraction, is perceived, and is also apparent.

[3] This is the general reason why the internal is closed; but the special reason is to prevent goods and truths from entering from

heaven through the internal man into the external man, and there being defiled and profaned; and therefore in order to prevent this with the Israelitish nation, with whom was the Word together with the holy things of the church, the internal was with them fully and completely closed. That it was fully and completely closed is evident from the fact that although they live among Christians, and although the Lord is plainly treated of in the prophecies, they nevertheless do not at all acknowledge him; nay, they are of such a nature that they cannot even think anything which is confirmatory; such is the interior repugnance and aversion.

[4] Be it known moreover that in the Christian world also the internal is closed with those who know the truths of faith from the Word and do not live according to them, for it is precisely a life in accordance with these truths that opens the internal man; for otherwise the truths reside merely in the memory of the external man. But in very deed with those who deny these truths the internal is completely closed; and, wonderful as it may seem, the internal is closed in more of the intelligent than of the simple. The reason is that the intelligent are yearning to attain eminence and wealth, and consequently are in the loves of self and of the world, more than are the simple; and are also able to confirm, by means of memory-knowledges, in which the intelligent excel the simple, the evils and falsities which are from these loves. An additional reason is that most of the intelligent think of the soul from some hypothesis that prevails in the learned world, from which they conceive no other idea of the soul than as of breath or of wind in which perchance there is a living principle; while on the other hand the simple do not think from such an idea, but only from the idea that the soul is the man who lives after death. From this it is that with the latter the internal is opened; but with the former it is closed. Whether you say that the internal is opened or closed, or whether you say that heaven is so, is the same.

10493. *And Moses said, Fill ye your hand this day to Jehovah.* That this signifies that which is communicative and receptive of Divine truth in the heavens is evident from the signification of “filling the hand to Jehovah” as being a representative of the Divine power of

the Lord in the heavens by means of the Divine truth that proceeds from his Divine good, and that which is communicative and receptive of it there (see n. 10076), here, that which is communicative of Divine truth with the heavens by means of representatives, such as were the external things of worship with that nation, after their internal had been closed. (That with that nation, when the internal was closed, there was, by virtue of the Divine power, a communication with heaven by means of the external things of worship, which were representative of heavenly things, see n. 4311, 4444, 6304, 8588, 8788, 8806.)

10494. *For a man is against his son, and against his brother.* That this signifies when the internal has been closed, in order to prevent truth and good from heaven from entering into the external, is evident from the signification of “a man against his son and against his brother,” that is, after he has slain them, as being the closing of the internal in respect to the influx of truth and good (of which above, n. 10490, 10492). (That a “son” denotes truth, see n. 489, 491, 533, 1147, 2623, 2628, 2803, 2813, 3373, 3704, 4257, 9807; and a “brother,” good, n. 3815, 4121, 4191, 5409, 5686, 5692.)

10495. *That he may bestow upon you a blessing this day.* That this signifies the reception of Divine truth from the Word and thereby conjunction with the Lord is evident from the signification of “a blessing” as being in general that which is given to man by the Lord; and as everything the Lord gives bears relation to the good of love and the truth of faith, this and everything from this is what is signified by “blessing”; here therefore the reception of Divine truth from the Word and thereby conjunction with the Lord (see n. 1096, 2846, 3017, 3406, 4216, 4981, 6298, 8674, 8939; and that “blessing” denotes conjunction with the Lord, n. 3504, 3514, 3530, 3565, 3584, 6091, 6099). How the case herein is has been shown in what precedes; and that through the Word there is conjunction of the Lord with man, and of heaven with the world, see n. 10452.

10496. Verses 30–35. *And it came to pass on the day after, that Moses said unto the people, Ye have sinned a great sin; and now I will go up unto Jehovah, perchance I shall make expiation for your sin. And Moses returned unto Jehovah and said, I beseech thee! This people hath sinned a great sin, and they have made them gods of gold. And now if thou wilt forgive their sin! And if not, blot me I pray out of thy book which thou hast written. And Jehovah said unto Moses, he that hath sinned against me, him will I blot out of my book. And now go, lead the people unto that which I said to thee; behold mine angel shall go before thee, and in the day of my visitation I will visit their sin upon them. And Jehovah smote the people, because they had made the calf which Aaron made.* “And it came to pass on the day after” signifies the duration of such worship even to the end of the church; “that Moses said unto the people, Ye have sinned a great sin” signifies a complete turning away and estrangement; “and now I will go up unto Jehovah” signifies the raising of the interiors to the Lord; “perchance I shall make expiation for your sin” signifies a possibility by virtue of the Divine power of the Lord with those who have so completely turned themselves away; “and Moses returned unto Jehovah” signifies conjunction; “and said, I beseech thee! This people hath sinned a great sin” signifies that although this nation has completely turned away and removed itself from the Divine; “and they have made them gods of gold” signifies, and they worship infernal delight; “and now, if thou wilt forgive their sin” signifies that nevertheless this turning away from the Divine will not hinder; “and if not, blot me I pray out of thy book which thou hast written” signifies the internal of the Word, of the church, and of worship, that it will not perish; “and Jehovah said unto Moses, he that hath sinned against me, him will I blot out of my book” signifies the reply that those will perish who turn themselves away from the Divine; “and now go, lead the people unto that which I said to thee” signifies that this nation is to represent the church, and not that the church is in it; “behold mine angel shall go before thee” signifies that nevertheless Divine truth will lead; “and in the day of my visitation I will visit their sin upon them” signifies their last state in particular and in general, when is the judgment; “and Jehovah smote the people” signifies the devastation of truth and of good with the Israelitish nation; “because they had made the calf” signifies on account of the worship from infernal love; “which

Aaron made” signifies that this comes from the external things which alone they loved.

10497. *And it came to pass on the day after.* That this signifies the duration of such worship even to the end of the church is evident from the signification of “on the day after” as being what is perpetual and eternal, but when said concerning the Jewish nation as being even to the end of the church. The reason why “the day after” denotes what is perpetual and eternal is that by “the morrow,” when said of such things as signify Divine, celestial, and spiritual things, is signified what is perpetual and eternal (n. 3998, 9939); but the reason why it denotes duration even to the end of the church is that it is said of the Jewish nation and its worship, which worship came to an end when the Lord came into the world, according to the prediction in Daniel:

Seventy weeks have been decreed 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 the ages, 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; finally upon the bird of abominations shall be desolation; and even with the consummation and the decree, it shall drop upon the devastation (Dan. 9:24, 27).

And that the residue of the worship of that nation will come to an end together with the end of the present church in Europe is foretold by the Lord in Matthew:

Verily I say unto you, this generation shall not pass away until all these things come to pass (Matt. 24:34);

the subject treated of in this chapter is the consummation of the age, which is the end of this church, as can be seen shown in the introductions to Genesis, chapters 26 to 40.

10498. *That Moses said unto the people, Ye have sinned a great sin.* That this signifies a complete estrangement and turning away is evident from the signification of “sin” as being a turning away and

estrangement from the Divine (see n. 5229, 5474, 5841, 7589, 9346), here a complete turning away and estrangement, because it is called “a great sin.” Turning away and estrangement from the Divine is complete when there is no longer received anything of truth and good from heaven, for the truth and good from heaven is the Divine with man. That with that nation there was no reception of truth and good from heaven, consequently that there was a complete turning away from the Divine, is described by these words in Isaiah:

Say to this people, Hearing hear ye, but understand not; and seeing see ye, but know not. Make the heart of this people fat, and make their ears heavy, and blot out their eyes; lest they see with their eyes, and hear with their ears, and their heart should understand, and be converted, that they may be healed (Isa. 6:9–10; also John 12:37–40);

it is said, “lest they be converted that they may be healed,” by which is signified that if they were to understand the internal things of the Word, of the church, and of worship, they would profane them (according to what was said above, n. 10490).

10499. *And now I will go up unto Jehovah.* That this signifies the raising of the interiors to the Lord is evident from the representation of Moses as being the internal (of which above, n. 10468); and from the signification of “going up” as being a raising toward interior things (n. 3084, 4539, 4969, 5406, 5817, 6007), here a raising to the Lord, because it is said, “I will go up unto Jehovah,” and by “Jehovah” in the Word is meant the Lord (see at the places cited in n. 9373). How the case herein is can be seen from what has been shown concerning the raising of the internal things of the Word, of the church, and of worship into heaven or unto the Lord, from the external things with the Israelitish nation (n. 4311, 4444, 6304, 8588, 8788, 8806).

10500. *Perchance I shall make expiation for your sin.* That this signifies a possibility by virtue of the Divine power of the Lord with those who have so completely turned themselves away is evident from the signification of “to expiate” as being to cause that it be no longer reflected upon, thus that their worship be

nevertheless accepted and heard. (That “to expiate” also denotes the hearing and reception of all things of worship, see n. 9506; here therefore the possibility that it can be done with those who have turned themselves away.) And from the signification of “sin” as being a complete turning away from the Divine (as above, n. 10498). That these things are signified by these words is because the subject treated of in this chapter throughout is the turning away of the Israelitish nation from the Divine, and the possibility notwithstanding that a communication might be effected with heaven by means of the external things in which alone they were.

[2] A few more words shall be said in order to make known how the case herein is. The church on earth is instituted for the sole end that there may be a communication of the world, or of the human race, with heaven, that is, through heaven with the Lord; for without the church there would be no communication; and without communication the human race would perish (n. 10452). But the communication of man with heaven is effected by means of the spiritual and celestial things with man, and not by means of worldly and bodily things without these; or what is the same, it is effected by means of internal things, and not by external things without these. And as the Israelitish nation were in external things without internal, and yet something of a church was to be instituted among them, it was therefore provided by the Lord that nevertheless communication with heaven might be effected by means of representatives, such as were the externals of worship with that nation. This communication, however, was effected miraculously (as may be seen at the places adduced above, n. 10499).

[3] But in order that this might be done, two things were requisite; first, that the internal with them should be completely closed; and second, that they might be in a holy external when in worship. For when the internal has been completely closed, then the internal of the church and of worship is neither denied nor acknowledged, being as though it did not exist; and then there can be a holy external, and it can also be raised, because nothing opposes and stands in the way. For this reason also that nation was

in full and complete ignorance about internal things, which belong to love and faith in the Lord and to eternal life thereby. But as soon as the Lord came into the world, and revealed himself, and taught love and faith in himself, then that nation, when they heard these things, began to deny them, and thus could no longer be kept in such ignorance as before. They were therefore then driven out of the land of Canaan, lest they should defile and profane internal things by denial in that land, where from the most ancient times all the places had been made representative of such things as belong to heaven and the church (n. 1585, 3686, 4447, 5136, 6516).

[4] For the same reason, insofar as at this day they are acquainted with internal things, and confirm themselves intellectually against them, and deny them, so far they can no longer be in a holy external, because denial not only closes up the internal, but also takes away what is holy from the external, thus that which is communicative with heaven. The case is similar with Christians who from the Word or from the doctrine of the church are acquainted with internal things, and yet at heart deny them, as is the case when they live evilly, and think in themselves what is evil, however much their externals may seem to be in devotion and piety while they are engaged in worship.

10501. *And Moses returned unto Jehovah.* That this signifies conjunction is evident from the signification of “returning unto Jehovah” as being conjunction. The reason why conjunction is here signified by “returning unto Jehovah” is that by “going up unto Jehovah” (n. 10499) is signified the raising of the internal to the Lord.

10502. *And said, I beseech thee! This people hath sinned a great sin.* That this signifies that although this nation has completely turned away and removed itself from the Divine is evident from the signification of “sinning a great sin” as being to completely turn away and estrange itself from the Divine (see above, n. 10498). It is said “although it has turned itself away” for the sake of the connection of the subject in the internal sense, for those who are in

this sense do not attend to the letter, but to the sense of the things in their order.

10503. *And have made them gods of gold.* That this signifies and they worship infernal delight is evident from the signification of “making them gods” as being worship; and from the signification of “gold” as being the delight of external loves, thus infernal delight (see above, n. 10402). Mention is made in the Word of four kinds of idols, namely, idols of stone, of wood, of silver, and of gold. Idols of stone signify worship from falsities of doctrine; those of wood signify worship from evils of doctrine; those of silver signify worship of falsity both in doctrine and in life; and those of gold signify worship of evil both in doctrine and in life. Consequently idols of gold signified worship the worst of all. They who were in this worship not only falsified truths, but also adulterated goods; for evils they called goods, and the derivative falsities they called truths. All those are in such worship who are in the love of self and yet believe the Word, for they apply the sense of the letter of the Word in favor of all the things which they think and do, thus in favor of the worship of self.

10504. *And now, if thou wilt forgive their sin.* That this signifies that nevertheless this turning away from the Divine will not hinder is evident from the signification of “sin” as being a turning away from the Divine (as above, n. 10498, 10502); and from the signification of “forgiving” it as being nevertheless not to hinder the internal things of the Word, of the church, and of worship, from being raised from their externals, thus effecting communication with the heavens. For when this communication is nevertheless effected, the turning away is not attended to, and that which is not attended to is said to be “forgiven.”

10505. *And if not, blot me I pray out of thy book which thou hast written.* That this signifies the internal of the Word, of the church, and of worship, that it will not perish, is evident from the representation of Moses, who says these things, as being the internal of the Word, of the church, and of worship (on which see n. 10468); from the signification of “which thou hast written” as

being that which is there from the Lord; for by the “book” is signified that which is in the internal; and by “writing,” when said with respect to Jehovah, that is, the Lord, as being that which is there from the Lord; and from the signification of “being blotted out of it” as being to perish; but here not to perish, because it is replied “he who hath sinned against me, him will I blot out of my book,” by which is signified that the internal of the Word, of the church, and of worship will not perish; but that those will perish who turn themselves away from the Divine, thus who are in things external without what is internal.

[2] That the book which Jehovah wrote, which in the following verse is called “my book,” or the book of Jehovah, and elsewhere the “book of life,” denotes what is internal is because the internal of man is in heaven, thus where the Lord is, and consequently those things which are in his internal are out of heaven from the Lord, all which are Divine celestial and spiritual things. These can be received by the internal of man, but not by his external separate from the internal, because the external is in the world, and is formed to receive the natural things which are in the world, and which without influx through internal things have no heavenly life, and consequently are called dead.

[3] From all this it can be seen what is meant in the Word by the “book of life,” and who they are who are said to be “written in this book,” namely, those who are in the life of truth and good, thus who do the Divine commandments from love and faith. For a life according to these commandments opens the internal man and forms him, and what is written therein is written by the Lord, and remains to eternity. These are meant by “those who are written in the book of life,” in the following passages:

At that time thy people shall be rescued, everyone that shall be found written in the book (Dan. 12:1).

He that overcometh shall be clothed in white garments; and I will not blot his name out of the book of life (Rev. 3:5).

None shall enter into the new Jerusalem, except those who are written in the lamb's book of life (Rev. 21:27).

I saw that the books were opened; and another book was opened, which is the book of life, and the dead were judged out of the things which were written in the book, according to their works. And if anyone was not found written in the book of life, he was cast into the lake of fire (Rev. 20:12, 15).

All shall adore the beast whose names are not written in the lamb's book of life (Rev. 13:8; 17:8);

besides in other places.

[4] Be it known that all things that have been written in the internal man have been written by the Lord, and that the things there written make the very spiritual and celestial life of man; also that each and all things that have been written there have been written on the love (see also n. 2474, 8620, 9386).

10506. *And Jehovah said unto Moses, he that hath sinned against me, him will I blot out of my book.* That this signifies the reply that those will perish who turn themselves away from the Divine is evident from the signification of "Jehovah said unto Moses" as being the reply; from the signification of "sinning against Jehovah" as being to turn one's self away from the Divine (see above, n. 10498); and from the signification of "being blotted out of the book of Jehovah" as being not to appear in heaven, thus to perish in respect to the spiritual life. That this is signified by "being blotted out of the book of Jehovah" is because those who are in things external separate from what is internal cannot receive anything from heaven; for it is the internal which receives from heaven, and the external without the internal does not receive from any other source than hell. (That heaven with man is in his internal, and that the internal is the book of life, and that what is in the internal is out of heaven from the Lord, may be seen just above, n. 10505.)

10507. *And now go, lead the people unto that which I said to thee.* That this signifies that this nation is to represent the church, and not that the church is in it, is evident from the signification of “leading the people unto the land of Canaan” as being to cause that there be a church, for by the “land of Canaan” is signified the church, and in the spiritual sense by “leading the people unto it” is signified to institute the church among them; for that nation was led into that land to the end that it might become a church; but here it denotes merely to represent it, because it is said, “lead the people unto that which,” and not “unto the land.” (That with the Israelitish and Jewish nation there was not a church, but only the representative of a church, see n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7048, 9320; and that the “land of Canaan” denotes the church, n. 3686, 3705, 4447, 5136, 6516; and that consequently “land” or “earth” in the Word denotes the church, see at the places cited in n. 9325.)

10508. *Behold mine angel shall go before thee.* That this signifies that nevertheless Divine truth will lead is evident from the signification of “the angel of Jehovah” as being in the supreme sense the Lord as to the Divine human, and in the relative sense the Divine which is of the Lord with the angels in the heavens (see n. 1925, 2821, 4085, 6831, 9303); and that consequently it signifies Divine truth (n. 8192). And from the signification of “going before thee” as being to lead.

10509. *And in the day of my visitation I will visit their sin upon them.* That this signifies their last state in particular and in general, when is the judgment, is evident from the signification of “the day of visitation” as being the last state of the church in particular and in general (n. 2242, 6588); and from the signification of “visiting sin” as being to be judged and condemned. It is said “in particular and in general,” because the day of visitation to everyone, thus in particular, is when he comes into the other life, which is when he dies, and it is also to the church in general when the church ceases to be. Then all are explored in respect to their quality, and are separated, those who are in evils being cast down into hell, and those who are in goods being raised into heaven. This however is

not effected on earth, but in the other life. But how the exploration is accomplished there, and how the separation, and also how the condemnation and the casting down into hell, and the raising into heaven, shall of the Lord's Divine mercy be told elsewhere.

10510. *And Jehovah smote the people.* That this signifies the devastation of truth and of good with the Israelitish nation is evident from the signification of "smiting" as being to destroy (see n. 6761), and in the spiritual sense "to destroy" denotes to deprive someone of the truths and goods of faith and love, which in the Word is called "desolation" and "vastation." The reason why devastation is here signified by "smiting" is that in this chapter the subject treated of is the closing of the internal with the Israelitish nation; and the closing of the internal is devastation in respect to truth and good.

10511. *Because they had made the calf.* That this signifies on account of the worship from infernal love is evident from the signification of "the calf" as being the delight of the love of self (see above, n. 10407); consequently "to make a calf" denotes worship from the delight of this love, or what is the same, worship from this love. That this love is infernal love has been frequently shown. That by "making the calf" is signified worship is because "to make it" involves all those things which are said concerning the adoration and worship of it in verses 4–6 of this chapter.

10512. *Which Aaron made.* That this signifies that this comes from the external things which alone they loved is evident from the representation of Aaron as being the external of the Word, of the church, and of worship (see n. 10397, 10468, 10480); and when the external only is loved, then the external is said to "make it," but there is meant the nation which loves external things only.

CONTINUATION ABOUT THE THIRD EARTH IN THE STARRY HEAVEN

10513. There were represented before the spirits of that earth magnificent palaces, after the likeness of those in which kings and

princes dwell on our earth; for such things can be represented before spirits, and when represented they appear exactly as if they were real. But the spirits from that earth held them in no estimation, calling them marble effigies. And then they told us that with them there are things more magnificent, but that these are their holy edifices, not of stone, but of wood. And when it was said to them that these too are earthly things, they answered that they are not earthly, but heavenly, because when they behold them they have not an earthly idea, but a heavenly one, believing that they will see the like in heaven after death.

10514. They also represented their holy edifices before the spirits of our earth, who said that they had never seen anything more magnificent. They were also represented to me, and the manner of their construction was consequently seen. They are constructed of trees, not cut down, but growing in their native soil. They said that on that earth there are trees of extraordinary growth and height. These they set in rows when young, that they may serve for porticoes and arboreal walks;² and while their branches are tender they adapt and prepare them by means of cuttings and prunings to entwine one with another and join themselves together, so as to form the groundwork and floor of the edifice to be constructed; and other branches at the sides rise to serve as walls; and yet others bend into arches above to form the roof. In this manner they construct the edifice with wonderful art, raised high above the ground. They also prepare an ascent into it by means of continuous branches of trees, stretched out and firmly connected together. Moreover, they adorn this edifice in various ways, both without and within, by fastening the leaves together into forms. So do they build an entire grove. But it was not granted me to see the nature of the interior of these edifices, except that the light of their sun is let in through openings between the branches, and is everywhere transmitted through crystals, whereby the light all round the walls is variegated into colors like those of the rainbow, especially the colors blue and orange, which they love more than the other colors. Such is the nature of their architecture, which they prefer to the most magnificent palaces of our earth, and which was also esteemed and praised above these by the spirits of our earth.

10515. They said further that the inhabitants do not dwell in high places, but upon the ground in low cottages, because high places are for the Lord who is in heaven, and low ones are for men who are on earth. Their cottages were also shown me. They were oblong, having within along the walls a continuous bench on which they lie, one behind another. On the side opposite to the entrance, where it is rounded, there is a table, and behind it a fireplace, from which the whole chamber is illuminated. In the fireplace however, there is no fire burning, but luminous wood which emits from itself as much light as does the flame of a fireplace. They said that in the evening these logs appear as if there were in them a fire of burning coal.

10516. They said that they do not live in societies, but each household by itself, and that they are in societies when they come together for worship; and that then those who teach walk beneath the edifice in the porticoes, and the rest at the sides, and that in these meetings they have interior joys, from the sight of the edifice, and from the worship therein.

10517. Besides all this they are upright, insomuch that they may be called probities. They bear the injuries done them without any revengeful feeling. They become anxious as soon as they approach those who think about bodily and earthly things, but glad and cheerful on approaching those who think about heavenly things. The anxiety excited in them by the spirits of our earth who were about me, on account of these being of a contrary nature, was plainly perceived. For the spirits of our earth think little about heavenly things, and much about bodily and earthly things; and when they think about heavenly things, they think about truths, and not about good; whereas the spirits from that earth think about good, and but little about truths. From this it is that the inhabitants of that earth love plantations of trees, and their sacred edifice made of trees; and that they hold in aversion works of stone and houses of stone; for trees and wood from the correspondence signify goods, whereas stones and houses built of stone signify truths (n. 3720). Moreover, man is such that he loves those things

which correspond to his interior affections, although during his life in the world he does not know this.

10518. A fourth earth in the starry heaven, together with its spirits and inhabitants, will be described at the end of the following chapter.

Exodus 33

THE DOCTRINE OF CHARITY AND FAITH

10519. The holy supper was instituted by the Lord in order that by means of it there may be a conjunction of the church with heaven, thus with the Lord. It is therefore the most holy thing of the church.

10520. But in what manner conjunction is effected by means of it is not apprehended by those who do not know anything of the internal or spiritual sense of the Word; for they do not think beyond its external sense, which is the sense of the letter. From the internal or spiritual sense of the Word it is known what is signified by the “body” and the “blood” and what by the “bread” and the “wine” and also what by “eating.”

10521. In this sense the Lord’s “body” or “flesh” denotes the good of love, in like manner the “bread”; and the Lord’s “blood” denotes the good of faith, in like manner the “wine”; and “eating” denotes appropriation and conjunction. The angels who are with a man when he comes to the sacrament of the supper perceive these things no otherwise; for they apprehend all things spiritually. From this it is that there then flows in from the angels to the man, thus through heaven from the Lord, a holy feeling of love and of faith. From this comes the conjunction.

10522. From all this it is evident that when a man takes the bread, which is the body, he is conjoined with the Lord through the good of love to him from him; and when he takes the wine, which is the blood, he is conjoined with the Lord through the good of faith to him from him. But be it known that conjunction with the Lord through the sacrament of the supper is effected solely with those who are in the good of love and of faith to the Lord from the Lord. The holy supper is the seal of this conjunction.

EXODUS 33

1. *And Jehovah spoke unto Moses, Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I sware unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it;*

2. *And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;*

3. *Unto a land flowing with milk and honey; for I will not go up in the midst of thee; because thou art a stiffnecked people. Perchance I should consume thee in the way.*

4. *And the people heard this evil word, and they mourned; and they put not any man his ornament upon him.*

5. *And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiffnecked people; I will come up into the midst of thee in a moment, and will consume thee; therefore now bring down thine ornaments from upon thee, and I shall know what I will do to thee.*

6. *And the sons of Israel stripped themselves of their ornament, by Mount Horeb.*

7. *And Moses took a tent, and stretched it for himself without the camp, afar off from the camp; and he called it the tent of meeting. And it was that everyone requiring of Jehovah went out unto the tent of meeting that was outside the camp.*

8. *And it was that when Moses went out unto the tent, all the people rose up, and stood every man at the door of his tent, and looked after Moses, until he had entered into the tent.*

9. *And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses.*

10. *And all the people saw the pillar of cloud standing at the door of the tent; and all the people rose up and bowed themselves, every man at the door of his tent.*

11. *And Jehovah spoke unto Moses faces to faces, as a man speaketh unto his neighbor. And he returned unto the camp; and his minister Joshua the son of Nun, a boy, moved not out of the midst of the tent.*

12. *And Moses said unto Jehovah, See, thou sayest unto me, Make this people come up; and thou hast not made known to me whom thou*

wilt send with me. And thou hast said, I know thee by name, and thou hast also found grace in mine eyes.

13. And now I pray, if I have found grace in thine eyes, make known to me I pray thy way, that I may know thee, because I have found grace in thine eyes; and see that this nation is thy people.

14. And he said, My faces shall go, and I will make thee to rest.

15. And he said unto him, If thy faces go not, do not make us go up from hence.

16. And wherein shall it ever become known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us? And we shall be rendered preeminent, I and thy people, above all the people that are upon the faces of the ground.

17. And Jehovah said unto Moses, I will do this word also that thou hast spoken; because thou hast found grace in mine eyes, and I know thee by name.

18. And he said, Make me see, I pray, thy glory.

19. And he said, I will make all my good pass by over thy faces, and will call on the name of Jehovah before thee; and I will show grace to whom I show grace, and I will show mercy to whom I show mercy.

20. And he said, thou canst not see my faces; because a man shall not see me and live.

21. And Jehovah said, Behold a place with me, and thou shalt stand upon the rock;

22. And it shall be when my glory passeth by, that I will put thee in a cleft of the rock, and will cover the palm of my hand over thee, until I have passed by.

23. And I will remove the palm of my hand, and thou shalt see my back parts; and my faces shall not be seen.

THE CONTENTS

10523. In this chapter in the internal sense the subject of the Israelitish nation is further continued; but here its quality in respect to worship, thus its quality in respect to those things which are of the church. From verses 1 to 6 there is contained: that although they could be in representatives, which are the external things of worship and of the church, still there was not with them anything Divine, because not anything internal. From verses 7 to 17: that in

the worship itself, regarded in itself, thus separate from them, there could be what is Divine. From verses 18 to 23: that nevertheless this was not seen nor perceived by them.

THE INTERNAL SENSE

10524. Verses 1–3. *And Jehovah spoke unto Moses, Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land of which I swore unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it; and I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey; for I will not go up in the midst of thee; because thou art a stiffnecked people. Perchance I should consume thee in the way.* “And Jehovah spoke unto Moses” signifies instruction concerning the quality of the worship and of the church with the Israelitish nation; “Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land” signifies that this nation is to represent the church, but that no church shall be in it, because it cannot be raised from external things; “of which I swore unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it” signifies that it is promised to those who from the Lord are in the good of love and in the truths of faith; “and I will send an angel before thee” signifies the Divine of the Lord from which is the church and its worship; “and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite” signifies the casting out thence of all evils and falsities; “unto a land flowing with milk and honey” signifies what is pleasant and delightful from the good of faith and of love; “for I will not go up in the midst of thee” signifies that nevertheless the Divine was not with the nation itself; “because thou art a stiffnecked people” signifies that they do not receive any influx from the Divine; “perchance I should consume thee in the way” signifies that if what is Divine were to flow in with this nation it would perish.

10525. And Jehovah spoke unto Moses. That this signifies instruction concerning the quality of the worship and of the church

with the Israelitish nation is evident from the signification of “speaking,” when by Jehovah, as being instruction (see the places cited in n. 10280). The reason why it signifies instruction concerning the quality of the worship and of the church with the Israelitish nation is that this is the subject treated of in this chapter, as can be seen from its contents as given above (n. 10523).

10526. *Go, go up from hence, thou and the people which thou hast made to come up out of the land of Egypt, unto the land.* That this signifies that this nation is to represent the church, but that no church shall be in it, because it cannot be raised from external things, is evident from the signification of “going up unto the land” as being to institute the church, for by “land” or “earth” in the Word is signified the church (see at the places cited in n. 9325); and by “going up unto it” is signified to institute the church, because for this reason they were led there, or “went up.” But here it does not signify to institute the church, but only to represent it, because that nation was in external things without what is internal, and the church with man is in his internal. As in this case it does not signify to institute a church, but only to represent those things which are of the church, therefore it is said, “Go, go up from hence, both thou and the people which thou hast made to come up out of the land of Egypt,” thus which Moses made to come up, but not Jehovah; and in a subsequent verse, “I will not go up in the midst of thee, because thou art a stiffnecked people,” by which is signified that the Divine is not with them; and where the Divine is not received in the internal, there is not the church, but only an external that is representative of the church. And from the signification of “making to come up out of the land of Egypt” as being to be raised from external things to what is internal, but here, not to be raised, because it is said that Moses made them to come up, and not that Jehovah did so. That this is signified by “making to come up out of the land of Egypt,” see in n. 10421. (That there was not a church with the Israelitish nation, but only the representative of a church, see n. 4281, 4288, 4311, 4500, 4899, 4912, 6304, 7043, 9320; and everywhere in the preceding chapter.)

10527. *Of which I swear unto Abraham, to Isaac, and to Jacob, saying, To thy seed will I give it.* That this signifies that it is promised to those who from the Lord are in the good of love and in the truths of faith is evident from the signification of “swearing,” when by Jehovah, as being confirmation by the Divine in the internal man (see n. 2842, 3375, 9166), thus also a promise from the Divine, for that which is promised by the Divine is also confirmed; from the representation of Abraham, of Isaac, and of Jacob as being in the supreme sense the Lord in respect to the Divine itself and the Divine human, and in the relative sense as being heaven and the church (n. 3245, 3251, 3305, 4615, 6098, 6185, 6276, 6804, 10445); and from the signification of their “seed” as being those who are in the good of love and in the truths of faith from the Lord; thus in the abstract sense the good of love and the truth of faith (n. 3373, 10445).

10528. *And I will send an angel before thee.* That this signifies the Divine of the Lord from which is the church and its worship is evident from the signification of “an angel” as being in the supreme sense the Lord as to the Divine human, and in the relative sense the Divine of the Lord in heaven with the angels, as also in the church with men (of which below); and from the signification of “sending before thee” as being to prepare. (That in the supreme sense “an angel” denotes the Lord as to the Divine human, see n. 1925, 3039, 6280, 6831, 9303; that in the relative sense it denotes the Divine of the Lord in heaven with the angels, see n. 1925, 2821, 4085, 6831, 8192.) From this it follows that “an angel” also signifies the Divine of the Lord with the men who receive it; for men who are in the good of love and in the truths of faith in the Lord from the Lord, after death become angels; and those who do so are angels inwardly even while they live in the world. From this it is that in the Word John the Baptist is called an “angel,” as in Luke:

This is he of whom it is written, Behold I send mine angel before thy face, who shall prepare thy way before thee (Luke 7:27).

That here “angel” denotes the Divine of the Lord with him is plain in Malachi:

Behold I send mine angel, who shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the angel of the covenant, whom ye desire (Mal. 3:1).

That the Divine of the Lord is there meant by “angel” is because John the Baptist represented the Lord in respect to the Word, even as Elijah did, and the Word is Divine truth which is from the Lord. (That Elijah represented the Word may be seen in the preface to Genesis 18, and also in n. 2762, 5247; and that John the Baptist did so, in n. 9372.) And whereas in the supreme sense the Lord as to the Divine human is the “angel,” therefore it is said, “the Lord shall come to his temple, even the angel of the covenant”; “the temple” denotes his Divine human, as is evident in John 2:18–22. The reason why he is called both “Lord” and “angel” is that he is called “Lord” from Divine good, and “angel” from Divine truth. As “Jehovah” in the Word denotes the Lord himself, therefore it is said, “I send mine angel, who shall prepare the way before me.” This is said by Jehovah.

10529. *And I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* That this signifies the casting out thence of all evils and falsities is evident from the representation of the nations in the land of Canaan as being the evils and falsities of the church and of worship (see n. 9320, and the places cited in n. 9327); but what particular evil and falsity is signified by each nation may be seen in the explications given, where they are treated of; as, concerning the Canaanite, n. 1573, 1574, 4818; concerning the Amorite, n. 1857, 6306, 6859; concerning the Hittite, n. 2913, 6858; the Perizzite, n. 1573, 1574, 6859; the Hivite and the Jebusite, n. 6860.

10530. *Unto a land flowing with milk and honey.* That this signifies what is pleasant and delightful from the good of faith and of love is evident from the signification of “land” as being the church (of which in the places cited in n. 9325); from the signification of “milk” as being spiritual good, which is the good of faith (see n. 2184); from the signification of “honey” as being celestial good, which is the good of love; and from the signification of “flowing” as being to be full. And because these things are

signified by “a land flowing with milk and honey,” that which is pleasant and delightful from the good of faith and of love is also signified (n. 5620). It is said what is pleasant and delightful from these, because heavenly pleasantness and delight itself is in the good of faith and of love; for every good has its delight, for that is called good which is loved, and all delight is of love. The delight which is meant by heavenly joy and by eternal happiness is from no other source than the love of truth and of good. That this delight is superior to any delight of any love whatsoever that is to be found in the world is quite unknown to those who make all delight to consist in worldly, bodily, and earthly things.

10531. *For I will not go up in the midst of thee.* That this signifies that nevertheless the Divine was not with the nation itself is evident from the signification of “not going up in the midst of the people,” when this is said by Jehovah, as being that the Divine was not in the nation itself; thus that there was no church; for the Divine is where the church is; for “to go up unto the land” denotes to constitute the church (see above, n. 10526); and “in the midst of thee” denotes in its internal.

10532. *For thou art a stiffnecked people.* That this signifies that they do not receive any influx from the Divine is evident from what was shown above (n. 10429), where like words occur.

10533. *Perchance I should consume thee in the way.* That this signifies that if what is Divine were to flow in with this nation it would perish is evident from the signification of “consuming” as being to perish. That that nation would perish if what is Divine were to flow in with them is evident, for it is said, “I will not go up in the midst of thee; perchance I should consume thee in the way.” The case herein is this. They who are in external things without what is internal, thus in the loves of self and of the world, cannot possibly receive anything Divine; and therefore the internal with them is kept closed. If the internal were opened with them, and what is Divine were to flow in, they would utterly perish; for their life is from the loves of self and of the world, and there is a perpetual opposition and contrariety between these loves and

heavenly loves, and heavenly loves are what is Divine; and therefore their life would be extinguished by the influx of what is Divine. That the Israelitish nation was in external things without what is internal, thus was in these loves, has frequently been shown above.

10534. Verses 4–6. *And the people heard this evil word, and they mourned; and they put not any man his ornament upon him. And Jehovah said unto Moses, Say unto the sons of Israel, Ye are a stiffnecked people; I will come up into the midst of thee in a moment, and will consume thee; therefore now bring down thine ornament from upon thee, and I shall know what I will do to thee. And the sons of Israel stripped themselves of their ornament by Mount Horeb.* “And the people heard this evil word, and they mourned” signifies their grief at not being preeminent to others; “and they put not any man his ornament upon him” signifies the quality of their external, that it was devoid of what is Divine; “and Jehovah said unto Moses” signifies instruction; “Say unto the sons of Israel, Ye are a stiffnecked people” signifies that that nation would not receive influx from the Divine; “I will come up into the midst of thee in a moment, and will consume thee” signifies that they would perish if what is Divine were to flow in with them; “therefore now bring down thine ornament from upon thee” signifies the quality of their external, that it was devoid of what is Divine; “and I shall know what I will do to thee” signifies that in this way some thing may come forth with them; “and the sons of Israel stripped themselves of their ornament” signifies the deprivation of Divine truth in the external things with them; “by Mount Horeb” signifies in the external things of worship, of the church, and of the Word.

10535. *And the people heard this evil word, and they mourned.* That this signifies their grief at not being preeminent to others is evident from the signification of “hearing this evil word and mourning.” That it denotes grief at not being preeminent to others is plain from what has been already shown concerning that nation, namely, that they were insistent that a church should be instituted among them, but merely in order that they might be preeminent to all the nations in the whole world; for they were in the love of self more than other nations, and they could not be raised to eminence

above them in any other way than by Jehovah being with them, thus also the church, for where Jehovah is, that is, the Lord, there is the church. That this was their end is evident from many passages in the Word, as also from these words in this chapter:

Moses said, And wherein shall it ever be known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us, so that we be rendered preeminent, I and thy people, above all the people that are upon the faces of the earth? (Exod. 33:16.)

(That it was not by choice, but by permission, that a church was instituted among them, and yet that in the nation itself there was not a church, but only the representative of a church, see the places cited in n. 10396.)

10536. And they put not any man his ornament upon him. That this signifies the quality of their external, that it was devoid of what is Divine is evident from the signification of “ornament” as being what is Divine in external things. Thus, “not to put his ornament upon him” denotes to be devoid of what is Divine in external things. The reason why this is signified by “ornament” is that ornament bears relation to garments, and by “garments” in general are signified Divine truths. That this is the signification of “garments” in general, originates in the representatives in the other life, where all, both angels and spirits, appear clothed in garments, and each one according to his truths. They who are in genuine Divine truths appear clothed in white shining garments, and others in other garments. Spirits do not know whence their garments come, but are clothed with them without knowing this. Moreover, their garments vary according to the changes of their state in respect to truths. In a word, it is their understanding which is presented to view and represented by their garments, for each person’s understanding is formed by means of truths, and becomes such as are the truths from which it is formed. With the angels of heaven their understanding is in their internal, and consequently they have white shining garments. The shining is from Divine good, and the whiteness is from the light of heaven, which is Divine truth. But the garments of those who are in external things without what is internal are dusky and tattered, like those of

beggars in the streets and of robbers in the woods. From this it can be seen what is signified by “ornaments,” namely, the holy truths of the church, and consequently “not putting on their ornament” denotes to be devoid of the holy truths of the church; and in application to the Israelitish nation, which was in external things without what is internal, it denotes the quality of the external without truths from the Divine. (That “garments” denote truths, see n. 2132, 2576, 4545, 4763, 5248, 5319, 5954, 6378, 6914, 6917, 6918, 9093, 9158, 9212, 9216, 9814, 9827, 9952; as also what is signified by the “garments of Aaron and of his sons,” n. 9814, 10068.) That in the Word, “ornament” signifies the holy truths of the church will be seen in the following article (n. 10540).

10537. *And Jehovah said unto Moses.* That this signifies instruction is evident from the signification of “saying,” when by Jehovah, as being instruction (of which in the places cited in n. 10280), here instruction that Divine truth was not with the nation itself, which is signified by their “bringing down their ornament from upon them” (of which below).

10538. *Say unto the sons of Israel, Ye are a stiffnecked people.* That this signifies that that nation would not receive influx from the Divine is evident from what was shown above (n. 10429), where like words occur.

10539. *I will come up into the midst of thee in a moment, and will consume thee.* That this signifies that they would perish if what is Divine were to flow in with them is evident from what was shown above (n. 10531, 10533), where also like words occur.

10540. *Therefore now bring down thine ornament from upon thee.* That this signifies the quality of their external, that it was devoid of what is Divine, is evident from the signification of “ornament,” when the subject treated of is the church, as being holy truth, that is, what is Divine in the externals (of which above, n. 10536); and from the signification of “bringing it down from upon them” as being to strip it off, thus to be devoid of it. That what is Divine in

the externals, that is, holy truth, is signified by “ornament” is evident from the following passages. In Ezekiel:

I clothed thee with brodered work, and I shod thee with badger,¹ and I girded thee with fine linen, and I covered thee with silk; and I adorned thee with ornament, and I put bracelets upon thy hands, and a chain upon thy throat. And I put a nose jewel upon thy nose, and earrings in thine ears, and a crown of comeliness upon thine head. Thus wast thou adorned with gold and silver; and thy garments were of fine linen, silk and brodered work; whence thou hast become exceeding beautiful and thou wast prospered unto a kingdom; wherefore thy name went forth among the nations concerning thy beauty; for this was perfect in mine ornament, which I had put upon thee (Ezek. 16:10–14).

[2] This is said of Jerusalem, by which is signified the church which was set up by the Lord after the flood, and which was succeeded by the Israelitish and Jewish church. The quality of this latter church is also described in the same chapter. But the quality of that ancient church is described in the above passage, and its holy truths by the ornaments there mentioned. Everyone can see that such things as are of the church are signified by the several particulars, and that something special is signified by each thing. Otherwise to what purpose would be such a description of Jerusalem?

[3] But what of the church each particular signifies can be seen from the internal sense only, for this sense teaches what thing in the spiritual world corresponds to each particular; from which it can be seen that “brodered work” denotes memory-truth (see n. 9688); “fine linen,” intellectual truth which is from the Divine (n. 5319, 9469, 9596, 9744); “bracelets,” truths in respect to power (n. 3103, 3105); “a chain,” truth from good in respect to influx, and the consequent conjunction of things interior and exterior (n. 5320); “a nose jewel,” truth in respect to perception; and “earrings,” truths in respect to obedience (n. 4551, 10402); “a crown of comeliness,” spiritual good, which is the good of truth, a “crown” denoting good (n. 9930), and “comeliness,” what is spiritual (see n. 9815); “gold and silver,” good and truth in general (see n. 113, 1551, 1552, 5658, 6914, 6917, 9874); “fine flour, honey, and oil” denote truths and goods external and internal; “fine

flour,” truth from good (n. 9995); “honey,” external good (n. 10530), and “oil,” internal good (n. 886, 4582, 4638, 9474, 9780, 10254, 10261); “beauty” denotes the form of truth from good (n. 3080, 3821, 4985, 5199). (That “Jerusalem,” of which these things are said, denotes the church, see n. 402, 2117, 3654.) From this it is evident what is meant by “ornament,” namely, holy truth in the whole complex.

[4] Like things are signified by the “ornaments of the daughters of Zion,” which are enumerated in Isaiah:

In that day the Lord will take away the ornament of the anklets, and of the little nets, and of the little moons, and of the ointment boxes, and of the little chains, and of the gold plates; and the tiaras, and the leg bands, and the bindings, and the soul houses, and the enchantments, and the rings, and the nose ornaments, the changes of garments, and the mantles, and the veils, and the hairpins, the mirrors, and the muslins, and the headdresses, and the cambrics. And it shall come to pass that instead of spice there shall be rottenness; and instead of a girdle a rent; and instead of braided work baldness; and instead of a gown a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy strength in the war (Isa. 3:18–25).

Those who do not think beyond the sense of the letter know no otherwise than that all those things with which the daughters of Zion are said to have been adorned are to be understood according to the letter; and that the men of that kingdom would perish on account of their adornment and their consequent haughtiness and pride; for it is said that “their men shall fall by the sword, and their strength in the war.” But those who raise their minds somewhat above the letter are able to know that such things are not meant.

[5] From various passages in the Word these know that by “the daughters of Zion” are not meant the daughters of Zion, but such things as belong to the church; as also by “the daughters of Jerusalem,” “the daughters of Israel,” “the daughters of Judah,” and many others. (That by these are signified the church and the things that belong to the church, see n. 6729, 9055.) As therefore the church, and the things that belong to the church, are signified by “the daughters of Zion,” it follows that by their ornaments as here

enumerated are signified the truths and goods of the church, and that each ornament signifies some specific truth and good; for in the Word nothing is said without a meaning, not even one syllable.

[6] And as that church was to be bereft of its truths and goods, which are signified by these ornaments, therefore it is said that “instead of spice there shall be rottenness, instead of a girdle a rent, instead of braided work baldness, instead of a gown a girding of sackcloth, and a burning instead of beauty”; and also that “the men shall fall by the sword, and their strength in the war”; for by “spice” is signified Divine truth in respect to its perceptivity (n. 10199, 10291); by “rottenness,” the privation of it; by “a girdle,” the bond holding together truths and goods in their connection (n. 9341, 9828, 9837); “a rent instead thereof” denotes their dissolution and dispersion; by “braided work” is signified memory-truth (n. 2831); by “baldness,” the deprivation of the intelligence of truth and of the wisdom of good (n. 9960); by “a burning,” their consumption through the evils of the love of self (n. 1297, 2446, 7852, 9055, 9141); by “beauty,” the form of truth from good in the church, thus its perfection (n. 3080, 3821, 4985, 5199); and by “a sword whereby men shall fall,” falsity destroying truth and good (n. 2799, 4499, 6353, 7102, 8294); by no “strength in the war” is signified not any resistance against evil and falsity; for “war” denotes spiritual combat and temptation (n. 1659, 1664, 2686, 8273, 8295, 10455). From all this it is now evident that by “ornament” in general is signified the Divine truth of the church.

[7] The like is signified by “ornament” in the following passage:

Ye daughters of Israel, weep over Saul, who clothed you in
doubledyed with pleasant things, who put an ornament of gold upon
your garment (2 Sam. 1:24).

These words occur in the lamentation of David over Saul, which he wrote to teach the sons of Judah the bow (2 Sam. 1:18), where by “bow” is signified the doctrine of truth fighting against the falsities of evil (n. 2686, 2709, 6422); consequently by the “daughters of Israel” are signified the affections of truth that belong to the church (n. 2362, 3963, 6729, 6775, 6788, 8994); to be “clothed with

double-dyed with pleasant things” denotes with the interior truths of the church which are from good (n. 4922, 9468); to “put an ornament of gold upon the garment” denotes to make truths beautiful from good. (That “gold” denotes good, see at the places cited in n. 9874; and that “garment” denotes truth in general, n. 10536.) That the lamentation of David over Saul treats of the doctrine of truth fighting against the falsity of evil, which doctrine is signified by a “bow,” was because by a king, or by the royalty which belonged to Saul, is signified Divine truth in respect to protection and to judgment (n. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148).

[8] The like is signified by “ornament” elsewhere:

Give unto Jehovah the glory belonging to his name; bow yourselves before Jehovah in the ornament of holiness (Ps. 29:2).

“In the ornament of holiness” denotes in the genuine truths of the church. In like manner in Isaiah:

Thy sons shall make haste. Lift up thine eyes round about, and see all gathered together. As I live, said Jehovah, thou shalt be clothed with all as with an ornament, and be girded round with them as a bride (Isa. 49:17–18);

also speaking of Zion, by which is signified the celestial church; by the “sons who shall make haste” are signified the truths of that church (that “sons” signify truths, see n. 489, 491, 2623, 2803, 2813, 3373, 3704, 4257, 9807). From this it is that it is said that she shall “be clothed with them as an ornament, and shall be girded round with them as a bride,” which can be said of the truths of the church, but not of the sons of Zion.

[9] As almost all things in the Word have also an opposite sense, so likewise have those which belong to ornament, by which are signified truths falsified, as in these passages:

When thou art laid waste, what wilt thou do? Though thou clothest thyself with double-dyed, though thou deckest thee with an

ornament of gold, though thou forcest open thine eyes with antimony, in vain shalt thou make thyself beautiful (Jer. 4:30).

I will visit upon her the days of the baals, to which she burned incense, and put on her earring and her ornament, and went after her lovers, and forgot me (Hos. 2:13); and in other places.

10541. *And I shall know what I will do to thee.* That this signifies that in this way something may come forth with them is evident from the series of things in the internal sense, for that nation could be in a holy external and at the same time not in a holy internal. And as in this way the external of the church could be with that nation, though not the internal, therefore by “I shall know what I will do” is signified that in this way something may come forth with them.

10542. *And the sons of Israel stripped themselves of their ornament.* That this signifies the deprivation of Divine truth in the external things with them is evident from the signification of “stripping one’s self” as being to be bereft and deprived; and from the signification of “ornament” as being holy truth, or what is Divine (see n. 10536, 10540).

10543. *By Mount Horeb.* That this signifies in the external things of worship, of the church, and of the Word is evident from the signification of “Mount Horeb” as being Divine truth in the external things, for Horeb was a mountainous region around Mount Sinai; and by “Mount Sinai” is signified Divine truth. Consequently “Horeb,” being a mountainous region round about it, signifies Divine truth in external things; for that which is in the midst and which is high above the things that lie round about, signifies what is internal; and consequently by that which is round about and beneath is signified what is external. (That “Mount Sinai” signifies Divine truth, see n. 8805, 9420; that “the midst” denotes what is internal, n. 1074, 2940, 2973, 5897, 6084, 6103, 9164; in like manner what is high, n. 2148, 4210, 4599, 9489, 9773, 10181; and that “roundabout” denotes what is external, n. 2973; in like manner “beneath.”) As the people were in external things, and not in what is internal, therefore when the law was

promulgated from Mount Sinai, they stood in Horeb beneath the mountain, and the mountain was hedged about to prevent its being touched by the people (Exod. 19:12, 13, 21–24; 20:18; Deut. 4:11–12). It is said “the external of worship, of the church, and of the Word” because the external of one is the external of the other, for worship belongs to the church, and the truths and goods of the church and of its worship are from the Word; and therefore those who are in the externals of worship and of the church are in the externals of the Word.

10544. Verses 7–11. *And Moses took a tent, and stretched it for himself without the camp, afar off from the camp; and he called it the tent of meeting. And it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp. And it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent, and looked after Moses, until he had entered into the tent. And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses. And all the people saw the pillar of cloud standing at the door of the tent; and all the people rose up and bowed themselves, every man at the door of his tent. And Jehovah spoke unto Moses faces to faces, as a man speaketh unto his neighbor. And he returned unto the camp; and his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent.* “And Moses took a tent” signifies what is holy of worship, of the church, and of the Word; “and stretched it for himself without the camp, afar off from the camp” signifies remote from the external things in which the nation itself was; “and he called it the tent of meeting” signifies the external of worship, of the church, and of the Word, in which are internal things; “and it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp” signifies that all instructions concerning the truths and goods of the church and of worship would be given to everyone by means of the external of the Word remotely from the external things in which that nation was; “and it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent” signifies that that nation was not in the external of the Word, of the church, and of worship, but was outside of it; “and looked after Moses, until he had entered into the tent” signifies that they see the external of the

Word, of the church, and of worship, but that it vanishes from their apprehension; “and it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses” signifies that after the Word had vanished from their apprehension a dense obscurity took possession of them from without, and yet there was a clear perception from within; “and all the people saw the pillar of cloud standing at the door of the tent” signifies a dense obscurity taking possession of them from without; “and all the people rose up and bowed themselves, every man at the door of his tent” signifies that that nation adored their external in a holy manner; “and Jehovah spoke unto Moses faces to faces” signifies the Divine things in the Word conjoined together; “as a man speaketh unto his neighbor” signifies the conjunction of truth and good; “and he returned unto the camp” signifies unto the external in which that nation was; “and his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent” signifies Divine truth meanwhile ministering in the holy things of the church and of worship in the place of Moses.

10545. *And Moses took a tent.* That this signifies what is holy of worship, of the church, and of the Word is evident from the signification of “a tent” as being in the supreme sense the Lord, and also heaven and the church, and in the relative sense all that is holy of heaven and of the church, consequently also what is holy of worship and of the Word, for these are of the church and are of the Lord, because they are from him. The reason why “a tent” signifies these things is that the most ancient people dwelt in tents, and also had therein their holy worship. Among these people existed the celestial church, which was the most holy of all the succession of churches, for they adored the Lord, who with them was Jehovah; and as he was their leader, they had communication with the angels of heaven, and consequently were in celestial wisdom from the Lord. It is the setting up of this church which is described by the creation of heaven and earth in the first chapter of Genesis, and their wisdom by paradise. For by “heaven and earth” in the Word is signified the church, by “paradise” intelligence and wisdom, and by “man” the church itself; in like manner by the “ground” from which he was named “Adam.” (That “heaven and earth” in the Word denote the church, “heaven” the internal church and “earth”

the external church, see n. 1733, 1850, 2117, 2118, 3355, 4535, 10373; that intelligence and wisdom are described by paradises and gardens, n. 100, 108, 2702, 3220; that “man” denotes the church, n. 478, 768, 4287, 9276; in like manner “ground,” n. 566, 1068; and that “creating man” denotes the setting up of the church, n. 16, 88, 10373; see also n. 8891, 9942.)

[2] In consequence of that church being loved above all others, and from the Lord dwelling with them in tents (for the Lord is said “to dwell” with the man who is in love to him, John 14:23), therefore in memory of these things the tabernacle or tent of meeting was constructed among the Israelitish nation, wherein was held what is holy of worship; and for the same reason the feast of tabernacles or of tents was instituted.

[3] That by “tent” are signified these holy things, and specifically what is holy of worship, is evident from the following passages:

Sing, O barren, that did not bear, enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations (Isa. 54:1–2).

“To enlarge the place of the tent” denotes to do so with the things which are of the church, and consequently which are of worship; “to stretch forth the curtains of the habitations” denotes to multiply truths (that “curtains” denote the truths of the church, see n. 9595, 9596, 9606, 9756); “the barren” denotes one who has not previously been in the truths and goods of the church (n. 3908, 9325).

[4] In Jeremiah:

The whole land has been laid waste, suddenly have my tents been laid waste, and my curtains in a moment (Jer. 4:20).

That “land” denotes the church may be seen in the places cited in n. 9325; and as the church is the church from the goods of love and the truths of faith, therefore it is said that “the tents and the

curtains are laid waste”; “tents” denoting the goods of the church and “curtains” its truths.

[5] Again:

My tent hath been laid waste, and all my cords have been plucked out; my sons are gone forth from me, and they are not; there is none to stretch forth my tent any more, or to raise up my curtains. For the shepherds are become fools (Jer. 10:20–21).

Like things are here signified by “tent” and by “curtains”; the “cords plucked out” denotes that there is no longer any conjunction of good and truth, and of truths one with another; and therefore it is said, “my sons are gone forth,” because by “sons” are signified truths. (That “cords” denote conjunction may be seen in n. 9777, 9854, 9880; and that “sons” denote truths, in n. 489, 491, 533, 2623, 2803, 2813, 3373, 3704, 4257, 9807.)

[6] In David:

Jehovah, who shall abide in thy tent, who shall dwell in the mountain of thy holiness? He that walketh blameless, and who doeth righteousness, and speaketh the truth in his heart (Ps. 15:1–2).

“To abide in the tent of Jehovah” denotes to do so in heaven and in the good of love there. Again:

I will abide in thy tent to eternities (Ps. 61:4);

where the meaning is the same.

[7] In Amos:

In that day I will raise the tent of David that is fallen, and I will close up the breaches thereof, and I will restore its ruins (Amos 9:11).

The “tent of David” denotes the church of the Lord and what is holy of the worship of him; “to close up the breaches, and restore the ruins” denotes to restore these by removing falsities. That

“David” in the Word denotes the Lord, see n. 1888, 9954; hence it is that “the tent of David” denotes the church of the Lord, and that which is holy of worship. In Jeremiah:

Behold I bring back the captivity of Jacob’s tents, and I will have compassion on his dwelling places (Jer. 30:18);

where “the tents of Jacob” and “his dwelling places” denote the goods and truths of the church.

[8] As by “tents” are signified the goods of the church and of worship, therefore by “tents” in the opposite sense are signified the evils of worship and of the church, as can be seen from the following passages:

I will liken the daughter of Zion to a comely woman; shepherds and their flocks shall come unto her, and they shall fix their tents against her round about (Jer. 6:2–3).

Go up against Arabia, and lay waste the sons of the east. Their tents and their flocks they shall take, their curtains, and all their vessels (Jer. 49:28–29).

What will ye do in the day of the solemnity, and in the day of the feast of Jehovah? For lo they are gone away because of the laying waste; the desirable things of their silver, the nettle shall possess them; thorns shall be in their tents (Hos. 9:5–6).

He smote all the firstborn of Egypt, the beginning of strengths in the tents of Ham (Ps. 78:51).

10546. *And stretched it for himself without the camp, afar off from the camp.* That this signifies remote from the external things in which the nation itself was is evident from the signification of “stretching the tent” as being to provide, dispose, and set in order the things which are of the church and of worship; for by the “tent” is signified what is holy of the church, of worship, and of the Word (see just above, n. 10545), consequently by “stretching it” is signified to provide, dispose, and set in order these things; and from the signification of “the camp” as being the heavenly order

from which and according to which are heaven and the church; and as all the truths and goods of heaven and of the church belong to this order, there is consequently signified their container also.

The reason why these things are signified by “the camp” is that by “the sons of Israel,” who formed the camp, are signified all truths and goods in the complex. But when the sons of Israel worshipped the calf instead of Jehovah, then by their “camp” was signified the opposite, thus infernal order, and also the container of falsity and evil, which make hell. Whether you say “the external of worship and of the church without the internal,” or “hell,” it is the same thing; for they who are in the external of worship without the internal are in the loves of self and of the world, and the loves of self and of the world are from hell. From this it is evident why Moses took his tent and stretched it without the camp afar off from the camp; for as before said, by the “tent” was signified what is holy of worship, of the church, and of the Word; and also why by these words is signified what is remote from the external things in which the Israelitish nation was.

[2] (That by “the camp” is signified heavenly order, and by “encamping” the disposing of good and truth according to heavenly order, see n. 4236, 8103, 8130, 8131, 8155, 8193, 8196; and that consequently by “the camp” is signified heaven and the church insofar as they are the container of these, n. 10038; and in the opposite sense hell, n. 10458; moreover, that the external of worship and of the church separate from what is internal is hell, see n. 10483, 10489; for the reason that those who are in external things separate from what is internal never receive any Divine influx, n. 10429, 10472; and consequently have nothing of faith in and of love to the Lord, n. 10396, 10400, 10411; because they look solely to their own loves, thus to hell, n. 10422; and consequently worship themselves for a god, n. 10407, 10412; that the Israelitish nation was in external things separate from what is internal may be seen at the places cited in n. 9380, and also in n. 9373, 9391, 10396, 10401, 10407, 10492, 10498, 10500, 10533.)

10547. *And he called it the tent of meeting.* That this signifies the external of worship, of the church, and of the Word, in which are internal things, is evident from the signification of “the tent of meeting” as being the external of worship, of the church, and of the Word, in which are things internal; for by “tent” is signified what is holy of worship, of the church, and of the Word (see n. 10545), and by “meeting” is signified where internal things are, for all internal things are together in external things (n. 6451, 9216, 9828, 9836). In the sense of the letter by “meeting” is meant the meeting of the sons of Israel; but in the internal sense there is signified the meeting of the truths and goods of the church, because by the sons of Israel in a good sense are signified the truths and goods of the church in the complex (n. 5414, 5879, 5951, 7957), in like manner by the “congregation” and the “assemblage” of the sons of Israel (n. 7830, 7843). And the truths and goods of the Word, of the church, and of worship are in their own internal; for in the internal of the Word, of the church, and of worship are celestial and spiritual things; but in the external are natural and worldly things; and all celestial and spiritual things flow into natural and worldly things, and terminate in them, and form and constitute them. From this it is that what is external is signified by “meeting.” This is the case with the external sense of the Word, which is called the sense of its letter, thus also with the externals of the church and of worship, for these are from the Word.

10548. *And it was that everyone inquiring of Jehovah went out unto the tent of meeting that was outside the camp.* That this signifies that all instructions concerning the truths and goods of the church and of worship would be given to everyone by means of the external of the Word remotely from the external things in which that nation was is evident from the signification of “inquiring of Jehovah” as being to be instructed concerning the truths and goods of the church and of worship, for all inquiring of Jehovah is for the sake of instruction in these; from the signification of “the tent of meeting” as being the external of the church and of worship (of which just above, n. 10547); and from the signification of “outside the camp” as being that which is remote from the external things in which that nation was (n. 10546). From this it is evident that by “everyone inquiring of Jehovah went out unto the tent of meeting

that was outside the camp” is signified that all instruction concerning the truths and goods of the church and of worship would be given by means of the external of the Word remotely from the external things in which that nation was.

[2] It is said “by means of the external of the Word” because all instruction concerning the truths and goods of faith and of love which make the church and enter into worship is from this source, and because to inquire of the Lord is to consult the Word; for in the Word the Lord is present, seeing that the Word is the Divine truth which is from him, and that he is with the angels in his Divine truth, and also with the men of the church who receive him.

[3] It is said “by means of the external of the Word” because in the external of the Word all internal things are together, thus all the truths and goods of heaven and of the church (according to what was shown above, n. 10547). From this it is that answers and revelations were made in ultimates (n. 9905). Moreover, all the doctrinal things of the church that are of service to worship are given by means of the external of the Word; but they are given to those only who are in enlightenment from the Lord when they are reading the Word, for then light flows into them from heaven through the internal sense (see n. 9025, 9382, 9409, 9424, 9430, 10105, 10324, 10402, 10431).

[4] The reason why it denotes remotely from the external things in which the Israelitish nation was is that with that nation the external of the Word appears quite different, and consequently is differently unfolded, as can be seen from the fact that they see nothing therein about faith in the Lord and love to him, nor indeed about the Lord, and about heaven from him. But the things which they see are solely about worldly and earthly things, and especially about their own preeminence to others. The reason is that they are in external things without what is internal, and they who are of such a character can see nothing from the internal. To see from the internal is to see from heaven from the Lord. From all this it is evident that the external of the Word, and consequently of the church and of worship, with that nation, was remote from the

external of the Word, of the church, and of worship, as regarded in itself. As far as verse 11, the external worship of that nation is now described in the internal sense.

10549. *And it was that when Moses went out unto the tent, all the people rose up, and stood, every man at the door of his tent.* That this signifies that that nation was not in the external of the Word, of the church, and of worship, but was outside of it is evident from the representation of Moses as being the Word (of which in the places cited in n. 9372); from the signification of “the tent” as being what is holy of worship, of the church, and of the Word (n. 10545); and from the signification of “rising and standing before the door of the tent” as being to be outside of it, for “door” denotes entrance, introduction, and communication (n. 2145, 2152, 8989); consequently “to stand before it” denotes not to enter, be introduced, and have communication.

10550. *And looked after Moses, until he had entered into the tent.* That this signifies that they see the external of the Word, of the church, and of worship, but that it vanishes from their apprehension is evident from the signification of “looking after Moses” as being to see the external of the Word; for by “Moses” is signified the Word (see n. 10549); and by “looking after him” is signified to see its external; for that which is before signifies that which is within; and that which is after signifies that which is without; consequently to see the back parts of Jehovah, and not the face, denotes to see what is external and not what is internal, as shown in the last verse of this chapter. And from the signification of “until he had entered into the tent” as being to vanish from their apprehension; for when he entered he was no longer seen.

10551. *And it was that when Moses entered into the tent, the pillar of cloud descended, and stood at the door of the tent, and spoke with Moses.* That this signifies that after the Word had vanished from their apprehension a dense obscurity took possession of them from without, and yet there was a clear perception from within, is evident from the signification of “when Moses entered into the tent” as being that after the Word had vanished from their

apprehension (of which just above, n. 10550); from the signification of “the pillar of cloud” as being a dense obscurity relatively to that nation, for by a “cloud” is signified the external of the Word (see the preface to Genesis 18; and n. 4060, 4391, 5922, 6343, 6752, 8443, 8781); and also the obscurity of the Word with those who are not in enlightenment, and dense obscurity with those who are in the external of the Word separate from the internal (see n. 6832, 8106, 8814, 8819, 9430); from the signification of “standing at the door” as being to be outside (n. 10549); from the signification of “speaking with Moses” as being to perceive clearly from within (for by “Moses” is signified the Word as regarded in itself, n. 9372, and by “speaking” is signified to perceive, see the places cited in n. 10290). That it denotes from within is because Moses, with whom the pillar of cloud spoke, was within the tent.

[2] It must here be told what it is to see from without, and what to have perception from within. Those who when reading the Word are in enlightenment, see it from within, for their internal is open, and when the internal is open it is in the light of heaven. This light flows in and enlightens, although the man is unaware of it. The reason why he is unaware of it is that this light flows into the knowledges that are in the man’s memory, and these knowledges are in natural light. And as the man thinks from these knowledges as from himself, he cannot perceive the influx, nevertheless from various indications he is able to know that he has been in enlightenment. But yet everyone is deceived who believes himself to be in enlightenment, unless he loves to know truth for the sake of truth and for the sake of the good of life, thus unless he loves Divine truth for the sake of life, because to live according to Divine truths from the Word is to love the Lord, and all enlightenment comes from the Lord when he is loved.

[3] But those cannot possibly be in any enlightenment who have not as their end a life according to Divine truths from the Word; but who have as their end honor, gain, and reputation; and who thus regard the Divine truths of the Word as means; for this end is worldly and bodily, and not spiritual and heavenly; and it therefore

closes the internal man, and when this is closed, no light can flow in from heaven and enlighten. If such persons, when reading the Word, believe that they are in enlightenment, they are quite mistaken; for they do not think from heaven, but from the world; thus not from the Lord, but from themselves; and insofar as they think from themselves and from the world, so far they think from natural light separate from heavenly light, and in spiritual things natural light separate from heavenly light is mere thick darkness. If these persons persuade themselves that they have seen something from enlightenment, it is a fallacy, for they perceive whether a thing is true solely from others by means of confirmations, which is to see truth from without and not from within, or to see it from persuasive faith, the nature of which may be seen in n. 9363–9369. Such persons are able to see falsity as truth, and truth as falsity; also evil as good, and good as evil.

[4] From all this it is evident what it is to see the Word from without; and also what it is to perceive it from within. To see it from without is signified by the people “standing at the door of the tent and looking after Moses”; also by their “seeing the pillar of cloud standing at the door of the tent”; and by their “bowing themselves at the door of their tents.” But to perceive the Word from within is signified by “Moses entering into the tent”; and by “the pillar of cloud, which was at the door of the tent, speaking with Moses.”

[5] It shall also be briefly stated how the influx from which comes enlightenment is effected. Equally with men, the angels also perceive the Word when it is read; but the angels perceive it spiritually, and men perceive it naturally. The man whose internal is open also perceives the Word spiritually; but while he lives in the world he is unaware of this, because his spiritual thought flows into the natural thought in the external man, and there presents itself to view. Nevertheless it is this interior thought which enlightens, and by means of which the influx from the Lord is effected. By looking into their thoughts, and by reflections thereon, some of the learned have noticed that there is in man an interior thought which does not appear, and therefore they have called the ideas of this thought

immaterial and intellectual, and they have made a distinction between these ideas and those of the exterior thought which appear; and they have called these latter natural and material. But they have not known that the ideas of the interior thought are spiritual; and that when these flow down they are turned into natural ideas, and appear under a different shape, and under a different condition. From all this it can in some measure be seen how the influx through which comes enlightenment is effected.

10552. *And all the people saw the pillar of cloud standing at the door of the tent.* That this signifies a dense obscurity taking possession of them from without is evident from what has been unfolded just above (n. 10551).

10553. *And all the people rose up and bowed themselves, every man at the door of his tent.* That this signifies that that nation adored their external in a holy manner is evident from the signification of “rising and bowing themselves” as being to adore in a holy manner; and from the signification of “at the door of his tent” as being the external of the Word, of the church, and of worship (see above, n. 10549). In these words is described the genius of that nation, in that although they are outside the genuine sense of the Word, and are in very dense obscurity concerning it, they nevertheless adore it in a holy manner. But this holiness is an idolatrous holiness arising from the love of self altogether separated from the Divine holiness. (That that nation was in such a holiness when in worship, see n. 3479, 4281, 6588, 9377, 10430, 10500.)

10554. *And Jehovah spoke unto Moses faces to faces.* That this signifies the Divine things in the Word conjoined together is evident from the signification of “speaking faces to faces” as being to be conjoined, for by “faces” are signified the interiors, and when the interiors mutually regard each other and see alike, they conjoin themselves together. This is signified by “speaking faces to faces” when said of Jehovah speaking unto Moses, by whom is meant the Word; for by “speaking” is signified perception, and by “faces to faces” is signified mutually, consequently the mutual perception of the one in that of the other, which is conjunction.

[2] This means that such is the nature of the Word, because here “Moses” denotes the Word. For such is the nature of the Word in its internal and in its external. In its internal, and also in its external, each and all things have been conjoined together; moreover those which are in its internal are conjoined by means of correspondences with those which are in its external. These conjunctions cannot be described, and if they were described, they could not be apprehended by any idea of thought. It is celestial and spiritual things which are there thus conjoined together, and it is these which by means of correspondences are conjoined with the natural and worldly things which constitute the sense of the letter.

The nature of these conjunctions may in some measure be presented to the idea by comparison with the conjunctions of the angelic societies in the heavens, which taken together are a one, just as are the members, viscera, and organs with man, which though various, and each of them inwardly consisting of countless various things, nevertheless make a one. Such also is the Word in respect to its truths and goods. That such is the nature of the Word is quite unknown to man; but the angels know it, for they perceive the connection of the interior things of the Word.

[3] From all this it can be seen that by “Jehovah speaking unto Moses faces to faces” is signified the Divine things in the Word conjoined together. That one thing is signified by “speaking faces to faces” and another by “seeing Jehovah face to face” is evident from what follows in this chapter, where Jehovah says unto Moses, “Thou canst not see my faces, because a man doth not see me and live. But I will put thee in a cleft of the rock, and will cover thee over with the palm of my hand, until I have passed by; and I will take away the palm of my hand, and thou shalt see my back parts, and my faces shall not be seen” (verses 20, 22, 23). (That “Moses” denotes the Word, see the places cited in n. 10549; that “the faces” denote the interiors, see those cited in n. 9546; and also that “speaking” denotes perception, see those cited in n. 10290.)

10555. *As a man speaketh unto his neighbor.* That this signifies the conjunction of truth and good is evident from the signification of

“speaking” as being a mutual perception and the consequent conjunction (of which just above, n. 10554); from the signification of “man” [*vir*], as being truth (n. 3134, 3459, 4823, 7716, 9007); and from the signification of “neighbor” as being the good with which truth is conjoined. In the Word throughout mention is made of “man and neighbor” or of “man and companion”; and thereby is signified what is mutual, as also by “man and brother.” And when what is mutual is signified, there is meant mutual conjunction, such as is that between truth and good; for truth mutually conjoins itself with good, for the reason that truth has its being from good, and good has its quality in truth. In heaven there is not any truth which is not conjoined with good, for the reason that truth is not anything without good, nor is good anything without truth. For truth without good is like manifestation [*existere*] without being [*esse*], and good without truth is like being without manifestation; that is, truth without good is like a body without life; and good without truth is like life without a body. Wherefore unless they are conjoined together, they are not anything from which comes anything, that is, they are not anything of which anything of heaven and of the church can be predicated.

[2] The case herein is like what understanding would be in man without will, or like what will would be without understanding. One is indeed possible separate from the other, as for example to understand what is true and good, and not to will it. But in this case to understand has its will from some other source than good; it has it from willing for one’s self, or for the sake of one’s self, to which the understanding of truth and of good serve as a means. He who reflects well is able to know that understanding with man has its life from his willing; and that without willing it is not anything; and also that understanding and willing mutually regard each other, and are conjoined together. The case is the same with truth and good, consequently with faith and love. Unless truth is conjoined with good, or faith with love, there is no truth or good, nor faith or love. These things have been said in order that it may be known what is meant by the mutual conjunction which in the spiritual sense is signified by “man and companion” or by “man and neighbor” and also by “man and brother.”

10556. *And he returned unto the camp.* That this signifies unto the external in which that nation was is evident from the signification of “the camp” as being the external of the Word, of the church, and of worship, in which the Israelitish nation was (see n. 10546). Now when Moses has returned unto the camp, he no longer represents the Word, but the head of the Israelitish nation, for to be in the camp with those who were in external things separate from what is internal, denotes to be in a similar state. It was otherwise when he was without that camp and stretched the tent there, afar off from the camp. In what manner therefore Moses represents the head of that nation can be seen from the internal sense of what follows in this chapter down to the end. As Moses puts on this representation, it is therefore said that “his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent,” by which is signified that the representative is still continued in the tent that was outside the camp.

10557. *And his minister Joshua, the son of Nun, a boy, moved not out of the midst of the tent.* That this signifies Divine truth meanwhile ministering in the holy things of the church and of worship in the place of Moses is evident from the representation of Joshua the minister of Moses as being Divine truth ministering in the place of Moses, and who was called “the son of Nun” from truth, and “a boy” from good; and from the signification of “not moving out of the midst of the tent” as being meanwhile not ceasing to be in the holy things of the church and of worship. By “not moving out” is signified not ceasing meanwhile, and by “the tent” is signified what is holy of the Word, of the church, and of worship (see above, n. 10545). In the last article (n. 10556), it was said that Moses now begins to represent the head of the Israelitish nation; and therefore lest the connection of things in the internal sense should be broken, it was provided that when Moses was absent, Joshua should remain in the tent; for by Joshua is represented Divine truth in respect to some function; as for example Divine truth fighting (n. 8595); Divine truth surveying and taking notice (n. 10454); and here Divine truth ministering in the absence of Moses. Therefore he is called “the minister of Moses.”

10558. Verses 12–17. *And Moses said unto Jehovah, See, thou sayest unto me, Make this people come up; and thou hast not made known to me whom thou wilt send with me. And thou hast said, I know thee by name, and thou hast also found grace in mine eyes. And now I pray, If I have found grace in thine eyes, make known to me, I pray, thy way, that I may know thee, because I have found grace in thine eyes; and see that this nation is thy people. And he said, my faces shall go, and I will make thee to rest. And he said unto him, If thy faces go not, do not make us to go up from hence. And wherein shall it ever become known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us? and we shall be rendered preeminent, and thy people, above all the people that are upon the faces of the ground. And Jehovah said unto Moses, I will do this word also that thou hast spoken; because thou hast found grace in mine eyes, and know thee by name.* “And Moses said unto Jehovah” signifies indignation that the Divine, thus the church itself, was not with them; “See, thou sayest unto me, Make this people come up” signifies a solemn promise that the church should be with that nation; “and thou hast not made known to me whom thou wilt send with me” signifies that this cannot be done without the Divine auspices; “and thou hast said, I know thee by name” signifies his quality; “and thou hast also found grace in mine eyes” signifies that he was accepted because he could preside over that nation; “and now I pray if I have found grace in thine eyes” signifies if he was accepted on this account; “make known to me I pray thy way, that I may know thee” signifies instruction concerning what would be the nature of the Divine with them; “because I have found grace in thine eyes” signifies because he was received to preside over the people; “and see that this nation is thy people” signifies that they are the only ones in the world with whom is the Divine which is over all things; “and he said, my faces shall go, and I will make thee to rest” signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself what is external without it; “and he said unto him, If thy faces go not, do not make us to go up from hence” signifies if the Divine be not there, there will not be anything of the church; “and wherein shall it ever become known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us?” signifies reception above others if the Divine be manifested among

them; “and we shall be rendered preeminent, I and thy people, above all the people that are upon the faces of the ground” signifies their consequent preeminence to all in the whole world where the church is; “and Jehovah said unto Moses, I will do this word also that thou hast spoken” signifies that the Divine shall be in the external of the church, of worship, and of the Word, which is with them; “because thou hast found grace in mine eyes, and I know thee by name” signifies that he is accepted on account of his quality.

10559. *And Moses said unto Jehovah.* That this signifies indignation that the Divine was not with them, thus not the church itself, is evident from the signification of “saying,” as here being indignation, for “saying” involves the things which follow, because these are what he said, and the things which follow are things of indignation on this account, that the Divine would not be with them, thus that the church would not be with them, whereby they might be rendered preeminent to all that were upon the face of the earth, as is plain from verse sixteen which follows. The reason why the words of Moses to Jehovah were words of indignation on that account, was that Moses here bears relation to the head of the Israelitish nation (see above, n. 10556); wherefore he speaks for himself and for that nation, for he says, “I and the people” (verse 16). And because he here bears relation to that nation as its head, therefore by “Moses said unto Jehovah” is signified indignation; for a man who is such as was that nation is indignant against God if he does not obtain his desires.

[2] This is done by all those who are in external things without what is internal, for if they reverence and adore God, and as it were love him, it is not for his own sake, but for the sake of themselves, because they desire nothing else than eminence above others and wealth beyond others, this being the fire which excites their reverence and adoration, and as it were their love. But if they do not obtain what they desire, they forsake God. That that nation was of such a character is very evident from the historicals of the Word. The like is signified by the words of Jacob:

Jacob vowed a vow, saying, If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat, and a garment to put on, and I return in peace to my father's house, then Jehovah shall be to me for God (Gen. 28:20–21).

These words mean that if he should receive these things, he would acknowledge Jehovah for his God; but if he should not receive them, he would not acknowledge him. Such also was the nation descended from him. From this it is that that nation so often fell away, and worshiped other gods, until at last they were for this reason cast out from the land of Canaan, first the Israelitish nation, and afterward the Jewish. It is evident that the cause of the indignation above spoken of was that if Jehovah did not go with them they would not become preeminent to all in the whole world.

[3] That it was also a cause of indignation that the church itself was not with them, follows from the fact that to be brought by Jehovah into the land of Canaan denotes to become the church. The reason of this is that the church had been in the land of Canaan from the most ancient times, and that the Word could not have been written elsewhere, thus except with the nation which possessed that land; and where the Word is, there is the church. That the Word could not have been written anywhere else was because all the places that were in the whole of that land, and that were round about it, such as the mountains, the valleys, the rivers, the forests, and all the rest, had become representative of celestial and spiritual things; and it was necessary that the sense of the letter of the Word, in both the historical and the prophetic parts, should consist of such things, because the interior things of the Word, which are celestial and spiritual, must close in such things, and as it were stand on them like a house upon its foundation; for unless the Word in respect to the sense of the letter, which is its ultimate, stood upon such things, it would be like a house without a foundation. That this is so is evident from the Word, in that mention is so often made of the places of that land, all of which, having become representative, signify the things of heaven and of the church.

[4] From this it is that to be brought into the land of Canaan signifies the setting up of the church, and that the indignation of Moses involves this also, although he did not think of it. (That the church was in the land of Canaan from the most ancient times, and that consequently all the places therein became representative, see n. 3686, 4447, 4454, 4516, 4517, 5136, 6306, 6516, 8317, 9320, 9325; and that from this “the land of Canaan” in the Word signifies the church, see the places cited in n. 9325.)

10560. *See, thou sayest unto me, Make this people come up.* That this signifies a solemn promise that the church should be with that nation is evident from the signification of “thou sayest unto me,” when the saying is by Jehovah, as being a solemn promise; and from the signification of “making this people come up” as being that the church should be set up with that nation. These are the things which are signified in the internal sense by these words. But in the sense nearest the letter is signified that they should be brought into the land of Canaan and should possess it. (That to be brought into the land of Canaan and to possess it denotes to set up the church, see above, n. 10559.) How the case is in regard to these things has been shown throughout in the preceding pages, namely, that no church could be instituted with that nation, but only the representative of a church, because they were in external things separate from what is internal, and those who are of such a character cannot receive any influx from the Divine; and yet the church with man is in his internal, but not in what is external separate therefrom. They who are of such a character can indeed represent the church, but cannot be the church. To represent the church and not be the church is to worship external things, and to call them holy and Divine; but not to acknowledge and perceive them in faith and love from heaven. (See what has been said above concerning the signification of “making the people come up into the land,” in n. 10526.)

10561. *And thou hast not made known to me whom thou wilt send with me.* That this signifies that this cannot be done without the Divine auspices is evident from the signification of “sending with Moses and with that nation,” when sending by Jehovah is meant, as

being that the Divine shall lead (of which in what follows), because Moses knew that he could indeed bring the people into the land of Canaan; but that if this were done without the Divine leading and auspices, they would not come into possession of it; which involves and signifies that the church would not be instituted with that nation (according to what was adduced above, n. 10559, 10560). From this it is evident that by “make this people come up, but thou hast not made known to me whom thou wilt send with me” is signified that the church could not be instituted with that nation without the Divine auspices. Thus do the angels perceive these words, howsoever they may be perceived by men; for the angels perceive all things of the Word according to its internal sense; but men according to the external sense, in which nevertheless is the internal. That “sending with them,” when said of Jehovah, denotes that the Divine shall lead is because by being “sent by Jehovah” is signified the Divine leading, and also the Divine proceeding. Therefore in the original tongue angels are so called from a word meaning “sent,” and therefore the Lord so frequently spoke of himself as being “sent” by the Father, by which is signified the Divine proceeding (see n. 4710, 6831). From all this it is evident what is meant in the internal sense by “whom thou wilt send with me.”

10562. *And thou hast said, I know thee by name.* That this signifies his quality is evident from the signification of “knowing,” when said of Jehovah, as being to know and foresee from eternity (see n. 5309); and from the signification of “name” as being the quality of a state, thing, or man (n. 144, 145, 1754, 1896, 2009, 2724, 3004–3011, 3421, 6674, 6887, 8274, 8882, 9310). The quality of Moses is involved in the things which follow. From this it is evident that by, “I know thee by name,” when said by Jehovah, is signified to know and foresee from eternity what is his quality.

10563. *And thou hast also found grace in mine eyes.* That this signifies that he was received because he could preside over that nation is evident from the signification of “finding grace in the eyes of Jehovah” as being to be received, here on account of his quality, which is signified by “I know thee by name.” His quality was that he could preside over that nation, for Moses was foreseen by the

Lord to preside over the Israelitish people. That this was foreseen is evident from the fact that he was brought up in the palace of King Pharaoh, where there were lordships, and from this he acquired the disposition of being preeminent to others; on which account he was received to preside over his people.

His quality likewise was such that he could receive speech from the Divine better than others of that nation, for he was not so much in what is external separate from what is internal as they were. These therefore are the things which are signified by, “I know thee by name, and thou hast also found grace in mine eyes.”

10564. *And now I pray, if I have found grace in thine eyes.* That this signifies if he was accepted is evident from what was said just above (n. 10562, 10563).

10565. *Make known to me I pray thy way, that I may know thee.* That this signifies instruction concerning what would be the nature of the Divine with them is evident from the signification of “making known the way of Jehovah” as being instruction concerning the Divine, for by “making known” is signified instruction, and by “the way of Jehovah” is signified the Divine truth leading; and from the signification of “knowing Jehovah” as being to know the quality of the Divine with them. (That “way” denotes truth, see n. 627, 2333, 10422; here Divine truth leading.)

Because I have found grace in thine eyes signifies because he was received to preside over the people and to lead them (as above n. 10563–10564).

10566. *And see that this nation is thy people.* That this signifies that they are the only ones in the world with whom is the Divine which is over all things is evident from the signification of “the nation of Jehovah” as being where the Divine itself dwells, and in the spiritual sense where the church of the Lord is, for all those who acknowledge the Lord in faith and love, taken together, are “the nation of Jehovah.” But at that time the sons of Israel thought nothing of the church; but only of the possession of the land of

Canaan, and of eminence over others. And as it was told Moses that the name of their God was Jehovah, which, however, they had not previously known (Exod. 3:13, 14); and because they saw such great miracles wrought by him in Egypt, and at the Red Sea, and in the wilderness, they therefore acknowledged Jehovah for their God. Nevertheless in their hearts they did not believe in him, for they believed that there were many gods, as can be sufficiently well seen from the golden calf which, while Moses tarried, they adored as their god, yea as Jehovah; and afterward from the gods to whom they so often turned aside, as is evident from the historical parts of the Word. From all this it can be seen that they worshiped Jehovah merely on account of the miracles, and not because he alone was God; and he who worships God merely on account of miracles, only worships the name of God, and not God, and falls away whenever he does not obtain his desires. (That the Israelitish nation worshiped Jehovah merely in respect to the name, see n. 3732, 4299, 6877; and that at heart they were idolaters, n. 4208, 4281, 4820, 5998, 6877, 7401, 8301, 8882; and that they were the worst nation, n. 4314, 4316, 4317, 4444, 4503, 4750, 4751, 4815, 4820, 4832, 5057, 7248, 8819, 9320, and further, n. 10396.) From all this it can now be seen what is signified by the words “this nation is thy people,” namely, that they were the only ones among whom was Jehovah, and that in this way they would become preminent to all other nations. But although in the proximate sense, these things are signified by these words, nevertheless by the same words in the internal sense is signified that the Divine was with them, consequently the church.

10567. *And he said, My faces shall go, and I will make thee to rest.* That this signifies that the Divine of the church, of worship, and of the Word shall be there, but with the nation itself what is external without it is evident from the signification of “faces” as being the interiors (see the places cited in n. 9546), and when said concerning Jehovah, as being things Divine, here the Divine things of the church, of worship, and of the Word; from the signification of “going” as being to live (see n. 3335, 4882, 5493, 5605, 8417, 8420, 9440), but when said of Jehovah, it denotes to give life, to be present, and to lead; for from this does man live; and from the signification of “making Moses rest” as being the external of the

church, of worship, and of the Word, in which interior Divine things close; for by Moses is represented this external (n. 10563), and by “resting” is signified to rest and to close, thus that in which interior Divine things rest or in which they close; moreover in the original tongue this word means to rest and close. (That the interior things of the church, of worship, and of the Word close in their external, and that they rest upon it as upon their plane, or as a house upon its foundation, may be seen above, n. 9216.) That these things are signified by “making Moses rest” is evident from what follows in this chapter in the internal sense, in which the interiors of the Word, of the church, and of worship are treated of, and the external wherein they close. This external is that which is represented by Moses.

10568. *And he said unto him, If thy faces go not, do not make us go up from hence.* That this signifies that if the Divine be not there, there will not be anything of the church is evident from the signification of the “faces of Jehovah” as being the interior Divine things of the church, of worship, and of the Word (of which just above, see n. 10567); and from the signification of “not making us go up hence” as being that there will not be anything of the church. The reason why this is signified by these words is that by being “brought into the land of Canaan” is signified the setting up of the church; thus by “not making us go up from hence” is signified that thus there will not be anything of the church. That by being “brought into the land of Canaan” is signified the setting up of the church, may be seen above (n. 10560, 10561); and this is signified for the reason that by “the land of Canaan” in the Word nothing else is understood in heaven but the church, for in heaven all things of the Word are spiritually perceived. Wherefore when mention is made of any land, they think there of such things as are of the church in that land, or with the nation there. The angels of heaven cannot keep the mind in the idea of any land, because the idea of land is material; nor in the idea of any nation, for this idea also is material. Wherefore a spiritual idea at once occurs to them, which idea is about the church. In general a spiritual idea is about the Lord, his kingdom, heaven, the church, love to and faith in the Lord, and about countless things that belong to faith and love, thus that belong to the church. And if you will believe it, it is impossible

for any material idea to enter heaven; it is put off at the first threshold. Such is the case with the whole and every part of the Word. From this then it is that by being “brought into the land of Canaan” is signified the setting up of the church; and by “not being brought” as here is signified no setting up of it.

10569. *And wherein shall it ever become known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us?* That this signifies reception above others if the Divine be manifested among them is evident from the signification of “becoming known,” when said of the Divine among them, as being to be revealed; from the signification of “finding grace in the eyes of Jehovah” as being to be received (see above, n. 10563), here, above others, because there follows “and we shall be rendered preeminent, I and thy people, above all the people that are upon the faces of the ground”; and from the signification of “going with us,” when said of Jehovah, as being the Divine leading, here into the land of Canaan (n. 10567). From this it is evident that by “wherein shall it ever become known that I have found grace in thine eyes, I and thy people? Is it not in thy going with us?” is signified reception above others if the Divine be manifested among them.

[2] It is said “in the eyes of Jehovah,” and thereby is signified the Divine presence of the Lord in the truths and goods of faith and of love with men on earth and with angels in the heavens. The reason why the presence of the Lord is in the truths and goods of faith and of love is that these are from the Lord himself; and when the Lord is present in these with men and with angels, he is then present in his own with them, and not in what is their own, for this is evil. From this also it is that by “eyes” in the Word, when said of men who receive the Divine things of the Lord, is signified faith and also a recipient understanding; for the understanding is the internal eye; and faith is truth which is seen and perceived. (That the “eyes,” when said in the Word of men, signify faith and also understanding, see n. 2701, 4403–4421, 4523–4534, 9051.)

[3] It shall also be told whence comes this sight. There is a real light which illumines the understanding, and which is quite distinct from the light which illumines the sight of the body. The light which illumines the understanding is from heaven; but that which illumines the sight of the body is in the world. The light of heaven is from the Lord as a sun there, and is in its essence the Divine truth that proceeds from the Lord's Divine good. From this it is evident whence it is that by the "eyes," when said of Jehovah, is signified the Divine presence of the Lord; and by the "eyes," when said of men who receive the Divine truth of the Lord, or his light, is signified faith and an enlightened understanding.

[4] That it is a real light which illumines minds and effects understanding with men is not known in the world, although men attribute sight and light to the understanding, and although in the Word the Lord is often called "the light," by which is meant that he is seen by faith and the light thereof. (That it is a real light which illumines minds, and that the Divine truth which proceeds from the Lord as a sun is this light, and that where it is received it gives the understanding of truth may be seen in the places cited in n. 9548, 9684; also in n. 9570, 9571, 9594.)

[5] From all this it can be seen what is signified in the Word by "the eyes of Jehovah," as in these passages:

Incline thine ear, O Jehovah, and hear; open thine eyes, O Jehovah, and see (Isa. 37:17).

I will set mine eye upon them for good, and I will bring them back upon their own land, and I will build them (Jer. 24:6).

Behold the eye of Jehovah is upon them that fear him (Ps. 33:18).

Jehovah is in the temple of his holiness, the throne of Jehovah is in heaven; his eyes behold, his eyelids try, the sons of man (Ps. 11:4); and elsewhere.

10570. *And we shall be rendered preeminent, I and thy people, above all the people that are upon the faces of the ground.* That this

signifies their consequent preeminence to all in the whole world where the church exists is evident from the signification of “being rendered pre eminent above all the people that are upon the faces of the ground” as being pre eminence to all in the whole world. That it also denotes where the church exists is because by “the ground” is signified the church (of which below).

[2] That this end, that they might be rendered pre eminent above all in the whole world, was the end for which the Israelitish nation worshiped Jehovah, and for the sake of which they could be in a holy external is evident from what has been already shown concerning that nation. That such can be in a holy external, and appear to others as worshipers of God, is evident from the idolaters spoken of in the historical parts of the Word, who in like manner could be in external things. But that they had no holy internal can be known and inferred by everyone from the fact that it is the Divine truths revealed in the Word which cause worship to be internal, provided that men know them and live according to them. For if a man could worship God in a holy manner without them, there would be no need of any doctrine of the church, nor of any preaching.

[3] As that nation was of such a nature that they could be in a holy external for the sake of pre eminence to others as their end in view; and as with such people the representatives of celestial and spiritual things, which are the externals of worship, can be in communication with the angels, and thereby there may be conjunction with heaven, therefore that nation was received. But he who believes that they were thereby worshipers of God is very much mistaken, for they were worshipers of self and of the world, and at heart were idolaters. And as they were of such a character, the interior things of worship which belong to faith and love to the Lord were not revealed to them, as is plain from the books of the Old Testament, and also from the fact that they did not acknowledge the Lord when he came into the world, nay, do not yet acknowledge him, and if instructed from the prophetic utterances concerning the Lord, still they do not receive it. They wish for a Messiah who shall exalt them above all in the whole

world, and not a Messiah whose kingdom is in the heavens, and who consequently provides also for the salvation of all upon the earth. From all this it can be seen what was the character of that nation from the earliest ages, and why it is here said that by “Jehovah going with them they would be rendered preeminent above all the people that are upon the faces of the ground.”

[4] It is said “upon the faces of the ground” and thereby is meant wheresoever the church is, for by “ground,” in like manner as by “land” or “earth” is signified the church (that it is signified by “land” or “earth” may be seen in the places cited in n. 9325). But “ground” signifies the church for a similar reason as does “field,” thus from the reception of various seeds, and their growth and produce, by which are signified the truths and goods of faith and of love, of which man is such a receptacle as the ground is of seeds. But the church is called “land” or “earth” from the people with whom the church is who dwell therein. But as “ground” involves extension in respect to space, equally as does “land” or “earth,” therefore instead of “ground” the translators say “earth”; as here “upon the faces of the earth,” instead of “upon the faces of the ground” as also in other passages. And yet in the original tongue the Word which means “ground” is from a totally different origin from that of the Word which means “earth.” That “the ground” signifies the church equally as does “land” or “earth” is evident from various passages in the Word, of which only a few may be adduced.

[5] In Jeremiah:

Their grandees have sent their little ones for water; they came unto the pits, and found no waters; they returned with their vessels empty; because the ground hath been broken to pieces, in that no rain hath been in the land (Jer. 14:3–4).

Here “ground” denotes the church, and so does “land,” for the subject treated of in the internal sense is the lack of truth, and the consequent vastation of the church; “waters” denote truths; “pits” denote where these are, thus doctrine; “vessels” denote the recipients; “rain” denotes influx from heaven; “land” denotes where

the church is; and “ground” denotes the church itself, which on account of the drought is said to be “broken to pieces,” thus on account of the lack of truth from heaven.

[6] And in Isaiah:

It shall come to pass at the end of seventy years, that Jehovah will visit Tyre, and she shall return unto her harlot hire, and shall commit whoredom with all the kingdoms of the earth upon the faces of the ground; at last her merchandise and her harlot hire shall be holiness to Jehovah (Isa. 23:17–18).

By “Tyre” is signified the church in respect to the knowledges of truth and good, thus in the abstract sense these knowledges, which are called “harlot hire” when they are taught for the sake of gain, of honor, and of reputation for the sake of these, and are thus as it were sold, and are not taught for the sake of truth itself. In the Word this is called “harlotry” and “whoredom.” “To commit whoredom with all the kingdoms of the earth” denotes to do so with all the truths of the church; “upon the faces of the ground” denotes wheresoever the church is. As the knowledges of truth and good still remain knowledges of truth and good in themselves, thus Divine, although to the man who teaches and “sells” them they are for profit, and consequently are “harlot hire,” therefore it is said that “her merchandise and her harlot hire shall be holiness to Jehovah.” Everyone who thinks beyond the sense of the letter can see that harlot hire is not meant here, nor whoredom with all the kingdoms of the earth, nor that such things shall be holiness to Jehovah.

[7] In David:

Thou sendest forth thy spirit; they are created; and thou renewest the faces of the ground (Ps. 104:30).

“The spirit of Jehovah” denotes the Divine truth that proceeds from the Lord (n. 9818); “to be created” denotes to be created anew, that is, to be regenerated (n. 10373); “to renew the faces of the ground” denotes to reform and to set up the church; “the faces

of the ground” denote wheresoever anything of the church can be received. In like manner in other passages where “the faces of the ground” are mentioned (as Gen. 7:4; 8:8, 13; Exod. 32:12; Num. 12:3; Deut. 6:15; 7:6; 1 Sam. 20:15; 2 Sam. 14:7).

10571. *And Jehovah said unto Moses, I will do this word also that thou hast spoken.* That this signifies that the Divine shall be in the external of the church, of worship, and of the Word which is with them is evident from the representation of Moses, in that as the head of that nation he denotes the external of the church, of worship, and of the Word, not so separate from the internal as was the external of these with the nation itself (of which above, n. 10557, 10563); and from the signification of “doing the word which Moses spoke,” when said by Jehovah, as being that the Divine shall be in the external; for by “doing the word” is meant to go with them and bring them into the land of Canaan, and by “going with them and bringing them into the land of Canaan” is signified that the Divine shall be manifested among them (n. 10569). The secret hidden in these and the following verses can with difficulty be described, unless there is some idea of the external of the church, of worship, and of the Word, which Moses represents; and of the external of the church, of worship, and of the Word, in which was the nation itself. The one is distinguished from the other in the fact that the external which Moses represents is an external not so separate from the internal as is the external in which was the nation itself. From this it is that at one time mention is made of “Moses and the people,” at another time of “Moses” without the people, and at another of “the people” without Moses; and that when Moses speaks to Jehovah, he says, “I and the people,” and when Jehovah speaks to Moses, he speaks of Moses alone (as in verses 12, 14, 17, 19–23), or of the people separately from him (as in verses 2 and 3 of the following chapter, and elsewhere).

10572. *Because thou hast found grace in mine eyes, and I know thee by name.* That this signifies that he was received on account of his quality is evident from what was said and shown above (n. 10562, 10563), where are the like words.

10573. Verses 18–23. *And he said, Make me see I pray thy glory. And he said, I will make all my good pass by over thy faces, and will call on the name of Jehovah before thee; and I will show grace to whom I show grace, and I will show mercy to whom I show mercy; and he said, Thou canst not see my faces, because a man doth not see me and live. And Jehovah said, Behold a place with me, and thou shalt stand upon the rock; and it shall be when my glory passeth by that I will put thee in a cleft of the rock, and will cover the palm of my hand over thee until I have passed by. And I will remove the palm of my hand, and thou shalt see my back parts; and my faces shall not be seen.* “And he said, Make me see I pray thy glory” signifies the noticing of internal Divine truth in the external; “and he said, I will make all my good pass by over thy faces” signifies all the Divine of heaven and of the church above the external separate from the internal; “and will call on the name of Jehovah before thee” signifies what is holy of Divine worship there; “and I will show grace to whom I show grace, and I will show mercy to whom I show mercy” signifies that Divine truth and good shall be revealed to those who receive; “and he said, thou canst not see my faces” signifies that the interior Divine things of the church, of worship, and of the Word cannot appear to the Israelitish nation; “because a man doth not see me and live” signifies that the Divine itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven; “and Jehovah said, Behold a place with me, and thou shalt stand upon the rock” signifies a state of faith in God; “and it shall be when my glory passeth by” signifies the interior things of the Word, of the church, and of worship; “that I will put thee in a cleft of the rock” signifies the obscurity and falsity of faith such as are with those who are in external things without what is internal; “and will cover the palm of my hand over thee until I have passed by” signifies the closing of the internal; “and I will remove the palm of my hand, and thou shalt see my back parts, and my faces shall not be seen” signifies that they should see the external things of the Word, of the church, and of worship, but not the internal things.

10574. *And he said, Make me see I pray thy glory.* That this signifies the noticing of internal Divine truth in the external is evident from the representation of Moses here as being the external of the church, of worship, and of the Word, not so separate from

the internal as with the nation itself (see n. 10563, 10571); from the signification of “making see” as being to take notice (n. 2150, 3764, 4567, 4723, 5400); and from the signification of “the glory of Jehovah” as being the internal of the Word (of which in the preface to Genesis 18, and n. 5922, 9429). From this it is evident that by “Moses said, Make me see I pray thy glory” is signified the noticing of the internal in the external of the Word, of the church, and of worship.

[2] That these things are signified by the above words can also be seen from the preceding verses of this chapter, for the subject treated of there in the internal sense is the Israelitish nation, and that the church could not be instituted with it, for the reason that they could not receive anything internal. To receive the internal of the church is to receive Divine truth from heaven, and thereby heavenly love. As this is treated of in the internal sense, and yet Moses insisted that Jehovah should bring them into the land of Canaan, whereby is signified the setting up of the church, therefore now Moses says, “Make me see thy glory,” by which is therefore signified the noticing of internal Divine truth in the external.

[3] That by “the glory of Jehovah” is meant such a Divine as could not be noticed by Moses is very evident from the verses which follow in this chapter, where it is said that he “could not see the faces of Jehovah”—so is his glory there called—but that after he had passed by he should see his back parts, and this from a cleft of the rock; by which is signified that he would take notice only of the external things of the church, of worship, and of the Word, but not of the internal things. That such is the signification of “the glory of Jehovah” is evident from the fact that it is sometimes said that they “saw the glory of Jehovah” when it was a cloud that was so called, as upon Mount Sinai, and over the tent, and in it (see Exod. 16:10; 24:16, 17; 40:34, 35; Num. 16:42; and elsewhere). By the “cloud” in these passages, which was called “the glory of Jehovah,” is signified the external of the church, of worship, and of the Word; or the sense of the letter of the Word (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551).

[4] The reason why “the glory of Jehovah” signifies the internal of the Word, of the church, and of worship is that the Divine truth proceeding from the Lord, such as it is in heaven, is “the glory of Jehovah”; for the Divine truth proceeding from the Lord appears there as light; and the appearance of the Lord in this light is what is meant in the genuine sense by “the glory of Jehovah.” By the appearance of the Lord are meant all things there which are from the Lord, which are innumerable, and are called by the general term “celestial and spiritual.” That the internal of the Word, of the church, and of worship is signified by “the glory of Jehovah” is because it is in this light; but the external is in the light of the world, and therefore this is signified in the Word by a “cloud.” From this it is now evident that the internal sense of the Word is the “glory.”

[5] From all this it can now be seen what is signified by “the glory of Jehovah” and by his “light” in the following passages; as in Isaiah:

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. Behold darkness covereth the earth, and thick darkness the peoples; but Jehovah shall arise upon thee, and his glory shall be seen upon thee. The nations shall walk to thy light, and kings to the brightness of thy rising. Thy sun shall no more go down, and thy moon shall not be withdrawn, for Jehovah shall be unto thee an everlasting light (Isa. 60:1–3, 20).

The coming of the Lord is here treated of; the “light” denotes the Divine truth proceeding from the Lord; and “his glory” and “the brightness of his rising” denote all that which appears in this light concerning the Lord, and concerning faith and love to him; “the darkness and thick darkness which cover the earth and the peoples” denote the obscurities of faith and of love; for these words are said of the setting up of the church among the nations. Hence it follows that by “the light and the glory which were to arise and were to be seen, and to which they should walk” are signified Divine truths concerning the Lord and concerning faith and love to him from him.

[6] Again:

I, Jehovah, have called thee in righteousness, and have given thee for a covenant to the people, for a light of the nations; I am Jehovah; this is my name; and my glory will I not give to another (Isa. 42:6, 8).

Here also the Lord is treated of, who is called “the light of the nations” because from him is all Divine truth; and he is called “the glory of Jehovah” because in him is everything of faith and of love. Again:

Thy light shall break forth as the dawn; my righteousness shall walk before thee; the glory of Jehovah shall gather thee (Isa. 58:8);

where the meaning is similar.

[7] Again:

Rejoice ye with Jerusalem, be ye delighted with the brightness of her glory (Isa. 66:10–11).

“Jerusalem” in this passage, as in others, denotes the church; and “the brightness of her glory” denotes the love of truth from the Lord. In Zechariah:

I will be to them a wall of fire round about, and I will be the glory in the midst of her (Zech. 2:5);

speaking here also of Jerusalem, which denotes the church; “the glory in the midst of her” denotes the Lord himself as to all things of truth and good, which are of faith and love. It is evident that by “glory” in the above passages are meant those things which belong to Divine light.

[8] In like manner as in John:

The holy Jerusalem had the glory of God; and her luminary was like unto a stone most precious. The glory of God did lighten it, and the lamp thereof is the lamb. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it. And the gates thereof shall not be shut by day, for there shall be no night there (Rev. 21:10–11, 23–25).

“The holy Jerusalem” here denotes the church which will succeed that of this day. The things that belong to the church, and which are of faith in and love to the Lord from the Lord, are described by the “luminary,” by the “light,” and by the “glory.” As by “glory” are meant the things of the light, it is said that “the glory of God shall lighten it.” Everyone who reflects and who looks at the things themselves, and does not stick in the mere words, can see that by all these things are signified such as belong to the church; but the internal sense teaches what is signified by each particular; for in the Word nothing is said in vain, not even a syllable.

[9] In Luke:

Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples, a light for the unveiling of the nations, and the glory of thy people Israel (Luke 2:30–32).

These words occur in the prophecy of Simeon concerning the Lord who was then born; “a light for the unveiling of the nations” denotes the Divine truth proceeding from the Lord; and “the glory of thy people Israel” denotes all that which was revealed by the Lord concerning himself, and concerning faith in and love to him with those who receive. All this is called “glory” because it appears in heaven and in the light there, which light is Divine truth. By “the sons of Israel” are meant those who are in faith and love to the Lord.

[10] That “the light” denotes the Lord as to Divine truth, and that so also does “the glory” which is of the light is evident from the words of the Lord himself in John:

They loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth in me may not abide in darkness (John 12:43, 46).

In the beginning was the Word, and the Word was with God, and God was the Word. That was the true light, which enlighteneth every man that cometh into the world. 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 (John 1:1, 9, 14).

“The Word” denotes the Divine truth, and so also does “the light”; and “the glory” denotes all that which appears concerning the Lord in this light.

[11] These passages have been quoted from the Word because in them “the glory” and “the light” are mentioned together, and they have been quoted to the end that it may be known that “the light” denotes the Divine truth from the Lord, thus the Lord himself as to Divine truth; and that “the glory” denotes everything which is of the light, consequently everything from Divine truth which makes intelligence and wisdom with the angels, and with men who receive the Lord in faith and love. The like is signified by “glory” elsewhere, as in these passages:

I will that where I am, they also may be with me; that they may see my glory (John 17:24).

Ought not Christ to suffer this, and to enter into his glory? (Luke 24:26).

Then shall appear the sign of the son of man; and then shall all the tribes of the earth wail, and they shall see the son of man coming in the clouds of heaven with power and glory (Matt. 24:30).

[12] By the “clouds” here is meant Divine truth such as it is in the light of the world, thus such as it is with men; and by “glory” is meant Divine truth such as it is in the light of heaven, thus such as it is with the angels. And as Divine truth is meant by “cloud” and by “glory,” therefore the Word is meant in respect to the external sense and to the internal sense; in respect to the external sense by “cloud,” and in respect to the internal sense by “glory.” Moreover, that which appears in the light of the world is a cloud relatively to that which appears in the light of heaven. (That a “cloud” has this signification may be seen in the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 9430, 10551.)

[13] From this it is that a cloud also is called “glory” in the Word; as in these passages:

The glory of Jehovah appeared in the cloud (Exod. 16:10).

The glory of Jehovah dwelt upon Mount Sinai, and the cloud covered it six days. But the appearance of the glory of Jehovah was like a devouring fire on the head of the mountain before the eyes of the sons of Israel (Exod. 24:16–17).

The cloud covered the tent of meeting, and the glory of Jehovah filled the habitation. And Moses was not able to enter, because the cloud dwelt thereon and the glory of Jehovah filled the habitation (Exod. 40:34–35).

When the assembly was gathered together against Moses and against Aaron, and looked toward the tent of meeting, behold the cloud covered it, and the glory of Jehovah appeared (Num. 16:42).

The cloud filled the house of Jehovah, so that the priests could not stand to minister by reason of the cloud; because the glory of Jehovah filled the house of Jehovah (1 Kings 8:10–11).

The temple was filled with smoke and the glory of God (Rev. 15:8).

[14] As the Divine appeared like a cloud, therefore by a “cloud” is signified the Divine presence, and where the Divine presence is, there is the Divine truth, for without this truth the Divine does not appear, because it is in it, and is it. Hence it is that in these passages a cloud is called “glory,” nor could it appear otherwise to the Israelitish nation, because they were in external things without what is internal (n. 6832, 8814, 8819, 10551). Nevertheless “cloud” and “glory” are distinguished from each other as are the light of the world and the light of heaven, or as are the sense of the letter of the Word and its internal sense, and as are human wisdom and angelic wisdom. From all this it can now be seen that by Moses saying, “Make me see I pray thy glory” is signified that the internal Divine might be shown him; and as Moses represented the external of the church, of worship, and of the Word, there is signified the noticing of internal Divine truth in this external.

10575. *And he said, I will make all my good pass by over thy faces.* That this signifies all the Divine of heaven and of the church above the external separate from the internal, in which external were Moses and the nation over which he presided, is evident from the signification of “making pass by over his faces” as being above the external separate from the internal in which were Moses and the nation over which he presided, for by “thy faces” is signified the external of worship, of the church, and of the Word, in which there is an internal, and by “making pass by” is signified above it; and from the signification of “all the good of Jehovah” as being all the Divine of heaven and of the church. How the case herein is can be seen from what has been said and shown above concerning Moses and the nation over which he presided, namely, that they were in external things separate from what is internal, by which is meant that while in worship they were in holy external things without anything internal; and as there was nevertheless present a holy internal, but which did not enter into their holy external, it is therefore plain what is signified by “Jehovah making all his good to pass by over his faces.” There was indeed an internal in that nation, but it was filthy and full of uncleanness from the love of self and of the world. This, however, was closed when they were in worship, to the end that the internal Divine of heaven, of the church, and of the Word should not be defiled; for if this had been defiled by the internal of that nation, there would have been no communication whatever of their external with heaven while they were engaged in worship and in reading the Word (on which subject see what has been said and shown in n. 10454–10457, 10462–10466, 10492, 10498, 10500, 10533, 10549–10551, 10570, where these things have been more fully unfolded).

10576. *And I will call on the name of Jehovah before thee.* That this signifies what is holy of Divine worship therein is evident from the signification of “calling on the name of Jehovah” as being what is holy of worship (see n. 440, 2724); and from the signification of “before thee” as being before the external, which Moses now represents (of which above, n. 10563, 10571). How the case herein is can be seen from what has been said above (n. 10575), and at the places there adduced.

10577. *And I will show grace to whom I show grace, and I will show mercy to whom I show mercy.* That this signifies that Divine truth and good shall be revealed to those who receive is evident from the signification of “showing grace” as being to endow with spiritual truth and good, here to reveal it, because the subject treated of is the internal and the external of the church, of worship, and of the Word; and from the signification of “showing mercy” as being to endow with celestial truth and good, here to reveal it. That it signifies with those who receive is because the internal things of the Word, of the church, and of worship are revealed to none but those who receive.

[2] That “to show grace” denotes to endow with spiritual truth and good, and “to show mercy” to endow with celestial truth and good is because “grace” is predicated of faith, and “mercy” of love; and the good of faith is spiritual good, and the good of love is celestial good. (What spiritual good is and what celestial good is, and what the difference, may be seen in the places cited in n. 9277; and that those who are in the Lord’s spiritual kingdom speak of “grace”; and those who are in the Lord’s celestial kingdom speak of “mercy,” n. 598, 981, 5929.) Unless there were such a difference between grace and mercy, it would not have been said, “show grace” and “show mercy.” From this it is that Jehovah is called “gracious and merciful” in Exodus 34:6; Joel 2:13; Psalms 103:8; 145:8; and in Isaiah:

Therefore will Jehovah wait to show grace unto you, and therefore will he exalt himself to have mercy upon you (Isa. 30:18).

[3] As there are two things to which all things of the church bear relation, namely, love and faith; and as mercy belongs to love; and grace, and also truth, belong to faith, therefore in the Word it is said “mercy and grace” when the Lord is implored, and it is said “mercy and truth” when the Lord is described, as in the following passages:

Thy mercy is before mine eyes, and I walk in thy truth (Ps. 26:3).

Thy mercy, O Jehovah is in the heavens; and thy truth is unto the skies (Ps. 36:5).

God shall send from the heavens his mercy and his truth. Thy mercy is great unto the heavens, and thy truth unto the skies (Ps. 57:3, 10).

Mercy and truth shall meet together; righteousness and peace shall kiss (Ps. 85:10).

I will sing of the mercy of Jehovah forever; thy truth with my mouth to generation and generation; because I have said, Mercy shall be built up forever; thy truth shalt thou confirm in the very heavens; righteousness and judgment are the foundation of thy throne; mercy and truth shall stand before thy faces (Ps. 89:1–2, 14).

In these passages “mercy” denotes love; and “truth” denotes faith.

10578. *And he said, Thou canst not see my faces.* That this signifies that the interior Divine things of the church, of worship, and of the Word cannot appear to the Israelitish nation is evident from the signification of “the faces of Jehovah” as being the interior Divine things of the church, of worship, and of the Word (see above, n. 10567, 10568); and from the signification of “seeing them” as being to appear. That these interior Divine things cannot appear to the Israelitish nation is evident from the fact that this is said to Moses, and Moses here bears relation as the head of the Israelitish nation (n. 10556). That the “faces of Jehovah” denote the interior Divine things of the Word, of the church, and of worship is also evident from the fact that the like is signified by the “faces of Jehovah” as by the “glory of Jehovah,” for Moses said, “Make me see I pray thy glory”; and Jehovah said, “thou canst not see my faces”; and by “the glory of Jehovah” are signified the interior Divine things of the Word, of the church, and of worship (as may be seen above, n. 10574).

[2] How the case herein is can be seen from what has been frequently said before, namely, that the Israelitish nation could not possibly see the interior things of worship, of the church, and of the Word, because they were in external things separate from what is

internal, thus neither could they “see the faces of Jehovah.” But those who are in external things not separate from what is internal can all see the interior things of the Word, of the church, and of worship, thus they can “see the faces of Jehovah.” From this it follows that those can see them who are in love to the Lord, and also those who are in charity toward the neighbor; for love to the Lord and charity toward the neighbor open the internal man, and when this is open, the man in respect to his interiors is in heaven among the angels where the Lord is.

[3] But it shall here be briefly told what love to the Lord is, or what it is to love the Lord. He who believes that he loves the Lord, and does not live according to his commandments, is very much mistaken, for to live according to the Lord’s commandments is to love him. These commandments are truths which are from the Lord, thus in which the Lord is; and therefore insofar as they are loved, that is, insofar as men live according to them from love, so far the Lord is loved. The reason is that the Lord loves man, and from love wills that he may be happy forever, and man cannot become happy except by a life according to his commandments, because by means of these a man is regenerated and becomes spiritual, and in this way can be raised into heaven. But to love the Lord without a life according to his commandments is not to love him, for then there is not anything with the man into which the Lord may flow and raise him to himself; because he is like an empty vessel; there being nothing of life in his faith, and nothing of life in his love. The life of heaven, which is called eternal life is not poured into anyone immediately, but mediately. From all this it can be seen what it is to love the Lord, and also what it is to see the Lord, or his faces, namely, that he is seen from such faith and love.

[4] To live according to the commandments of the Lord is to live according to the doctrine of charity and of faith, which doctrine may be seen in what is prefixed to the several chapters of the book of Exodus. That this is the case the Lord also teaches in John:

He that hath my commandments, and doeth them, he it is that loveth me; and he that loveth me shall be loved by my Father; and I will love him, and will manifest myself to him. If a man love me, he will

keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words (John 14:21, 23–24).

What is further signified by “the faces of Jehovah” shall be told in the article which now follows.

10579. *Because a man doth not see me and live.* That this signifies that the Divine itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven, can be seen from the fact that no one has ever seen Jehovah the Father, but that when he has been seen, it was the Lord who was seen, for the Lord is the very “face” of Jehovah. That no one has ever seen Jehovah the Father is evident from the words of the Lord himself in these passages:

No man hath ever seen God; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have never heard the voice of the Father, nor seen his shape (John 5:37).

No man knoweth the Father, save the son, and he to whom the son willeth to reveal him (Matt. 11:27).

[2] That when Jehovah the Father has been seen, it is the Lord who has been seen, the Lord also teaches in John:

Jesus said, If ye have known me, ye have known my Father also; and from henceforth ye have known him, and have seen him. Philip said, Lord, show us the Father. Jesus said unto him, Am I so long time with you, and hast thou not known me, Philip? He that hath seen me hath seen the Father; how then sayest thou, Show us the Father? (John 14:7–8).

Your father Abraham rejoiced to see my day; and he saw it, and was glad. Verily, verily, I say unto you, Before Abraham was, I am (John 8:56, 58).

From this it can be seen that the Lord as to the Divine human is Jehovah who is seen, and thus that he is the “face of Jehovah.”

[3] That the Lord is the “face of Jehovah” is also evident from the Word, as in these passages:

He became their savior; the angel of the faces of Jehovah delivered them, in his love and in his gentleness; he redeemed them, and he took them, and carried them all the days of eternity (Isa. 63:8–9).

Behold, I send an angel before thee, to keep thee in the way, and to bring thee to the place which I have prepared. Take heed of his face, provoke him not; for he will not bear your transgression; because my name is in the midst of him (Exod. 23:20–21).

[4] For when Jehovah appeared before the coming of the Lord into the world, he appeared in the form of an angel, because when he passed through heaven he clothed himself with this form, which is the human form. For from the Divine there, the universal heaven is like one man, as has been abundantly shown in treating of the grand man, which is heaven; and from this at that time was the Divine human; and as Jehovah appeared in the human form as an angel, it is evident that nevertheless it was Jehovah himself, and that that very form also was his, because it was his Divine in heaven. This was the Lord from eternity. But as that human form was assumed by passing through heaven, and yet in order to save the human race it was necessary to be really and essentially a man, it therefore pleased him to be born, and thereby actually to assume the human form, in which was Jehovah himself. That this is so, the Lord teaches in John:

Believe me that I am in the Father, and the Father in me (John 14:11).

I and the Father are one (John 10:30).

[5] That the Lord was from eternity, he also teaches in John:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him, and without him was not anything made that was made. And the Word was made flesh, and dwelt among us (John 1:1, 3, 14).

I came forth from the Father, and am come into the world; again I leave the world, and go unto the Father (John 16:28).

Jesus said, Father, glorify thou me with thine own self, with the glory which I had with thee before the world was (John 17:5).

Verily, Verily, I say unto you, Before Abraham was, I am (John 8:58).

[6] From these passages it can be clearly known that the Lord is Jehovah even as to his human, thus that his human is Divine. For this reason it is said in John, “God was the Word, and the Word was made flesh”; and also, “Before Abraham was, I am”—not, “I was”—for the “I am” is Jehovah (Exod. 3:14). From all this it can now be seen that by “a man doth not see me and live” is signified that the Divine itself cannot be seen such as it is in itself, but such as it is through the Lord in heaven. It is said “through the Lord in heaven” because the Lord is above the heavens, for he is the sun of heaven; but still he is present in the heavens, being the Divine truth there, and the Divine truth proceeding from the Lord as a sun is the Lord in heaven; wherefore the Divine truth there is his “face.”

[7] It was said above that by “the faces of Jehovah” are signified the interior Divine things of the Word, of the church, and of worship (n. 10567–10568). The reason is that the interior Divine things of the Word, of the church, and of worship are the Divine truth proceeding from the Lord, thus are the Lord in heaven. This is signified by the “face of Jehovah,” where it is mentioned in the Word, as in these passages:

See that ye despise not one of these little ones; for I say unto you, that their angels in the heavens do always see the face of my Father who is in the heavens (Matt. 18:10).

The throne of God and of the lamb shall be in the holy Jerusalem; and his servants shall minister to him. And they shall see his faces (Rev. 22:3–4).

Jehovah shall make his faces to shine upon thee, and shall have pity on thee; Jehovah shall lift up his faces upon thee, and shall give thee peace (Num. 6:25–26).

Many there be that say, Who will show us good? O Jehovah lift thou up the light of thy faces upon us (Ps. 4:6).

O Jehovah, how long wilt thou hide thy faces from me? (Ps. 13:1).

To thee said my heart, Seek ye my faces; thy faces, O Jehovah, I seek (Ps. 27:8).

God will be merciful unto us, and bless us, and will cause his faces to shine upon us (Ps. 67:1).

Bring us back, O God, and cause thy faces to shine, that we may be saved (Ps. 80:3, 7, 19).

Blessed is thy people who walk in the light of thy faces (Ps. 89:15).

O Jehovah, hide not thy faces from me (Ps. 102:1–2).

Thou hidest thy faces, they are troubled (Ps. 104:29).

[8] Everyone can comprehend what is here meant by “the faces of Jehovah,” namely, the Divine, and whatever belongs to the Divine, thus mercy, peace, and all good; but in the universal sense the Divine truth, because all good is in the Divine truth. Both with man and with angel the Divine good is in the Divine truth, and without the latter there is not the former; for truth is the recipient of good, thus also of mercy and peace. From this then it follows that where Divine good is not in Divine truth, there the face of Jehovah is not; and it also follows that where there is evil in falsity, the Divine does not appear. This is meant by Jehovah “hiding and turning away his faces” in the following passages:

Your sins have hidden the faces of Jehovah from you (Isa. 59:2).

For their wickedness I have hid my faces from this city (Jer. 33:5).

I do turn away my faces from them, and they profane my secret (Ezek. 7:22).

Jehovah will hide his faces from them, according as they have rendered in their works evil (Micah 3:4).

[9] But be it known that Jehovah, that is, the Lord, never turns away his faces from man; but that the man who is in evil turns away his face from the Lord. And as the Divine is then behind him, it appears as if this hides or turns itself away. Moreover, it is an actual fact that all infernal spirits turn their backs to the Lord as a sun, whereas the angels always turn their faces to him. It is the same with a man, in respect to his spirit, during his life in the world.

10580. *And Jehovah said, Behold a place with me, and thou shalt stand upon the rock.* That this signifies a state of faith in God is evident from the signification of “place” as being state (see n. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381, 9440, 9967, 10146); and from the signification of “rock” as being faith (n. 8581, 10438). That it signifies a state of faith in God is because it is said, “a place with me.” No one can know that this is signified by these words, except from the internal sense, thus unless he knows what is meant in this sense by “place” and what by “rock.” For otherwise what could be meant by there being “a place with Jehovah upon a rock?” It could only mean that Jehovah dwelt there, and gave Moses a place with him; when yet Jehovah dwells in heaven with the angels, and in the church with men. That a “rock” denotes faith is from the appearances in the other life. There they who are in faith dwell upon rocky heights, but they who are in love dwell upon mountains. The rocky heights there appear of stone, but the mountains not of stone, because they are elevations of earth. From this it is that a “rock” signifies faith.

10581. *And it shall be when my glory passeth by.* That this signifies the interior things of the Word, of the church, and of worship is evident from the signification of the “glory of Jehovah” as being the interior Divine things of the Word, of the church, and of worship (as above, n. 10574).

10582. *That I will put thee in a cleft of the rock.* That this signifies the obscurity and falsity of faith such as is with those who are in

external things without what is internal is evident from the signification of “a cleft of the rock” as being what is obscure and false of faith; for by “rock” is signified faith (as just above, n. 10580); and by a “cleft,” its obscurity and also its falsity (of which below). It is said “such as is with those who are in external things without what is internal” because with such all the truth which is of faith is in obscurity, and is also attended with falsity. For such of them as believe the Word, believe it everywhere according to the letter, and not according to its interior meaning; and those who so believe cannot be in any light, for light from heaven flows in through the internal into the external. Moreover, what they believe without light from heaven appears as truth, but nevertheless with them it is falsity, for they have a material and earthly idea about truth, and not at the same time a spiritual and heavenly idea, and every material and earthly idea abounds in fallacies unless there is in it light from heaven. For example: as James and John had an earthly idea about the Lord’s kingdom, they asked that they might sit the one on his right hand and the other on the left in his kingdom; but Jesus said:

Ye know not what ye ask. Ye know that the princes of the nations lord it over them. Not so shall it be among you; but whosoever would become great among you must be your minister; and whosoever would be first must be your servant (Matt. 20:21–22, 25–27).

[2] People of this character, like the men of those days, do not know what the heavenly kingdom is, nor what the glory there is, not what love is, nor even what faith is; in general, not what good is; for they base their judgment on bodily and earthly things, and call good all the delight of the body and its senses; and eminence over others they call glory; the love of the world and the love of self they call heavenly love; and memory-knowledge made persuasive they call faith. When they think about God, they think materially, and therefore either deny God and regard nature as God; or else they worship idols, or dead men. From this it is evident how obscure is faith, and also how false it is, with those who are in merely external things.

[3] In such obscurity and falsity of faith are those who believe the Word solely as to the sense of its letter, without doctrine made from it by one who is enlightened. They who read the Word without doctrine are like those who walk in darkness without a lamp. Such are all merely sensuous men. That such is the Jewish nation is evident, for they explain all things of the Word according to the sense of the letter, because they are in external things separate from what is internal. In the other life such people do not dwell upon the rocks; but either in caves there, or in clefts of the rocks.

[4] That a “cleft of the rock” denotes what is obscure and false of faith is evident also from other passages in the Word, as in Isaiah:

In that day Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the rivers of desolations, and in the clefts of the rocks (Isa. 7:18–19).

in this passage is described the coming of the Lord and the state of the church at that time, that there would be desolation of all things that belong to spiritual truth and good. For by these words is signified that the man of the church would then have receded from internal things, and would have become altogether external, thus merely sensuous. To become sensuous is not to apprehend and believe anything but what the external senses assert. “The fly in the uttermost part of the rivers of Egypt” denotes the falsity of the wholly external or merely sensuous man; “the bee in the land of Assyria” denotes the falsity of reasoning therefrom; “the rivers of desolations” denote the truths of doctrine altogether desolated; and “the clefts of the rocks” denote the falsities of faith thence derived. Who would divine that these words signify such things which, unless disclosed by the internal sense, would be completely hidden?

[5] Again:

In that day a man shall cast away the idols which they had made for themselves to bow down to, to the moles and to the bats; to enter into the clefts of the rocks, and into the fissures of the ragged rocks (Isa. 2:20–21);

“to bow down to the moles and to the bats” denotes to worship such things as are in thick darkness and in the shade of night, that is, external things without anything internal; “to enter into the clefts of the rocks, and into the fissures of the ragged rocks” denotes into the obscurities and darknesses of faith, thus into falsities.

[6] In Jeremiah:

I will bring back the sons of Israel upon their land; and send unto many fishers, who shall fish them; and unto hunters, who shall hunt them from upon every mountain, upon every hill, and out of the holes of the rocks (Jer. 16:15–16).

The restoration of the church is here treated of, which is signified by “bringing back the sons of Israel upon their land”; “to fish them” denotes to instruct in the external things of the church; “to hunt them” denotes to instruct in the internal things thereof; they who are “upon mountain and upon hill” denote those who are in love and in charity; those in “the holes of the rocks” denote those who are in faith not yet enlightened, thus who are in what is obscure of faith.

[7] Again:

I have made thee smallest among the nations; the pride of thine heart, O thou that dwellest in the holes of the rock holding the height of the hill (Jer. 49:15–16).

The pride of thine heart hath deceived thee, O thou that dwellest in the clefts of the rocks, in the height of thy seat; who saith in his heart, Who shall pull me down to the earth? Though thou exalt thee as the eagle, and though thou set thy nest among the stars, from thence I will pull thee down (Obad. 3–4).

“To dwell in the holes of the rock” denotes in falsities of faith. The subject here treated of is those who exalt themselves above others, believing that they are more learned than all others, when yet they are in falsities, and even cannot see truths. In the other life such persons dwell in the holes of rocks, and sometimes they project themselves upon the rocks; but they are cast down therefrom into

their holes, and into the caves which are beneath the rocks. This is meant by “holding the height of the hill,” and “exalting thyself as an eagle,” and “setting the nest among the stars,” and yet being “pulled down.” From all this it can now be seen that by “putting Moses in a cleft of the rock” is signified such obscurity and falsity of faith as is with those who are in external things without what is internal; for by Moses is here meant the people, because he here bears relation to their head (see n. 10556).

10583. *And I will cover the palm of my hand over thee until I have passed by.* That this signifies the closing of the internal is evident from the signification of “covering Moses with the palm of the hand” as being to close the internal of the church, of worship, and of the Word, which is above their external. The reason why it is their internal which is signified is because “covering with the palm” involves preventing them from seeing the glory and the faces of Jehovah; and by “the glory of Jehovah” is signified the internal of the Word, of the church, and of worship (see n. 10574); in like manner by “the faces of Jehovah” (n. 10567, 10568, 10578).

10584. *And I will remove the palm of my hand, and thou shalt see my back parts, and my faces shall not be seen.* That this signifies that they should see the external things of the Word, of the church, and of worship, but not the internal things; is evident from the signification of the “back parts of Jehovah” as being the external things of the Word, of the church, and of worship (of which in what follows); and from the signification of the “faces of Jehovah” as being the internal things of these (of which above, n. 10578); consequently by “seeing the back parts and not the faces of Jehovah” is signified seeing the external things of the Word, of the church, and of worship, and not the internal things. That such was the Israelitish and Jewish nation, and that such it is at this day also, has been shown in all that precedes of this chapter, and of the preceding one.

[2] The reason why the “back parts of Jehovah” signify the external things of the Word, of the church, and of worship is that the “faces” signify the internal things (see n. 10578). And those are said to “see the back parts of Jehovah and not the faces,” who

believe and adore the Word; but only its external, which is the sense of the letter, and do not penetrate more interiorly, as do those who have been enlightened, and who make for themselves doctrine from the Word, by which they may see its genuine sense, thus its interior sense. (That the Word cannot be apprehended without doctrine, and that doctrine drawn from the Word by one who is enlightened must be for a lamp to the understanding, see n. 9382, 9409, 9410, 9424, 9430, 10105, 10324, 10400, 10431; and that the internal sense of the Word teaches this doctrine, n. 9430.) From all this it can be seen what it is to “see the back parts of Jehovah and not his faces.”

[3] But those who do not believe in the Word, do not even see the back parts of Jehovah; but turn themselves backward from Jehovah, and see only themselves and the world. These are they who are meant by those in the Word who are said to “turn their back parts to the temple, and to adore the sun,” of whom it is written in Ezekiel:

I was brought into the court of the house of Jehovah, and behold five and twenty men, whose back parts were toward the temple of Jehovah, and their faces toward the east; and the same bowed themselves toward the rising of the sun (Ezek. 8:16);

by “the sun and its rising” is meant the sun of the world and its rising, and thereby is signified the love of self, which love is diametrically opposite to love to the Lord. From this it is that the sun of the world is presented in the idea of the angels as something at the back quite dark; whereas the Lord, who is the sun of heaven, appears before the face (n. 7078). Of such men it is said that they “turn their back parts to the temple,” and also that they “go backward,” in Jeremiah:

Thou hast forsaken Jehovah, thou art gone backward (Jer. 15:6).

They have gone away in the stubbornness of their evil heart, and have come backward, and not forward (Jer. 7:24).

CONCERNING THE FOURTH EARTH
IN THE STARRY HEAVEN

10585. To this earth, now to be described, I was not conveyed as to other earths; but the spirits themselves who were from that earth were brought to me. And when they were at a distance they were seen as a roll stretched out in length, not continuous, but in distinct parts; for there were many of them, and they were in companies. At first they were carried toward the lower parts, and it was perceived that they were trying to rise up from thence, and thus to come to me; but that they could not. Wherefore they proceeded a little to the left in front even to the earth Mars, and there they strove to rise up, which was done, but with difficulty. The reason of this was that they were of a totally different genius from the spirits of our earth; and those who are of a different genius are conveyed through various ways, so that spirits may be associated with them by means of whom conjunction may be effected. For it is the affections and thoughts that conjoin and disjoin spirits and angels. Insofar as they differ in respect to these, so far they appear separated from one another; but still they are conjoined by means of intermediate spirits, when it so pleases the Lord. This was the reason why they were brought as far as the earth Mars.

10586. After they had been conjoined with them, they immediately appeared above the head, thus near me, for by means of this conjunction there was effected a consociation of the affections and derivative thoughts with the spirits of our earth who were about me; and presence appears according to the consociation in respect to these, as can be seen from what has been said above. They then spoke with me, and said that they had there found consociate spirits.

10587. The discourse at first was about their speech on their own earth. They said that they discourse together among themselves by an internal way; and not like others by an external way; and this by means of the atmosphere, and by means of sight, which is effected in the following way. They think within themselves, and the ideas

of thought are communicated to the other by a certain flowing into the interiors of the ears by a way unknown on this earth, although it is known to those who are learned in anatomy. For there is a certain canal within the mouth, called the eustachian tube, which is open in the mouth, and ends in the chamber of the ear, and is encompassed with a thin membrane. Through this channel the air of the breath inflows with a gentle sound, and so the speaking thought is communicated. As already said, this is effected by means of the atmosphere. Moreover, when they are speaking among themselves in this way they also move the lips both in general and in particular, and these little motions advance toward the eyes, especially toward the left eye, and their interior thought and its life there manifests itself. As before said, this is effected by means of sight. From this it was evident that their face acts as a one with their thoughts; for the face has been wholly formed to portray and represent the things the man is thinking and loving. From this the face is also called the index of the mind. But this is the case with the sincere; but it is very different with the insincere, with pretenders, and with hypocrites. To confirm me that such is the case, they were allowed to move my lips and my face in a similar way; and then to perceive the objects of their thought by means of the accordance. They were asked whether any speak there by means of sonorous words, or articulated sound. They said that they do not know what is meant by the articulation of sound, but that they know what sound is. On hearing these things, I perceived the reason why they were conducted to the spirits of the earth Mars, and were consociated with them before they came to me; for a similar speech prevails among them, as can be seen where the inhabitants and spirits of Mars have been treated of (n. 7359–7362).

10588. From hearing their discourse, a doubt occurred concerning their respiration, whether it was similar to that of the men of our earth; and it was said that it is indeed similar, but that it is not articulated on the way as it is going forth into sound, as is done with us in the trachea and the larynx; and also that their lips are moved not only by the influx of ideas into their fibers, but also by an inward breathing of the lungs.

10589. Some of the spirits of our earth suggested a doubt whether these were from the starry heaven; wherefore it was given to the angels to explore whence they were; and it was found that they were from a star, which is their sun, very far distant from the sun of our world; and that its situation is beneath, near the Milky Way; and that this star is among the lesser stars.

10590. A continuation concerning this fourth earth in the starry heaven will be found at the end of the following chapter.

Exodus 34

THE DOCTRINE OF CHARITY AND FAITH

10591. Man has been so created that he cannot die in respect to his internal, because he is able to believe in God and also to love God, and thus to be conjoined with God in faith and love; and to be conjoined with God is to live forever.

10592. This internal is in every man who is born. His external is that by means of which he brings into effect the things that belong to faith and love, thus that belong to the internal. The internal is what is called the “soul” and the external is what is called the “body.”

10593. The external which man carries about in the world has been accommodated to uses in the world. This external is what is laid aside when the man dies; but the external which has been accommodated to uses in the other life does not die. This latter external together with the internal is called a “spirit”; a good spirit and an angel if the man had been good in the world; and an evil spirit if he had been evil.

10594. In the other life the spirit of man appears in the human form absolutely as in the world. He also enjoys the capability of seeing, of hearing, of speaking, and of feeling, as in the world; and is endowed with every capability of thinking, of willing, and of acting, as in the world. In a word, he is a man in respect to each and all things, except that he is not encompassed with that gross body with which he was encompassed in the world. This he leaves behind when he dies, nor does he ever resume it.

10595. It is this continuation of life which is meant by resurrection. The reason why men believe that they will not rise again until the last judgment, when also every visible thing of the

world will perish, is that they have not understood the Word, and that sensuous men place the very life itself in the body, and believe that unless this were to live again it would be all over with man.

10596. The life of man after death is the life of his love, and the life of his faith; consequently such as has been his love, and such as has been his faith, during his life in the world, such his life remains forever. The life of hell is for those who have loved themselves and the world above all things; and the life of heaven for those who have loved God above all things and the neighbor as themselves. These are they who have faith; but the former are they who have not faith. The life of heaven is what is called eternal life; and the life of hell is what is called spiritual death.

10597. The Word teaches that man lives after death, as where it is said that “God is not the God of the dead but of the living” (Matt 22:32); that after death Lazarus was taken up into heaven, but the rich man was cast into hell (Luke 16:22–23); that Abraham, Isaac, and Jacob are there (Matt. 8:11; 22:32; Luke 16:23–25, 29); that Jesus said to the thief, “This day shalt thou be with me in paradise” (Luke 23:43); and in other places.

EXODUS 34

1. And Jehovah said unto Moses, Hew thee two tables of stones like the former ones, and I will write upon the tables the words that were upon the former tables, which thou brakest.

2. And be thou ready against the morning, and come up in the morning unto Mount Sinai, and stand for me there on the head of the mountain.

3. And no man shall come up with thee, and moreover no man shall be seen in all the mountain; and no flock or herd shall feed over against this mountain.

4. And he hewed two tables of stones like the former ones, and Moses rose up early in the morning, and went up unto Mount Sinai, as

Jehovah commanded him, and took in his hand the two tables of stones.

5. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah.

6. And Jehovah passed by over his faces, and called, Jehovah, Jehovah, God, merciful and gracious, long-suffering with angers, and great in goodness and in truth.

7. Keeping goodness unto thousands, bearing iniquity, and transgression, and sin; and in absolving will not absolve; visiting the iniquity of the fathers upon the sons, and upon the sons' sons, upon the thirds and upon the fourths.

8. And Moses made haste, and bowed himself to the earth, and adored.

9. And he said, If, I pray, I have found grace in thine eyes, O Lord, let the Lord, I pray, go in the midst of us; for it is a stiffnecked people; and be propitious unto our iniquity and unto our sin, and make us thine inheritance.

10. And he said, Behold I make a covenant; before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations; and all the people in the midst of whom thou art shall see the work of Jehovah, because this is a wonderful thing that I do with thee.

11. Keep thou that which I command thee this day; behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12. Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest, lest perchance it become a snare in the midst of thee.

13. Wherefore ye shall overturn their altars, and shall break their pillars, and shall cut down their groves.

14. Wherefore thou shalt not bow thyself to another god; for Jehovah, whose name is jealous, a jealous God is he.

15. Lest perchance thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice to their gods, and one call thee, and thou eat of his sacrifice.

16. And thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods.

17. Thou shalt not make for thee molten gods.

18. *The feast of unleavened things shalt thou keep. Seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in the month Abib thou wentest forth from Egypt.*

19. *Everything that openeth the womb is mine; and of all thy cattle thou shalt give the male, that openeth of ox and of small cattle.*

20. *And that which openeth of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck. Every firstborn of thy sons thou shalt redeem. And my faces shall not be seen empty.*

21. *Six days thou shalt work, and on the seventh day thou shalt rest; in plowing and in harvest thou shalt rest.*

22. *And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest, and the feast of ingathering at the revolving of the year.*

23. *Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel.*

24. *Because I drive out nations from thy faces, and I will enlarge thy border; and no one shall covet thy land, when thou goest up to see the faces of Jehovah thy God three times in the year.*

25. *Thou shalt not slay the blood of my sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not stay all night unto the morning.*

26. *The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk.*

27. *And Jehovah said unto Moses, Write for thee these words; because upon the mouth of these words I make a covenant with thee and with Israel.*

28. *And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words.*

29. *And it was, as Moses went down from Mount Sinai, and the two tables of the testimony in Moses' hand, as he went down from the mountain, that Moses knew not that the skin of his faces shone when he spoke with him.*

30. *And Aaron and all the sons of Israel saw Moses, and behold the skin of his faces shone; and they feared to come near unto him.*

31. *And Moses called unto them; and Aaron and all the princes in the assemblage returned unto him; and Moses spoke unto them.*

32. And afterward all the sons of Israel came near; and he commanded them all things that Jehovah had spoken with him in Mount Sinai.

33. And Moses left off from speaking with them, and he put a veil upon his faces.

34. And when Moses entered in before Jehovah to speak with him, he removed the veil until he went out; and he went out, and spoke unto the sons of Israel that which was commanded.

35. And the sons of Israel saw the faces of Moses, that the skin of Moses' faces shone; and Moses drew back the veil upon his faces until he entered in to speak with him.

THE CONTENTS

10598. In the internal sense of this chapter there is treated of the church that was to be instituted among the Israelitish nation. But as that nation was of such a character that it could not receive the Divine interiorly, it was received in order that there might be with it the representative of a church, and not a church. This is the subject treated of in verses 1 to 9.

10599. Afterward in the internal sense there are treated of the chief things of the church, which were wholly to be observed, in order that they might represent a church. This is the subject treated of in verses 10 to 28.

10600. Lastly, there is treated of the shining through of the Divine internal of the Word, of the church, and of worship, through their external; but not before that nation. This is signified by the shining of the skin of Moses' face, and by the interposition of a veil when he was speaking with the people. Treated of in verses 29 to 35.

THE INTERNAL SENSE

10601. Verses 1–9. *And Jehovah said unto Moses, Hew thee two tables of stones like the former ones, and I will write upon the tables the words that were upon the former tables, which thou brakest. And be thou ready against the morning, and come up in the morning unto Mount Sinai, and stand for me there upon the head of the mountain. And no man shall come up with thee, and moreover no man shall be seen in all the mountain; and no flock nor herd shall feed over against this mountain. And he hewed two tables of stones like the former ones, and Moses rose up early in the morning, and went up unto Mount Sinai, as Jehovah commanded him, and took in his hands the two tables of stones. And Jehovah descended in the cloud, and stood with him there, and called on the name of Jehovah. And Jehovah passed by over his faces, and called, Jehovah, Jehovah, God, merciful and gracious, long-suffering with angers, and great in goodness and in truth; keeping goodness unto thousands, bearing iniquity, and transgression, and sin; and in absolving will not absolve; visiting the iniquity of the fathers upon the sons, and upon the sons' sons, upon the thirds and upon the fourths. And Moses made haste, and bowed himself to the earth, and adored. And he said, If I pray I have found grace in thine eyes, O Lord, let the Lord, I pray, go in the midst of us; for it is a stiffnecked people; and be propitious unto our iniquity and unto our sin, and make us thine inheritance. "And Jehovah said unto Moses" signifies the conclusion about the Israelitish nation; "Hew thee two tables of stones like the former ones" signifies the external of the Word, of the church, and of worship, such as it was on account of that nation; "and I will write upon the tables the words that were upon the former tables, which thou brakest" signifies that the interior Divine celestial and spiritual things [of the Word, of the church, and of worship] are in these externals also; "and be thou ready against the morning, and come up in the morning unto Mount Sinai" signifies a new beginning of the revelation of Divine truth; "and stand for me there upon the head of the mountain" signifies from the inmost heaven where is the Divine love; "and no man shall come up with thee" signifies that the Israelitish nation cannot be in Divine truth; "and moreover no man shall be seen in all the mountain" signifies that they have been quite removed from*

it, thus outside of it; “and no flock nor herd shall feed over against this mountain” signifies that neither could they be instructed about the interior and exterior good of the church, of worship, and of the Word; “and he hewed two tables of stones like the former ones” signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation; “and Moses rose up early in the morning, and went up unto Mount Sinai” signifies a new beginning of the revelation of Divine truth; “as Jehovah commanded him” signifies that it was so done because they insisted; “and took in his hand the two tables of stones” signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation; “and Jehovah descended in the cloud, and stood with him there” signifies the external of the Word in which is the Divine; “and called on the name of Jehovah” signifies the worship of the Lord from the truths and goods of faith and love; “and Jehovah passed by over his faces” signifies internal Divine things over external ones; “and called, Jehovah, Jehovah, God, merciful and gracious” signifies the Divine itself, the Divine human, and the Divine proceeding, from which is all good; “long-suffering with angers” signifies the Divine clemency; “and great in goodness and in truth” signifies that he is good itself and truth itself; “keeping goodness unto thousands” signifies forever; “bearing iniquity, and transgression, and sin” signifies the removal of evil and of its falsity so that it does not appear; “and in absolving will not absolve” signifies bearing even to the consummation; “visiting the iniquity of the fathers upon the sons, and upon the sons’ sons” signifies the rejection and condemnation of evils and the derivative falsities in a long series; “upon the thirds and upon the fourths” signifies [the rejection and condemnation] of falsities and the derivative evils; “and Moses made haste, and bowed himself to the earth, and adored” signifies reception then from influx into the external, and worship from humiliation; “and he said, If I pray I have found grace in thine eyes, O Lord” signifies because such an external was received; “let the Lord, I pray, go in the midst of us” signifies that the Divine may be within it; “for it is a stiffnecked people” signifies although the Israelitish nation does not receive the Divine interiorly; “and be propitious unto our iniquity and unto our sin” signifies that their interiors may be removed which abound

in falsities and evils; “and make us thine inheritance” signifies that nevertheless the church may be there.

10602. *And Jehovah said unto Moses.* That this signifies the conclusion about the Israelitish nation is evident from the signification of “said,” when by Jehovah unto Moses, as being the answer, but here the conclusion, because “said” involves the things which follow, for they are the things he said, or that are said; here therefore by “said” is signified the conclusion about the Israelitish nation, which has been treated of in the two preceding chapters. The conclusion is that a church might indeed be instituted among them, and the Word be written among them, but that they would be merely in external things, and not at all in what is internal. To be in external things and not in what is internal is to worship external things as holy without any acknowledgment of the Lord, and without love to God for the sake of God, but for the sake of self; which is to love self and not God; nay, it is to turn one’s self away from God, and not to turn one’s self toward God. But as they could be in a holy external for the sake of self, and this could be miraculously converted by the spirits with them into a holy external for the sake of God, and as it could be received from these spirits by the angels, and thus be raised into a holy internal, therefore that nation was nevertheless received (as may be seen in n. 10500, 10570). This is the conclusion contained in this chapter, thus which is signified by “Jehovah said unto Moses.”

10603. *Hew thee two tables of stones like the former ones.* That this signifies the external of the Word, of the church, and of worship, such as it was on account of that nation, is evident from the signification of the “tables of stones” as being the external of the Word (see n. 10453, 10461). The external of the Word is the sense of its letter. That it also denotes the external of the church and of worship is because the church is from the Word, and also worship; for all the truth that is of faith and the good that is of love, which make the church and also worship, must be from the Word; consequently as there are in the Word an external and an internal, there are also an external and an internal in the church, and in worship. And from the signification of “hewing” them, when done

by Moses, as being to make the external such on account of that nation (of which in what follows); and from the signification of “like the former ones” as being in imitation, for the former ones were made by Jehovah, but these by Moses.

[2] That the former ones, made by Jehovah, were broken by Moses when he saw the worship by that nation of the golden calf as Jehovah, was of providence, is because the external of the Word, which is signified by the “two tables of stones,” could not be so written among that nation, which at heart was merely idolatrous. Hence it was that the former tables were broken, and that it is now said to Moses that he should hew others in imitation of the former ones. It is said “in imitation” because the internal sense remained the same, and the external sense was changed. The internal sense is signified by Jehovah writing upon these tables the same words that were upon the former ones.

[3] That this subject may appear in clearer light, it may here be explained in what manner the external sense, or sense of the letter, was changed for the sake of that nation. On account of that nation, altars, burnt offerings, sacrifices, meat offerings and drink offerings were commanded, and therefore in both the historic and the prophetic Word these things are mentioned as the most holy things of worship; when yet they were allowed merely because they were first instituted by Eber, and had been quite unknown in the ancient representative church (see n. 1128, 2180, 2818).

[4] It was on account of that nation also that there was Divine worship in Jerusalem alone, and that for this reason that city was esteemed holy, and was also called holy in both the historic and the prophetic Word. The reason was that that nation was at heart idolatrous, and therefore unless they had all come together unto that city at each feast, everyone in his own place would have worshiped some god of the gentiles, or else a graven and molten image. On account of that nation also it was forbidden to have holy worship upon mountains and in groves, as had the ancients; which was done to prevent them from placing idols there, and worshiping the trees themselves.

[5] On account of that nation also a plurality of wives was permitted, a thing quite unknown in ancient times; and likewise the putting away of their wives for various causes. Consequently laws were enacted relating to such marriages and divorces, which otherwise would not have entered into the external of the Word. Wherefore this external is spoken of by the Lord as given by Moses; and as having been granted because of the hardness of their hearts (Matt. 19:8). On account of that nation mention is so often made of Jacob, and likewise of the twelve sons of Israel, as the only elect and heirs (as in Rev. 7:4–8, and in other places), although they were such as are described in the song of Moses (Deut. 32:15–43), and also in the prophets throughout, and by the Lord himself. Not to mention other things whence comes the external of the Word on account of that nation.

[6] This is the external which is signified by the two tables hewn by Moses. That nevertheless within this external the Divine internal is not changed is signified by Jehovah writing upon these tables the same words that were upon the former tables.

10604. *And I will write upon the tables the words that were upon the former tables, which thou brakest.* That this signifies that the interior Divine celestial and spiritual things [of the Word, of the church, and of worship] are in these externals also is evident from the signification of these “tables” as being the externals of the Word, of the church, and of worship (see above, n. 10603); and from the signification of “the words that Jehovah wrote upon them” as being the Divine interior things, thus the things which are of the internal sense (see n. 10453, 10461), which are called celestial and spiritual because they appear in heaven before the angels, and in light there. The celestial things there are those which are of love, and the spiritual are those which are of faith from love. From all this it is evident that by the words, “I will write upon the tables the words that were on the former tables which thou brakest” is signified that the interior Divine celestial and spiritual things of the Word, of the church, and of worship are in these externals also. How the case herein is may be seen in the article immediately preceding.

[2] As at this day it is quite unknown that there is an internal sense in the Word, or even what the internal sense of the Word is, something further shall be told about it. The ideas of thought of the angels are not natural, as are the ideas of thought of men; but are spiritual. But the quality of their spiritual ideas can with difficulty be comprehended by man except by means of interior thought and reflection upon the first beginnings of his thoughts. That these are devoid of words of speech is known from the fact that they are of such a nature that a man can in a moment comprehend more things than he is able to express by speech within a considerable time. These ideas of thought belong to his spirit. But the ideas of thought which man comprehends, and which fall into words, are natural, and by the learned are called material; whereas the former, or interior ideas, are called spiritual, and by the learned, immaterial. Into these ideas man comes after death when he becomes a spirit, and by means of these ideas he engages in discourse with other spirits. There is a correspondence between these two classes of ideas; and by means of this correspondence the spiritual ideas are turned into natural ones when the man is speaking. This is not known to the man, because he does not reflect upon it, and none are able to reflect upon it except those who think interiorly, that is, who think in their spirit abstractedly from the body. Sensuous men are quite unable to do this.

[3] Now as there is a correspondence between spiritual thought and natural thought, and as the angels are in spiritual thought, they consequently perceive spiritually what man perceives naturally, and this in an instant, without any reflection upon the difference. This is chiefly done when a man is reading the Word, or when he is thinking from the Word; for the Word has been so written that there is a correspondence in the whole and in every detail; as for example when a man reads these words of the Lord in Matthew:

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. And then shall appear the sign of the son of man; and then shall all the tribes of the earth wail; and they shall see the son of man coming in the clouds of heaven with power and glory (Matt. 24:29–30).

[4] The angels perceive these words quite differently from man. By “the sun which shall be darkened” they do not perceive the sun, but love to the Lord; by “the moon” they do not perceive the moon, but faith in the Lord; by “the stars,” not stars, but the knowledges of good and truth; by “the son of man” they perceive the Lord as to Divine truth; by “the tribes of the earth,” all the truths of the church; by “the clouds of heaven,” the Word in the sense of the letter; and by “power and glory,” the Word in the internal sense. When a man is reading these words, the angels come into the understanding of them in a moment by virtue of the correspondence; nor do they know that the man is thinking of the sun, the moon, the stars, the clouds of heaven, and all the other things. The reason is that the angels are in a spiritual idea; and a spiritual idea is of such a character that the things of nature are turned into things of heavenly light, which is Divine truth from the Lord.

[5] That the angels so perceive the Word, when a man is reading it is also because the angels are with men, and dwell in their affections; and because as to his spirit a man is in society with spirits; and as to interior thought, which is spiritual, with the angels of heaven. It is also from this that man has the capability of thinking. These things have been said in order that it may be known what the internal sense of the Word is; or what are the interior things of the Word, of the church, and of worship which are called celestial and spiritual.

10605. *And be thou ready against the morning, and come up in the morning unto Mount Sinai.* That this signifies a new beginning of the revelation of Divine truth is evident from the signification of “morning” as being a rising state or beginning, here a new beginning (of which in what follows); and from the signification of “Mount Sinai” as being heaven from which comes Divine truth, thus from which comes revelation (see n. 8805, 8931, 9420). That “morning” denotes a rising state or beginning is because all times signify states, for the reason that in heaven time is not thought of, but only changes of state in respect to the affections and derivative thoughts, and also because the changes of state there are like the

times of the day, which are morning, noon, evening, and night; and the morning is that from which they begin. It may seem strange that in heaven there are no times, when yet they live there one with another like men in the world; nevertheless with a difference in respect to intelligence, wisdom, and happiness. But the reason is that the light there from the sun, which is the Lord, does not undergo daily alternations like the light from the sun in the world, but is varied in accordance with the states of love and faith with the angels, which states undergo alternations like the states of heat, of light, and of shade every day in the earth. The reason of this is that the light from the sun there, which is the Lord, is Divine truth; and the heat from that sun is love, with which the angels are affected as are men with the state of light and heat in the world. (That the light in heaven is from the Lord as a sun there may be seen at the places cited in n. 9548, 9684; that this light is the Divine truth from which angels and men have intelligence and wisdom, see the places cited in n. 9548, 9571, 9684, 10569; that times signify states, see the places cited in n. 10133; that in heaven states vary like the times of day and year in the world, n. 5962, 8426; that “morning” denotes the beginning of these states, thus a new beginning, n. 8427, 10114; and that in heaven there is a state of evening and twilight, but not a state of night, n. 6110.)

10606. *And stand for me there upon the head of the mountain.* That this signifies from the inmost heaven where is the Divine love is evident from the signification of “Mount Sinai” as being heaven from which comes revelation (see n. 8805, 8931, 9420); and from the signification of its “head,” or summit, as being the inmost heaven (n. 9422, 9434). That it signifies where is the Divine love is because in the inmost heaven there reigns celestial love, which is love to the Lord from the Lord; but in the lower heavens there reigns spiritual love, which is charity toward the neighbor (n. 10438). From this it is evident that by “be thou ready against the morning, and come up unto Mount Sinai, and stand for me there on the head of the mountain” is signified a new beginning of the revelation of Divine truth from the inmost heaven where is the Divine love; thus from the Divine love. Moreover, the Word, which is Divine revelation, comes down from thence.

10607. *And no man shall come up with thee.* That this signifies that the Israelitish nation cannot be in Divine truth is evident from the signification of “not coming up,” here into Mount Sinai with Moses, as being not to be in heaven from which is the revelation of Divine truth, thus not to be able to be in Divine truth, for by “Mount Sinai” is signified heaven from which comes the revelation of Divine truth (see n. 8805, 8931, 9420, 10605); and by Moses is represented that external of the church, of worship, and of the Word, which receives Divine truth. It is evident that the Israelitish nation is meant, because it is said of it, “no man shall come up with thee,” and “neither let any man be seen in the whole mountain.”

[2] That Moses here represents that external of the Word, of the church, and of worship which receives Divine truth is evident from every detail of this chapter, as that Moses should go up into Mount Sinai, and should stand there on the head of it, and that the people should be removed therefrom. In what follows also Jehovah speaks unto Moses as unto him, and not unto the people; as in verse 10, “All the people in the midst of whom thou art shall see that this is a wonderful thing that I do with thee”; in verse 11, “Keep thou that which I command thee this day; behold I drive out from thy faces”; in verse 12, “Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest”; in verse 14, “Thou shalt not bow thyself to another god”; in verse 15, “Lest perchance thou make a covenant with the inhabitant of the land, and he call thee, and thou eat of his sacrifice”; in verse 16, “Take thou not of his daughters for thy sons”; and so on. Afterward it is said that the skin of Moses’ face shone; and that the people were afraid to come near him; and that on this account he put a veil on his face when he spoke with the people.

[3] From all this it is evident that Moses in this chapter represents that external of the Word, of the church, and of worship which receives Divine truth, thus through which internal Divine truth shines. That Moses represents this external and not the internal is also evident from everything in this chapter; as that Jehovah descended in the cloud, and stood with him, for by a “cloud” is signified the external of the Word; and then that Jehovah

commanded to him the external things of the church and of worship, which were to be observed, and not the internal things. The like external was represented by Moses in the preceding chapter, as is evident from verses 7 to 11, and from verses 17 to 23 (n. 10563, 10571). But the external which did not receive the internal appertained to the Israelitish nation.

10608. *And moreover no man shall be seen in all the mountain.*

That this signifies that they have been quite removed from it, thus outside of it, is evident from the signification of “the mountain,” here Mount Horeb, as being heaven in the whole complex, thus also Divine truth; for whether you say heaven, or Divine truth, it is the same, because the angels, of whom heaven consists, are receptions of Divine truth. The whole extension of that mountain was called “Horeb,” and the more elevated mountain in the midst of it was called “Mount Sinai.” Consequently by “Horeb” is signified heaven, or what is the same, Divine truth, in the whole complex; its internal by “Mount Sinai,” and its external by the mountainous part round about. Hence it is that by “Horeb,” when the surrounding mountainous part also is meant is signified what is external (see n. 10543). As the Israelitish nation was in an external that did not receive the internal, thus was in an external separate from the internal, or what is the same, was outside of that in which is the internal, it was therefore commanded that no man should be seen in the whole mountain. The like is signified by that nation standing at the door of the tent in which Moses was, and bowing themselves unto it, in the preceding chapter (Exod. 33:8–10, see n. 10543–10555).

[2] It shall here be briefly told whence it is that “Mount Horeb” and “Sinai” signify heaven and Divine truth. It is believed in the world that the angels are in a region above that of the atmosphere, and that they subsist there as aerial beings, and that they have no plane to stand upon. The reason why there is such an opinion in the minds of many men is that they do not apprehend that angels and spirits are in a like form to that of men on earth, thus that they have faces, that they have arms and hands, that they have feet, in a word, that they have a body, and still less that they have dwellings

or abodes; when yet angels and spirits dwell among themselves upon land, just as do men on the earth; the celestial angels upon mountains, and the spiritual angels upon rocks, and those who have not yet become angels, in the plains between the mountains, and between the rocks; while infernal spirits dwell beneath the mountains and the rocks.

[3] These things have been said in order that it may be known whence it is that “mountains” in the Word signify heaven, and specifically “Horeb,” and “Mount Sinai.” Moreover, the interior angels dwell higher upon the mountains; and the higher they dwell, the more interior and perfect they are. From this it is evident why Jehovah descended upon the top of Mount Sinai when the law was being promulgated, and why Moses was ordered to stand with him on the head of the mountain. The mountains on earth are not heaven, but represent the mountains upon which are the angels in heaven.

10609. *And no flock nor herd shall feed over against this mountain.* That this signifies that neither could they be instructed about the interior and exterior good of the church, of worship, and of the Word is evident from the signification of a “flock” as being interior good; and from the signification of a “herd” as being exterior good (see n. 5913, 6048, 8937); from the signification of “feeding” as being to be instructed (n. 5201, 6277); and from the signification of the “mountain,” here Mount Horeb, as being the external of the church, of worship, and of the Word (n. 10543). From this it is evident that by these words is signified that neither could that nation be instructed about the interior and exterior good of the church, of worship, and of the Word, because they were outside of this external, and not in any manner within it. The reason why they could not be instructed about this was that they were in the loves of self and of the world, and they who are in these loves cannot possibly know what celestial and spiritual good is, thus what is the good of the church, for this good is spiritual and celestial, because Divine. If this good were described to them, they would not at all apprehend it, because with them, the internal, where is the perception of this good, is closed.

[2] That such things are signified by the “flock and herd not feeding over against the mountain” may seem strange to those who keep the mind solely in the historical sense of the Word, and think no further than that these words signify something that appertains to the nation itself. Nor do those know anything further who are not acquainted with the internal sense of the Word, in which sense “flock and herd” do not signify flock and herd, but interior and exterior good with man. For what has the Word (which is Divine) in common with flock and herd, or with any beast? It has to do with men, their worship, love, and faith, thus with such things as make the church with men. In this is the Word Divine.

[3] That “flock and herd” signify such things and that they do not signify a flock and a herd is evident from the passages in the Word where they are mentioned; as in David:

Thou hast made him to have dominion over the works of thy hands, and thou hast put all things under his feet; all flocks and herds, and also the beasts of the fields (Ps. 8:6–7);

this is said of the Lord, and of his power over all things in heaven and on earth; by “flocks and herds” are signified the interior and exterior goods with men; and by “beasts,” the affections with them. Otherwise of what use would it be to describe the Lord’s power, which is Divine, over flocks, herds, and beasts? (That “beasts” denote the affections with man, may

[4] In Joel:

The day of Jehovah is near, as a devastation from Shaddai shall it come. The beast sighs, the droves of the herd are perplexed, because they have no pasture; yea, the droves of the flock are made desolate (Joel 1:15, 18).

Here also “beasts” denote the affections with man; “the droves of the herd and of the flock” denote interior and exterior goods. For the subject here treated of is the coming of the Lord, which is signified by “the day of Jehovah”; and of the church at that time as being vastated, that is, there being no longer any good of love or

good of faith. These goods are what is signified by “beasts,” “herds,” and “flocks.” Otherwise what could be meant by “the beast sighing, the droves of the herd being perplexed, and the droves of the flock being made desolate”? For what has this to do with the church? By the “pasture which they then had not” is signified that there is no truth by which they may be instructed.

[5] In Jeremiah:

Shame hath devoured the labor of our fathers from our youth; their flocks and their herds, and their sons and their daughters (Jer. 3:24).

Here also by “flocks” and “herds” are signified the goods of the church, which are the goods of love and of faith, interior and exterior.

[6] In Isaiah:

I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; then shall Sharon be a habitation of the flock, and the valley of Achor a couch of the herd, for my people that have sought me (Isa. 65:9–10).

“Jacob” and “Judah” here do not mean the people of Jacob and of Judah, but the celestial church external and internal; “Jacob” the external church; and “Judah” the internal church. The internal good of this church is signified by “a habitation of the flock”; and the external good by “a couch of the herd.” “Sharon” denotes the internal where is this good; and “the valley of Achor” denotes the external. (That “Sharon” denotes the internal of the celestial church is evident from the passages where “Sharon” is mentioned, as in Isaiah 33:9, and 35:2; and that “the valley of Achor” denotes the external of this church is evident in Hosea 2:15.)

[7] In Hosea:

Israel, Ephraim, and Judah shall go with their flocks and with their herds to seek Jehovah; and they shall not find him (Hos. 5:6).

Here also “flocks and herds” signify the interiors and the exteriors with those who are meant by “Israel, Ephraim, and Judah.” Otherwise what could be meant by their “going with flocks and herds to seek Jehovah”?

10610. *And he hewed two tables of stones like the former ones,* signifies the external of the Word, of the church, and of worship, such as it was on account of the Israelitish nation.

10611. *And Moses rose up early in the morning, and went up unto Mount Sinai.* That this signifies a new beginning of the revelation of Divine truth is evident from what was shown above (n. 10605), where are the like words.

10612. *As Jehovah commanded him.* That this signifies that it was so done because they insisted is evident from the signification of “Jehovah commanded,” when said of the external of the Word such as it was on account of the Israelitish nation, which is signified by the two tables of stones hewn by Moses, as being that it was so done because they insisted. In the Word throughout, where the Israelitish nation and the representative worship instituted among them are treated of, it is said that “Jehovah commanded,” and by this is not signified what is well-pleasing, but permission that it should be so done because they insisted; for they insisted on being brought into the land of Canaan, and that Jehovah should be with them, consequently that a church should be instituted among them (that they so insisted, see n. 10430, 10535). Take for example that they were to offer upon the altars burnt offerings, sacrifices, meat offerings, and drink offerings, concerning which many laws were delivered; and of which it is also said that Jehovah commanded them; when yet these things were not commanded or ordered, but were permitted, as can be seen from the passages adduced from the Word in n. 2180. In like manner that they were allowed to marry a number of wives, and to give a bill of divorce for any cause whatever; when yet Jehovah did not command this, although it is so said; but only permitted it on account of the hardness of their hearts (Matt. 19:7, 8); and so with many other things.

10613. *And he took in his hand the two tables of stones.* That this signifies the external of the Word, of the church, and of worship such as it was on account of the Israelitish nation is evident from what was shown above (see n. 10603) concerning the signification of the two tables which were hewn by Moses.

10614. *And Jehovah descended in the cloud, and stood with him there.* That this signifies the external of the Word in which is the Divine is evident from the signification of “the cloud” as being the sense of the letter of the Word, thus its external (see the preface to Genesis 18, and n. 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10574); and from the signification of “standing with Moses there,” when said of Jehovah, as being the Divine therein. The reason why Jehovah appeared unto Moses in a cloud is that by Moses in this chapter is represented that external of the Word which receives the internal (of which above, n. 10607), for the Lord appears to everyone according to his quality (n. 6832, 8814, 8819, 9434, 10551).

[2] It shall here be briefly told what that external is which receives the internal, and what that external is which does not receive it. In the Word there is an external sense, there is an internal sense, and there is an inmost sense. The Word in the external sense is such as it appears in the letter; this sense is natural, because it has been accommodated to the apprehension of men, for men think naturally. But the Word in the internal sense is spiritual, because it has been accommodated to the understanding of the angels in the Lord’s spiritual kingdom, for these angels think spiritually. And the Word in the inmost sense is celestial, because it has been accommodated to the perception of the angels in the Lord’s celestial kingdom, for the angels in this kingdom think super-spiritually. The Word being of this nature, it follows that one thing is in another in the like order; the inmost in the internal, and the internal in the external. From this there is a connection of all things, and an influx according to the connection, and a consequent subsistence of one thing from another. From all this it is evident that the interior things are in order in what is external; in a like manner as what is prior is, successively, in what is posterior,

or as the end is in the cause, and the cause in the effect; or as with man will is in thought, and thought in speech.

[3] When therefore a man is of such a character that he perceives within himself a holiness in the externals of the Word, of the church, and of worship, he has an external in which is an internal, for this holiness is from the internal, because it is from heaven. This is the external which Moses here represents. But when a man is of such a character that he does not perceive any internal holiness in the external of the Word, of the church, and of worship, he then has an external separate from the internal. In this external was the Israelitish nation (see n. 10396).

10615. *And called on the name of Jehovah.* That this signifies the worship of the Lord from the truths and goods of faith and of love, and thus preparation for reception is evident from the signification of “calling on the name of Jehovah” as being the worship of the Lord from the truths and goods of faith and love; for by “calling on” is signified worship (see n. 440, 2724), and by “the name of Jehovah” is signified everything in one complex by which the Lord is worshiped, thus everything of faith and of love (n. 2724, 6674, 9310). That “the name of Jehovah” denotes the Lord as to the Divine human, n. 2628, 6887; and that “Jehovah” in the Word denotes the Lord, see at the places cited in n. 9373.) From this it is evident that by “calling on the name of Jehovah” is signified the worship of the Lord from the truths and goods of faith and of love. That it also signifies preparation for reception is because the subject treated of in what now follows is the receiving of the Israelitish nation, for which Moses intercedes.

10616. *And Jehovah passed by over his faces.* That this signifies internal Divine things over external ones is evident from the representation of Moses, as being that external which receives the internal (see above, n. 10607, 10614); consequently by “Jehovah passing by over his faces” is signified the internal Divine over the external.

10617. *And called, Jehovah, Jehovah, God, merciful and gracious.* That this signifies the Divine itself, the Divine human, and the Divine proceeding, from which is all good, is evident from the signification of “calling on Jehovah” as being the worship of the Lord (see n. 440, 2724). And as the Divine of the Lord is a trine, namely, the Divine itself, which is called “the Father”; the Divine human, which is called “the son”; and the Divine proceeding, which is called “the Holy Spirit”; therefore it is here said “Jehovah, Jehovah, God.” The reason why the Divine itself, which is the Father, and the Divine human, which is the son, is called “Jehovah, Jehovah,” and the Divine proceeding is called “God” is that in respect to the Divine itself and the Divine human the Lord is Divine good; and in respect to the Divine proceeding he is Divine truth. Wherefore in the Word where the Divine good is treated of, the Lord is called “Jehovah”; and where the Divine truth is treated of, he is called “God” (see n. 2769, 2807, 2822, 3921, 4402, 9167, 10158). And from the signification of “merciful and gracious” as being that from him is all good; for by “showing mercy” is signified to endow with celestial good; and by “showing grace” is signified to endow with spiritual good (n. 10577). (What celestial good is, and what spiritual good, may also be seen in the same place.)

10618. *Long-suffering with angers.* That this signifies the Divine clemency is evident from the signification of “long-suffering with angers,” when said of Jehovah, as being that he long endures the evils of man, for to be “long-suffering” denotes to endure and bear for a long time; and “angers” denote the evils with man. The reason why “angers,” when said of Jehovah, denote the evils with man is that evil becomes angry, and good never; and evil is with man and never with the Lord, for the Lord is good itself. Nevertheless anger is attributed to the Lord, because it so appears to a man when he does not obtain what he desires, and when he is punished on account of evil. As then “long-suffering with angers,” when said of Jehovah, denotes long to endure the evils with man, it follows from this that thereby is signified the Divine clemency.

[2] As regards anger, be it known further that evil becomes angry, and good never, for the reason that to be angry is to will evil to

another, which good cannot do, for good consists in willing the good of another. All evil has within it enmity, hatred, revenge, and cruelty; in these and from these evil has its delight. Moreover, evil hates good, because good is opposed to its delights. Consequently when evil cannot injure good, which it is always in the endeavor to do, it is first indignant, and afterward is angry. Whether you say evil, or an evil man, it is the same, for evil is in man as in its subject. And as such is the nature of evil against good, such it is against the Divine, for all good is the Divine with man, because it is from the Divine. From this it is that an evil man is always angry against the Divine, although outwardly he speaks differently before men.

[3] That he speaks differently is either from hypocrisy, or from the fact that he wishes the Divine to favor him in all things by granting whatsoever he desires, even to enabling him on his own account to take vengeance on all against whom he bears hatred. But as soon as he sees that this is not done, and especially if he himself is punished on account of his evil, he is then angry against God, even to denying him and also blaspheming him in his heart. That this is so is clearly shown in the other life, where a man acts according to his interiors, and not, as in the world, according to his exteriors; and in that life the penalty adheres to its evil, and is as it were inherent in it. (That “anger” denotes evil, see n. 6358, 6359; and that anger and evil are attributed to God, when yet they belong to man, and that nothing of evil is from God, see the places cited in n. 9306, 10431; and that evil is attended with its punishment, n. 1857, 8214, 8223, 8226, 9048.)

10619. *And great in goodness and in truth.* That this signifies that he is good itself and truth itself is evident from the fact that the Divine is infinite, and concerning the infinite nothing else can be said than that it is the “itself” or that it “is,” thus is good itself; and because it is good itself, it is also truth itself, because all truth belongs to good. But this itself is expressed in the sense of the letter by “great in goodness and in truth,” thus finitely, on account of the state of finite perception with man. That the Divine is good itself is evident in Matthew:

Jesus said unto the young man, Why callest thou me good? There is none good but one, God (Matt. 19:17);

by which is meant that it is the Lord who alone is good, thus good itself. And that he is truth itself is evident in John:

Jesus said, I am the way, and the truth, and the life (John 14:6).

10620. *Keeping goodness unto thousands.* That this signifies forever is evident from the signification of “goodness,” when said of Jehovah, as being good itself (as just above, see n. 10619); and from the signification of “unto thousands” as being forever and to eternity (n. 2575, 8715).

10621. *Bearing iniquity, and transgression, and sin.* That this signifies the removal of evil and of its falsity so that it does not appear is evident from the signification of “bearing” or taking away, as being to remove so that it does not appear (of which below); and from the signification of “iniquity, transgression, and sin” as being evils, and because evils, their falsities also, for every evil is conjoined with its own falsity; but what evil is signified by “iniquity,” what by “transgression,” and what by “sin,” see at n. 9156. That “bearing” and “taking away evil” denotes to remove it so that it does not appear is because the evils with man cannot be taken away, but only removed so as not to appear; and when they do not appear, it is believed that they have been taken away. Therefore in the sense of the letter of the Word it is said that they are taken away, and altogether cast out. (That the evils with man are not taken away, but only removed so as not to appear, may be seen at the places cited in n. 10057.)

10622. *And in absolving will not absolve.* That this signifies bearing even to the consummation is evident from the signification of “absolving” as being to forgive sin; but when it is added, “will not absolve” it denotes to bear. That it denotes even to the consummation is because evil is borne by the Lord even until it is consummated or fulfilled. In the Word throughout mention is made of the “consummation of the age,” and it is said of evil that it

has been “consummated,” or “not consummated”; and when it is consummated, that then there is “visitation.” As this is signified by the words “in absolving will not absolve,” it shall be briefly told what is meant there by. In general, by “consummation” is meant the end of the church; and the end of the church is when there is no longer any charity or any faith, because then the church turns itself completely away from the Lord, and is no longer in any good, but in evil. Then is its “consummation,” and then takes place its “visitation.” When visitation takes place, all those who are in evil are rejected, and all those who are in good are received. Visitation takes place in the other life, where all those who have been of the church, from its beginning even to its end, are together. The rejection at that time of the evil into hell, and the salvation of the good is what is called the “last judgment.”

[2] Consummation takes place in particular with every man in almost the same way. Every person, when he comes into the other life, which takes place immediately after death, is tolerated among the good, even if he is evil. But after some lapse of time his interiors are opened, and if these are evil he is then gradually carried into his evil, until he becomes his evil in respect to the will, and the falsity of his evil in respect to the understanding. When this is done, evil is said to be “consummated” with him, and he is then cast into hell. These are the things which are meant by “in absolving will not absolve.” The like is signified by what Jehovah said unto Moses: “Now go, lead the people unto that which I said to thee; behold, mine angel shall go before thee; and in the day of my visitation, I will visit their sin upon them” (Exod. 32:34).

[3] That “consummation” denotes the end of the church is evident from the following passages:

With Israel and with Judah I will not make a consummation; nor rendering will I render thee innocent, because thy breach is despaired of, thy wound is sick, thou hast no healing medicines (Jer. 30:4, 11–13; 46:28).

Thine iniquity is consummated, O daughter of Zion; he will visit thine iniquity, O daughter of Edom; he will make plain thy sins (Lam. 4:22).

Seventy weeks have been decreed upon thy people, to consummate the transgression, and to seal up sins, and to expiate iniquity. At last upon the bird of abominations shall be desolation, and even unto the consummation (Dan. 9:24, 27).

The harvest is the consummation of the age; as the tares are gathered together and burned with fire, so shall it be in the consummation of the age (Matt. 13:39–40).

The disciples said unto Jesus, Tell us what is the sign of thy coming, and of the consummation of the age (Matt. 24:3).

Jesus said, Lo, I am with you all the days even unto the consummation of the age (Matt. 28:20).

10623. *Visiting the iniquity of the fathers upon the sons and upon the sons' sons.* That this signifies the rejection and condemnation of evils and the derivative falsities in a long series is evident from the signification of “visiting” as being the casting out and condemnation of evils (of which below); from the signification of “fathers” as being goods, and in the opposite sense, evils (n. 3703, 5902, 6050, 10490); and from the signification of “sons” as being truths, and in the opposite sense, falsities (see n. 1147, 10490); consequently “sons' sons” denote falsities from evils in a long series. By the casting out and condemnation of evils and the derivative falsities is meant the casting out and condemnation of those who are in evils and the derivative falsities; for evils and falsities have no existence except in subjects, which are men. Be it known that falsities of evil are meant by “sons” because the “fathers” from whom they are denote evils. (What falsities of evil are, and falsities not of evil, may be seen at the places cited in n. 10109.)

[2] He who is not acquainted with the internal sense of the Word might easily believe that Jehovah visits the iniquity of the fathers upon the sons and upon the sons' sons, consequently that the sons are to suffer punishment for the evils of their fathers; but that this is not the meaning is very evident from the Divine law that the fathers are not to die for their sons, nor the sons for their fathers, but every man for his own evil (Deut. 24:16). From this it is evident that these words are to be understood otherwise than

according to the letter. That it is those who are in evils and from this in falsities in a long series who are signified by “fathers” and their “sons and sons’ sons” is evident from the internal sense, in which “fathers” and “sons” signify evils and falsities. The angels, who also perceive the Word when it is being read by a man, here understand nothing else by “fathers” and by “sons”; because in heaven, where the angels are, it is not known, as it is with men, what a father is, and what a son is, for there no one acknowledges anyone for his father, nor anyone for his son, because no one is born there as in the world; and therefore when mention is made in the Word of “father” and “son,” the angels perceive these expressions as relating to spiritual births, which are those of good and truth, or of evil and falsity; and therefore by “fathers” they perceive goods or evils, and by “sons” truths or falsities, because good is the father of truth, and evil is the father of falsity.

[3] The reason why “visitation” signifies casting out and damnation is that it follows the consummation of evils, and precedes the condemnation itself which is meant in the Word by the “last judgment.” For visitation is the searching out of a man in respect to his character. But this is effected in the other life; in particular, with everyone who comes there from the world; and in general, with all at the end of the church (as was said just above, n. 10622). (Concerning visitation, see what has been said and shown at n. 6588, 6895, 10509.)

10624. *Upon the thirds and upon the fourths.* That this signifies the condemnation of falsities and of the derivative evils is evident from the signification of “sons” as being the falsities of evil (of which just above, n. 10623). The reason why it is said “upon the thirds and upon the fourths” is that “three” is predicated of truths or falsities, and “four” is predicated of goods or evils. For in the Word all numbers signify things, some numbers belonging to the spiritual class, and some to the celestial class. The numbers three, six, and twelve belong to the spiritual class, and the numbers two, four, and eight to the celestial class. The numbers which belong to the spiritual class are predicated of truths or of falsities; and those which belong to the celestial class are predicated of goods or of evils. By “three” is also signified all truth in the complex; and by

“four,” all good in the complex. From this it is that by “sons the thirds and the fourths” are signified falsities and the derivative evils. But this sense of these words is the celestial sense, because it arises from the fact that they are predicated of these falsities and evils. (What evils and the derivative falsities are, and what falsities and the derivative evils are may be seen at the places cited in n. 10109.) Here also something shall be said about evils and the derivative falsities, and about falsities and the derivative evils. Evils are the sources of all falsities, because falsities are what confirm evils, and evils and falsities act in a man as do the will and the understanding, for what a man wishes to do he also wishes to understand, because it is by means of the understanding that he forms his evil before himself in thought, and before others in speech. From this it is evident what evil and the derivative falsity are, that is, the falsity of evil. But the evil of falsity is when man has confirmed evil with himself, and has concluded that it is not evil, and consequently does it. In this case he does evil from falsity. For example, he who has confirmed with himself that adulteries are not evils, and from this does them is in the evil of falsity, because he does them from a false principle. The evils of falsity are chiefly to be found in religious matters, for from the falsities of doctrine a man persuades himself that a thing is good, which nevertheless is evil; and sometimes that a thing is evil, which nevertheless is good.

10625. *And Moses made haste, and bowed himself to the earth, and adored.* That this signifies reception then from influx into the external, and worship from humiliation is evident from the signification of “making haste” as being affection (see n. 7695, 7866), here reception by means of influx, because all influx from the Divine is into the affection of man, and the reception by man is also in affection; from the representation of Moses as being that external of the church, of worship, and of the Word, which receives the internal (n. 10607, 10614); from the signification of “bowing one’s self” as being exterior humiliation (n. 5682, 7068); and from the signification of “adoring” as being worship.

10626. *And he said, If, I pray, I have found grace in thine eyes, O Lord.* That this signifies because such an external was received is

evident from the representation of Moses as being the external which receives the internal (see n. 10607, 10614); and from the signification of “finding grace in the eyes of Jehovah,” when said of Moses, as being that he was received because of being of this character, thus if this external was received (n. 10563).

10627. *Let the Lord, I pray, go in the midst of us.* That this signifies that the Divine may be within it is evident from the signification of “going” as being to live (see n. 3335, 4882, 5493, 5605, 8417, 8420), and when said of the Lord, as being to give life and be present; and from the signification of “in the midst” as being within it (see n. 1074, 5897, 6068, 6084, 6103, 9164). That by “let the Lord go in the midst of us” is signified that the Divine may be within the external is because by Moses is represented that external of the Word, of the church, and of worship, which receives the internal; and in the external of these there must be an internal, which is Divine. And there is a Divine internal in the external, when each and all things have an internal sense, which is for the angels of all the heavens. To effect this, the external sense, which is the sense of the letter, must consist of pure correspondences; and it consists of pure correspondences when all the words, and all the connections of the words, signify in the internal sense things spiritual and celestial. These are the internal Divine things in the external.

10628. *For it is a stiffnecked people.* That this signifies although the Israelitish nation does not receive the Divine interiorly is evident from the signification of “a stiffnecked people” as being one which does not receive influx from the Divine (see n. 10429), thus not the Divine interiorly, for the Divine flows in with man from within. How the case is herein is evident from what has been shown above concerning the Israelitish nation, namely, that they were in the externals of worship, of the church, and of the Word, and not at all in what is internal, consequently that they were outside the external and not within it. (What it is to be outside the external and not within it, see n. 10551, 10608.)

10629. *And be propitious unto our iniquity and unto our sin.* That this signifies that their interiors may be removed, which abound in falsities and evils, is evident from the signification of being “propitious unto iniquity and unto sin,” when said of the external of worship, of the church, and of the Word in which was that people, as being that their interiors may be removed, because they abound in falsities and evils. That these things are signified by these words follows from the connection of the things in the internal sense, in which sense the subject treated of is the church to be instituted with that people. And the church cannot be instituted with any people unless their interiors have been opened, whereby there may be communication with heaven; and the interiors have not been opened except with those who are in the truths of faith from the good of life from the Lord. But with this people the interiors could not be opened, because they thought of nothing else than obtaining eminence and opulence above others by means of the worship of Jehovah; thus they had in mind nothing else than self and the world; and these are what close the interiors toward heaven, and open them toward hell. (That such were the interiors of that nation, which were closed when they were in worship, may be seen at n. 10575.) These therefore are the things which are signified.

10630. *And make us thine inheritance.* That this signifies that nevertheless the church may be there is evident from the signification of the “inheritance of Jehovah” as being the reception of the life of heaven through good from the Lord (see n. 9338), thus also to become a church; for to become a church is to receive the life of heaven by means of the good of love and of faith from the Lord.

10631. Verses 10, 11. *And he said, Behold I make a covenant; before all thy people I will do wonderful things, such as have not been created in all the earth, and in all nations; and all the people in the midst of whom thou art shall see the work of Jehovah, because this is a wonderful thing that I do with thee. Keep thou that which I command thee this day; behold I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* “And he said, Behold I make a covenant” signifies the

primary things whereby there is the conjunction of the Lord with the human race by means of the Word; “before all thy people I will do wonderful things” signifies the Word, in that it is Divine in each and all things for the sake of the church; “such as have not been created in all the earth, and in all nations” signifies that there never was such a Divine in the world where the church is, and where the church is not; “and all the people in the midst of whom thou art shall see the work of Jehovah” signifies that all by whom the Word is received will acknowledge the Divine therein; “because this is a wonderful thing that I do with thee” signifies the quality of the Word in each and all things; “keep thou that which I command thee this day” signifies if they do these primary things which are of the eternal truth; “behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite” signifies the removal then of evils and of the falsities thence derived.

10632. *And he said, Behold I make a covenant.* That this signifies the primary things whereby there is the conjunction of the Lord with the human race by means of the Word is evident from the signification of a “covenant” as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), here the conjunction of Jehovah, that is, of the Lord, with the human race by means of the Word; for this conjunction is the subject treated of in what now follows. That this is the case is also evident from the connection of the things in the internal sense. The subject treated of in what precedes was the law that was delivered and promulgated from Mount Sinai, by which law in an extended sense is signified the Word (n. 6752, 7463). Moreover, this law was the beginning of the Word, for the Word was promulgated afterward, first through Moses, and then through all the others. The subject next treated of was the Israelitish nation, in that it was not such that the Word could be written among them as it would otherwise have been written, because a church could not be instituted among them; and where the church is, there is the Word. (Concerning these things see what has been said and shown in chapters 32 and 33, and thus far in this chapter.)

[2] But because Moses insisted that Jehovah should be in the midst of that people, and that they should be received as an inheritance, and should thus be brought into the land of Canaan; by all which things in the internal sense is signified that the church was to be instituted among that people, and thus that the Word would be written there; and because this was now granted for the reason that Moses insisted upon it, therefore now the primary precepts, which were altogether to be observed in order that this might be effected, are treated of. These primary precepts were that the Lord alone is to be worshiped, and no other, and that acknowledgment must be made that all good and truth are from him; besides many other things in what presently follows. It is said that they are treated of in what presently follows, but be it known that these precepts are contained in the internal sense. In the external sense, however, which is the sense of the letter, are contained such things as represent these precepts, thus which signify them, as can be seen from the explication of what follows.

[3] It is said that by this covenant which Jehovah made with Moses is signified the conjunction of the Lord with the human race by means of the Word, and therefore it shall be here told how the case is in regard to this conjunction. In the most ancient times there was not the Word, but immediate revelation before the man of the church, and thereby conjunction. For when there is immediate revelation, there is the conjunction of heaven with man. The conjunction of heaven with man is the conjunction of the Lord with him, because the Divine of the Lord with the angels makes heaven.

[4] When this immediate revelation ceased, as was the case when man turned away from the good in which he had been, then another revelation succeeded, which was by means of representatives, whereby the man of the church then knew what is true and good. Hence this church was called a representative church. In this church there was also a Word, but one that was of service to this church only. But when this church also was vastated, as was the case when they began to worship idolatrously the things by means of which there was at that time the conjunction of the church with heaven; and when in some lands they began to turn

them into magic, it was then provided by the Lord that a Word should be written which should be Divine in each and all things, down to every syllable; and which should consist of pure correspondences; and that in this way it might be accommodated to the perception of the angels in all the heavens, and at the same time to men; to the end that thereby there might be the conjunction of the Lord with the human race; for without conjunction by means of such a Word, heaven would have completely departed from man, and so man would have perished.

[5] In what follows therefore the subject treated of is conjunction by means of the Word, and the primary precepts are disclosed which must be observed, in order that a man may be in this conjunction by means of the Word. (That the most ancient people had immediate revelation, see n. 2895, 3432; concerning the representative church that afterward succeeded, and its Word, n. 2686, 2897, 3432, 10355; and that the conjunction of the Lord with the human race is by means of the Word, at the places cited in n. 10375, 10452.)

10633. *Before all thy people I will do wonderful things.* That this signifies the Word, in that it is Divine in each and all things for the sake of the church, is evident from the signification of the “people of Moses” as being where the church is, because the church was to be instituted among them; and from the signification of the “wonderful things” that Jehovah was about to do as being the Divine things in each and all things of the Word. For the Word is wonderful in this respect, that it is Divine as to every jot, for every word corresponds to some spiritual thing which may be said to be stored up within it, because the spiritual of the Word is made manifest with the angels, when the Word is read by man. The case herein is this. Each and all things in the natural world have a correspondence with those which are in the spiritual world, and this down to every word. And the Word has been so written that its words in their series involve series of spiritual things, which do not appear to a man unless he is acquainted with correspondences. In this way what is Divine lies hidden in the Word. From this the Word is spiritual, as also it is called. This therefore is what is here

meant by a “wonderful thing,” because the subject treated of is the Word which was to be written among that people.

10634. *Such as have not been created in all the earth and in all nations.* That this signifies that there never has been such a Divine in the world where the church is, and where the church is not, is evident from the signification of “wonderful things” as being the Divine things of the Word (see just above, n. 10633), which are said to be “created” when they are Divine from inmosts to outermosts, or from primes to ultimates; from the signification of “in all the earth” as being wherever is the church, for by “earth” in the Word is signified the church (see at the places cited in n. 9325); and from the signification of “in all nations” as being where the church is not, for by “nations” [or “gentiles”] in the Word are signified those who are outside the church, because not in the light of truth from the Word.

[2] It is said that “Jehovah will do wonderful things such as have not been created in all the earth,” because by “creation” is signified that which is Divine from inmosts to outermosts, or from primes to ultimates; for everything which is from the Divine begins from himself, and advances according to order down to the ultimate end, thus through the heavens down to the world, and there rests as in its ultimate, because the ultimate of Divine order is in the nature of the world. That which is such is said to be “created.” In such an order has come forth, and in such an order subsists, everything in the world that has been created. And in such an order also is the man of the church who by means of truths from the Word has been regenerated by the Lord. From this the Lord is called in the Word “the creator,” and a man who has been regenerated is said to be “created anew” (n. 10373, 10545). In such an order also is the Word, and because it is such, it is therefore said of its wonderful things that they are “created.”

[3] By these same words, namely, “before all thy people I will do wonderful things such as have not been created in all the earth and in all nations” in the historical sense is signified that Jehovah was about to do miracles among the Israelitish people such as had not

been heard of in all the earth. But in the internal sense miracles are not meant, but wonderful things which the Lord was about to do by giving such a Word, whereby there would be the conjunction of heaven with the church; and whereby there would be universally the conjunction of the Lord with the human race. That the Word is so wonderful is not apprehended by those who do not know anything of the correspondence of natural things with spiritual, and who do not know anything about the spiritual thought in which the angels are. Such persons do not know either that there is something within every detail of the Word that has heaven in it, thus that has Divine life in it; when nevertheless every word of the Word is by its correspondence perceived spiritually by the angels, when it is perceived naturally by men. It is from this, and from no other source, that the Word is Divine, and is so wonderful that nothing is more so.

10635. And all the people in the midst of whom thou art shall see the work of Jehovah. That this signifies that all by whom the Word is received will acknowledge the Divine therein is evident from the representation of Moses as being the Word (see at the places cited in n. 9372); consequently by “the people in the midst of whom he is” is signified the church where is the Word, thus all by whom the Word is received, for no others acknowledge the Divine therein; and from the signification of “seeing the work of Jehovah” as being to acknowledge the Divine therein. It is evident that this is the signification, because all those within the church who are in the good of life acknowledge the Divine in the Word. The reason is that while they are reading the Word there flows into them from heaven a holy feeling, although they do not know that this is effected by means of correspondences; nor is it perceived otherwise than as a general holy influence, in which the mind is kept. It is otherwise with those who are not in the good of life. With these the internal through which heaven flows in has been closed.

10636. Because this is a wonderful thing that I do with thee. That this signifies the quality of the Word in each and all things is evident from the representation of Moses as being the Word (concerning which see the places cited in n. 9372). Consequently by the “wonderful thing that Jehovah was about to do with him” is

signified that the Divine is in each and all things (as above, n. 10633).

10637. *Keep thou that which I command thee this day.* That this signifies if they do these primary things which are of the eternal truth is evident from the signification of “keep thou” as being if those do so who acknowledge the Word, for by Moses is represented the Word (see above); and from the signification of “that which Jehovah commands this day” as being the primary things which are of the eternal truth, for the things which Jehovah commands are Divine truths; and by “this day” is signified what is eternal (n. 2838, 3998, 4304, 6165, 6984, 9939). These eternal truths are what are contained in the internal sense in verses 12 to 27, which follow. The things contained in the external sense are not eternal truths, but are things that were to be observed by the Israelitish nation for the sake of things internal; for they signify these, and thus involve them. Moreover, these things were to be kept by that nation until the internal things of the Word had been opened by the Lord; but when these had been opened, then these external things were abrogated. For when a man worships the Lord from faith in him and from love to him, which are internal things, he has no need of the external things which signify these internal things, because he is then in these, and not in their symbols. For example, the feast of unleavened bread was to be kept in the month Abib, and then unleavened bread was to be eaten seven days; everything that opens the womb was to be given to God; the firstling of an ass was to be redeemed, or its neck broken; the firstborn sons were to be redeemed; the feast of weeks was to be observed, also the feast of ingathering; three times in the year all the males were to appear before Jehovah; they were not to sacrifice upon what is leavened; a kid was not to be seethed in its mother’s milk. But although these things have been abrogated, they nevertheless are holy Divine things of the Word, because there is a holy internal in them.

10638. *Behold, I drive out from thy faces the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.* That this signifies the removal then of evils and of the

falsities thence derived is evident from the signification of “driving out from the faces” as being to remove from the interiors that belong to the thought and the affection; for “to drive out” denotes to remove; and the “faces” denote the interiors (as may be seen at the places cited in n. 9546), and the interiors of man are those things which belong to his understanding and his will, or which belong to his thought and affection; consequently “to drive out from the faces” denotes to remove from these interiors; and from the representation of the nations in the land of Canaan as being evils and falsities (see at the places cited in n. 9327). But what evil and falsity is represented by each nation may be seen in the explications where they are treated of; as what by the Amorite (n. 6306, 6859); what by the Canaanite (n. 1573, 1574, 4818); by the Hittite (n. 2913, 6858); by the Perizzite (n. 1573, 1574, 6859); by the Hivite and the Jebusite (n. 6860). But these things are said of the Word, because by Moses, from before whose faces these nations were to be driven out, is represented the Word, as can be seen from what goes before.

[2] How the case herein is shall be briefly told. It is said that if Moses’ people observe that which Jehovah commands, he will drive out these nations from their faces, by which is signified that if they do the primary precepts which are of the eternal truth, evils and falsities will be removed. These precepts are the things which follow in the internal sense, the chief of which are that they should not acknowledge any other god than the Lord; and that from him is all good and truth; and also that salvation and eternal life are from him. With those who believe these things, and love it to be so, all evil and falsity are removed while they are reading the Word, because the Lord then enlightens them and leads them. And then they do not think from themselves, nor are they affected by the Word from themselves, but from the Lord; consequently no evil and falsity of evil enter, because the Lord removes these. These are they who understand the Word, and are affected by the truths from it, and also love to live according to them.

[3] But those who do not acknowledge these chief precepts, which are of the eternal truth, are not enlightened when they read

the Word, thus do not from the Lord see the truths therein; but what they see they see from self, and to see from self is to see falsities instead of truths. And if they see truths, they nevertheless falsify them by means of principles adopted by themselves; or else by means of their own loves, to which they turn the truths, and to which they thus apply them, whence come falsities of evil. These are the things which are signified by these words in the internal sense. The reason why these things are signified is that the angels, who perceive the Word in its internal sense when it is being read by man, do not know what Moses is, nor what the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite are, for names do not enter into heaven, but the things which are signified by them, thus by Moses the Word, and by these nations evils and falsities.

10639. Verses 12–17. *Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest, lest perchance it become a snare in the midst of thee. Wherefore ye shall overturn their altars, and shall break their pillars, and shall cut down their groves. Wherefore thou shalt not bow thyself to another god; for Jehovah, whose name is jealous, a jealous God is he. Lest perchance thou make a covenant with the inhabitant of the land, and they commit whoredom after their gods, and sacrifice to their gods, and one call thee, and thou eat of his sacrifice. And thou take of his daughters for thy sons, and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods. Thou shalt not make for thee molten gods.* “Take heed to thyself, lest perchance thou make a covenant with the inhabitant of the land upon which thou comest” signifies that there must be no adherence to any religious persuasion whatever that has evil in it; “lest perchance it become a snare in the midst of thee” signifies a consequent misleading in the Word itself; “wherefore ye shall overturn their altars” signifies that the evil of such a religious persuasion and of the consequent worship must be rejected; “and shall break their pillars” signifies that the falsities of evil must be dispersed; “and shall cut down their groves” signifies that their teachings must be utterly rejected; “wherefore thou shalt not bow thyself to another god” signifies that the Lord alone is to be worshiped from faith and love; “for Jehovah, whose name is jealous, a jealous God is he” signifies that if another

is worshiped, Divine good and Divine truth will depart; “lest perchance thou make a covenant with the inhabitant of the land” signifies in this manner a conjunction with the evil of any religious persuasion; “and they commit whoredom after their gods” signifies the consequent falsities of evil; “and sacrifice to their gods” signifies thus worship from falsities; “and one call thee and thou eat of his sacrifice” signifies the allurements, reception, and appropriation of falsity from evil; “and thou take of his daughters for thy sons” signifies the conjunction of the affections of evil with truths; “and his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods” signifies in this manner the profanation of good and of truth; “thou shalt not make for thee molten gods” signifies the worship of self and not of the Lord.

10640. *Take heed to thyself lest perchance thou make a covenant with the inhabitant of the land upon which thou comest.* That this signifies that there must be no adherence to any religious persuasion whatever that has evil in it is evident from the signification of “making a covenant” as being to be conjoined (see at the places cited in n. 10632), thus also to adhere; from the signification of “the inhabitant of the land” as being a religious persuasion that has evil in it, for by “inhabitant” is signified good (n. 2268, 2451, 2712), and consequently in the opposite sense evil; and by “land” is signified the church and whatever is of the church (see at the places cited in n. 9325); thus also a religious persuasion; and from the signification of “upon which thou comest” as being wherever there is a religious persuasion that has evil in it, for by the nations which were in the land of Canaan, into which they were to come, are signified evils and the derivative falsities (see just above, n. 10638). From all this it is evident that by “lest thou make a covenant with the inhabitant of the land upon which thou comest” is signified that there must be no adherence to any religious persuasion whatever that has evil in it.

[2] As this is one of the primary things by means of which the man of the church is enlightened when he reads the Word, and as this is the subject treated of in what now follows, it shall be told how the case herein is. The man who wishes to be enlightened by the Lord must take especial care not to appropriate to himself any

teaching that supports what is evil. A man appropriates it to himself when he confirms it with himself, for he thereby makes it of his faith, and still more so if he lives according to it. When this is done, the evil remains inscribed on his soul and on his heart. And when this has been done, he cannot possibly be afterward enlightened by the Word from the Lord, for his whole mind is in the faith and in the love of his principle, and whatever is contrary to it, he either does not see, or else rejects, or falsifies.

[3] For example: he who believes that he is saved by faith alone whatever be the quality of his life, and has confirmed this with himself, and has conjoined it with all the rest of his doctrine, insomuch that he then thinks nothing about life, but only about faith, no matter how much he may read the Word, he afterward sees nothing therein about the good of life; and at last he does not know what good is, what charity, what love; and if these are mentioned he says that faith alone is all this; when yet faith alone, or faith without these is like an empty vessel, and a thing without a soul. The spiritual life of such a man may be compared to the respiration of the lungs without any influx of blood from the heart; which is not life, except such as that of an image or an automaton. These things have been said in order that it may be known how the case is with the man who reads the Word, in that he cannot possibly be enlightened thereby if he has adhered to any religious persuasion which supports what is evil.

10641. *Lest perchance it become a snare in the midst of thee.* That this signifies a consequent misleading in the Word itself is evident from the signification of “being a snare” as being to be deluded and misled by one’s own evil and falsity (see n. 7653, 9348); and from the representation of Moses as being the Word (see the places cited in n. 9372); consequently “in the midst of him” denotes in the Word itself. (How the case herein is can be seen from what has been said just above, n. 10640.)

10642. *Wherefore ye shall overturn their altars.* That this signifies that the evil of such a religious persuasion and of the consequent worship must be rejected is evident from the signification of an

“altar” as being the principal representative of the Lord and of the worship of him from good (see n. 921, 2777, 2811, 4541, 8935, 8940, 9388, 9389, 9714, 9964, 10242, 10245), and therefore in the opposite sense it is a representative of idolatrous worship, thus worship from evil (of which below); and from the signification of “to overturn” as being to reject; for it is said of the altars that they are to be overturned; but of the evils of worship which are signified by the altars of the nations, that they are to be rejected.

[2] Mention is made in this verse of “altars,” “pillars,” and “groves,” and by these in general are signified all things of idolatrous worship; by “altars,” worship from evil; by “pillars,” worship from the falsity of evil; and by “groves,” the teachings of these. The reason why these things were to be extirpated was that the Lord was not worshiped by means of these representatives; but gods were worshiped that were men, as the baals, and many others. And this worship was diabolical and infernal; for to worship men instead of God himself, who is the Lord, is diabolical, because a man is conjoined with him whom he worships.

[3] But the case herein is this. If a man is worshiped as a god, then someone from hell is conjoined with him, for faith and love conjoin. The faith of truth and the love of good conjoin the man with the Lord; but the faith of falsity and the love of evil conjoin the man with hell; for there are with every man spirits from hell, and also angels from heaven. Without these a man cannot live. If anyone is worshiped who had been a man, then the spirits from hell suppose that they themselves are worshiped; for everyone in hell wishes to be a god, and these spirits communicate such worship to the infernal society from which they are. In proportion therefore as these are worshiped, in the same proportion the angels who are from heaven recede; consequently the man is carried away into infernal yearnings, and finally becomes like these spirits in respect to his whole life; and moreover, comes among them after death. But on the other hand, when the Lord is worshiped, who is the God of heaven and earth, then the angels from heaven who are with the man do not claim to themselves anything of worship, because they attribute all truth of faith and good of love to the

Lord, and nothing to themselves; consequently there is opened through them a way even to the Lord himself, who conjoins them with himself in faith and love. From all this it can be seen how important it is to worship the Lord himself, who has all power in the heavens and on earth, as he himself says in Matthew 28:18.

10643. *And ye shall break their pillars.* That this signifies that the falsities of evil must be dispersed is evident from the signification of “pillars” as being representatives of the worship of the Lord from truths (see n. 4580, 4582, 9388–9389), and in the opposite sense representatives of idolatrous worship from falsities. The reason why “pillars” were representative of worship was that it was in use among the ancients to set up pillars and anoint them with oil and thus sanctify them. The ancients held their worship chiefly upon mountains, upon hills, and in groves, and there they set up pillars. That they held worship upon mountains was because mountains signified the heaven where celestial love reigns, which is love to the Lord; that they held it upon hills was because hills signified the heaven where spiritual love reigns, which is love toward the neighbor; and that they held it in groves was because groves signified heavenly wisdom and intelligence. All these things are from correspondences. The pillars that were set up there signified Divine truth; for the pillars were stones, and a stone signifies truth. Therefore in respect to Divine truth the Lord is called in the Word “the Stone of Israel.” From this then it is that “pillars” signified the worship of the Lord from truths.

[2] But when the representatives of the church which existed among the ancients began to be turned partly into idolatry and partly into magic, then such things were abrogated, especially among the Israelitish nation, which at heart was idolatrous. Hence it is that by “pillars” is signified idolatrous worship from falsities. This is the case with all worship when man becomes external, as when he regards himself and the world as the end, and the Divine things of the church as the means; for then all the things of worship, with those who remain in worship, become idols, because external things are worshiped apart from internal things. Consequently the truths of worship and of doctrine become falsities, for they are falsified by the ideas of self and of the world in

them, to which are adjoined many other ideas which withdraw the Divine from these truths, and transfer them to self and to the world. This can also be seen from the altars of the nations, upon which their sacrifices were abominations, although they sacrificed in the same way as the Israelitish nation.

[3] That pillars were in use among the ancients, and signified what is holy of worship is evident from the pillar set up by Jacob, of which we read in Genesis:

And Jacob took the stone that he had placed for his pillows, and set it up for a pillar. And he said, If I return in peace to my father's house, this stone, which I have set up for a pillar, shall be God's house (Gen. 28:18, 21–22).

And from the twelve pillars set up by Moses under Mount Sinai, of which we read in Exodus:

Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel (Exod. 24:4; see also n. 9389).

And from these passages:

In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah (Isa. 19:19).

The sons of Israel shall sit many days without king, and without prince, and without sacrifice, and without pillar (Hos. 3:4).

In these passages by “pillars” is signified worship from truths, for the reason, as before said, that a “stone” signified Divine truth, and a “pillar anointed with oil,” Divine truth from Divine good.

[4] But when these representatives began to be idolatrously worshiped, it was then commanded that such things should be overturned and broken, as in this verse, and also in Exodus 23:24; Deuteronomy 7:5; 12:3. And as the Israelitish nation was at heart idolatrous, therefore lest they should set up pillars upon mountains and hills, and in groves, and should worship them idolatrously,

they were forbidden to set up pillars and to plant groves, although among the ancients such things were holy things of worship. That this was forbidden to that nation is evident in Moses:

Thou shalt not plant thee a grove of any tree near the altar of Jehovah thy God, which thou shalt make for thee. And thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:21–22).

And that it was forbidden because they worshiped these things idolatrously is evident from these passages:

Judah did evil in the eyes of Jehovah; they built them high places, and pillars, on every high hill, and under every green tree (1 Kings 14:22–23).

The like is said of the sons of Israel in 2 Kings 17:10.

I will cut off thy graven images and thy pillars out of the midst of thee; and thou shalt no longer adore the work of thine hands. And I will root out thy groves from the midst of thee (Micah 5:13–14).

Ye have inflamed yourselves with gods under every green tree (Isa. 57:5).

With the hoofs of his horses shall Nebuchadrezzar tread down all thy streets; he shall slay thy people with the sword, and the pillars of thy strength shall he make to go down to the earth (Ezek. 26:11);

besides other places. From these passages also it is evident what is signified by “pillars” in the internal sense.

10644. *And ye shall cut down their groves.* That this signifies that their teachings must be utterly rejected is evident from the signification of “groves” as being the doctrinal things of the church, here of the religious persuasion among idolaters, which are the teachings of falsity from evil. That “groves” signify teachings is because “trees” signify the perceptions and knowledges of good and truth; perceptions, with those who are in the Lord’s celestial kingdom; and knowledges with those who are in his spiritual kingdom; and each species of tree signifies a species of perception

and knowledge. From this it is that “paradises” and “gardens” signify heavenly intelligence and wisdom; and “forests,” the memory-knowledge of the natural man. From all this it can be seen whence it is that “groves” signify doctrine, and whence it is that the ancients held holy worship in groves. For the church among the ancients was representative, all the external things of which represented internal things such as are in heaven, concerning the Lord, concerning love and faith in him, and concerning such things as are of love and faith. This signification of “groves,” and of “forests,” “gardens,” and “paradises,” and likewise of “trees” according to their species, originates in the representatives in the other life; for such things appear there in accordance with the intelligence and wisdom of the angels, the appearances there being from a celestial and spiritual origin. That “groves” signify doctrine, and that the ancients held holy worship in groves (see n. 2722, 4552); that “paradises” signify heavenly intelligence and wisdom (n. 3220, 4528, 4529); and “gardens” in like manner (n. 100, 108, 1588, 2722); that “forests” signify the memory-knowledge which is of the natural man (n. 9011); that “trees” signify perceptions and knowledges of good and truth (n. 103, 2163, 2682, 2972, 7692, 8326); that the ancient church held worship in groves, and in gardens under trees, according to the significations of these (n. 2722, 4552).

10645. *Wherefore thou shalt not bow thyself to another god.* That this signifies that the Lord alone is to be worshiped from faith and love is evident from the signification of “bowing one’s self” as being to adore and to worship. That it is the Lord alone who is to be worshiped and no other is because by “Jehovah” and by “God” in the Word is meant the Lord (see at the places cited in n. 9315, 9373); and also because the Lord is the God of heaven and earth, and also the one only God (n. 9194). It is said that the Lord is to be worshiped “from faith and love” because the worship of the Lord is either from faith, or from love. Worship from faith is called worship according to truths, for truths belong to faith; and worship from love is called worship from good, for good is of love. Those who are in the Lord’s spiritual kingdom worship him from faith; and those who are in his celestial kingdom worship him from love.

[2] But something must here be said in regard to the worship of the Lord from faith and from love. Many suppose that they worship the Lord by faith when they believe the things of the doctrine of the church, and that they worship the Lord by love when they love him. Yet the Lord is not worshiped by merely believing, and by merely loving, but by living according to his commandments, because these persons alone believe in the Lord and love him. The others say that they believe in him, and yet they do not believe; and they say that they love him, and yet they do not love him. The reason why those alone believe in the Lord and love him who live according to his commandments is that the Lord is not in the understanding of truth without the willing of it; but is in the understanding of truth together with the willing of it. For truth does not enter into a man and become his, until the man wills it and from willing does it, because the will is the man himself, whereas the understanding is only so far the man as it partakes of the will.

[3] Moreover, the Lord is present with a man in his truths which are from good, and the truths which are from good are those which the man wills, and from this does; but not those which he understands, and does without willing them; for to do without willing is hypocrisy, because it is done before men, and not before the Lord. Moreover, the Lord does not dwell with an empty man, that is, with a man who does not know his truths and do them. The Lord is present with a man in the truths which are from good, that is, which the man wills and does, for the truths which are from good make the church with a man, and make heaven with him; in a word, make the Lord himself to be with him.

[4] If a man reflects, he is able from reason alone to perceive that this is so; for he is able to know that a man's understanding is formed by means of truths, and all his will by means of goods, because all things in the universe bear relation to truth and to good, and man's understanding has been formed to receive truths, and his will to receive goods. Truths which are believed are called "truths of faith"; and goods which affect with delight are called "goods of love." From this it can be seen that such as are the truths of faith by

means of which the understanding is formed, and such as are the goods of love by means of which the will is formed, such is the man; for man is man from the understanding and the will. If therefore his understanding has been formed by means of truths Divine, and these truths become of his faith; and if his will has been formed by means of goods which become of his love, it follows that then heaven is in the man, and that the Lord can dwell with him as in his heaven. For the Divine truths which make the understanding and the Divine goods which make the will are from the Lord, or are the Lord's, and the things that are the Lord's are himself. From this it is evident that to believe in the Lord is to imbue one's understanding with the truths of faith; and that to love the Lord is to imbue one's will with the goods of love; and that this cannot be done except by learning truths from the Lord, by willing them, and by doing them. Whether you say willing and doing, or loving, it is the same, for that which a man loves, he wills; and that which he actually wills, he loves.

[5] From all this it can now be seen what it is to worship the Lord from faith and love. That such is the case is also evident from the fact that the Lord wills the salvation of all. To will the salvation of man is to will to bring him unto himself in heaven. This cannot be done unless the Lord is in him, and the Lord cannot possibly be in him except in such things in him as are from himself, which things are truths from good, thus his commandments which the man does from faith and from love, because there are no other recipients in man of the Lord and of heaven, nor can be. Heaven itself consists of no other things.

[6] That to believe in the Lord and to love him is to do his commandments, the Lord also teaches in John:

If ye love me, keep my commandments. He that hath my commandments, and doeth them, he it is that loveth me. If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words (John 14:15, 21, 23–24).

Abide ye in my love. If ye keep my commandments, ye shall abide in my love. Ye are my friends if ye do whatsoever I command you (John 15:9–10, 14).

The commandments and the precepts which are to be kept, and according to which the life must be, are taught in the doctrine of charity and of faith.

10646. *For Jehovah, whose name is jealous, a jealous God is he.* That this signifies that if another is worshiped, the Divine good and Divine truth will depart is evident from the signification of “jealous” as being one who does not suffer anyone but himself to be loved and worshiped; and from the signification of the “name of Jehovah” as being everything by means of which the Lord is worshiped (see n. 2724, 3006, 6674, 9310). And as this is the Divine truth that proceeds from his Divine human, it is the Divine human of the Lord which in the supreme sense is meant by the “name of Jehovah” (n. 2628, 6887, 8274); for the Divine truth is the Lord himself in heaven, because that which proceeds from him is himself. From the Divine, nothing else can proceed than what is Divine, and the Divine is one. From this it is evident that by “whose name is jealous” is signified that the Lord does not suffer anyone but himself to be worshiped, because from him alone come all the truth and all the good whereby is salvation. The Lord is called “jealous” because as soon as another is worshiped, all truth and good depart; for a man is conjoined with the Lord by means of the good and truth which are from him; and therefore as soon as another is worshiped, disjunction takes place, and then falsity succeeds in the place of truth, and evil in the place of good.

[2] That he is twice called “jealous” is because by “Jehovah” is meant the Divine good, and by “God” the Divine truth. (That in the Word the Lord is called “Jehovah” where the Divine good is treated of, but “God” where the Divine truth is treated of, see n. 2586, 2769, 2921, 6303, 6905, 10158, 10617.) And as both the Divine good and the Divine truth depart from a man when another than the Lord is worshiped, he is twice called “jealous.”

[3] It is said that the Lord alone is to be worshiped. He who does not know how the case is with the worship of the Lord may believe that the Lord loves to be worshiped, and desires glory from man, just like a man, who in order to be honored himself, gives others what they ask for. He who so believes has no knowledge of what love is, and still less of what love Divine is. Love Divine consists in desiring worship and glory, not for the sake of itself, but for the sake of man and his salvation; for he who worships the Lord and gives glory to the Lord is in humiliation; and what is his own departs from the man who is in humiliation; and insofar as this departs, so far the Divine is received; for what is man's own because it is evil and false is that which alone obstructs the Divine. This is the glory of the Lord; and the worship of him is for the sake of this end. Glory for the sake of self is from the love of self, and heavenly love differs from the love of self as heaven differs from hell, and infinitely more does the Divine love differ from it.

10647. *Lest perchance thou make a covenant with the inhabitant of the land.* That this signifies in this manner a conjunction with the evil of any religious persuasion is evident from the signification of "a covenant" as being conjunction (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), thus "to make a covenant" denotes to be conjoined; and from the signification of "the inhabitant of the land" as being a religious persuasion in which is evil (see above, n. 10640). Whether you say a religious persuasion in which is evil, or the evil of a religious persuasion, it is the same. Its being now again said that a covenant must not be made with the inhabitant of the land is for the sake of the connection in the internal sense.

10648. *And they commit whoredom after their gods.* That this signifies the consequent falsities of evil is evident from the signification of "committing whoredom after the gods of the nations" as being to be conjoined with falsities of evil, for by "committing whoredom" is signified to be unlawfully conjoined; and by "the gods of the nations" are signified the falsities of evil. (That "gods" denote falsities, see at n. 4402, 4544, 7873, 8867; and that "nations" denote evils, n. 10638.) It is said "the

consequent” falsities of evil, because all falsities come forth from evil. The falsities which are not from evil are indeed falsities in the external form, but not in the internal form. For there are falsities with those who are in the good of life, but within these falsities there is good, which causes the evil of the falsity to be removed; consequently before the angels this falsity does not appear as falsity, but as a species of truth; for the angels look at the interiors of faith, and not at its exteriors. From this it is that everyone can be saved, from every religion whatever, and even the gentiles who have no truths from the Word, provided they have regarded as their end the good of life (see n. 2589–2604).

[2] In the Word frequent mention is made of “committing whoredom,” and thereby is signified an unlawful conjunction with truth; and by “committing adultery” is signified an unlawful conjunction with good. Consequently by “committing whoredom” is signified the falsification of truth; and by “committing adultery,” the adulteration of good. The falsification of truth is done in three ways. First: if a man is in evil of life and acknowledges the truths of doctrine; for in this case evil is within the truths, and evil falsifies truth, because evil disperses what is heavenly and Divine out of the truths, and implants what is infernal; from which comes the falsification.

[3] Second: if a man is at first in truths as to doctrine, and afterward accedes to the falsity of some other doctrine; which takes place with those only who are in evil of life; for evil seeks falsity, and eagerly seizes on it as truth. Third: if a man who is in evil as to life and in falsities as to doctrine seizes on the truths of some other doctrine, he also falsifies truths, because he does not acknowledge the truths for their own sake; but for the sake of something of gain, honor, or reputation.

[4] All these falsifications are called in the Word “whoredoms” and “harlotries,” for the reason that by “marriage” is meant a lawful conjunction, which is that of good and truth (see n. 2727–2759). Consequently unlawful conjunctions are meant by “whoredoms.”

That this is so can be seen from many passages in the Word, of which I will here adduce only these two:

Jerusalem, thou didst commit whoredom because of thy name, and pouredst out thy whoredoms on everyone that passed by. Thou didst take of thy garments, and madest for thee high places of divers colors, and didst commit whoredom upon them. Thou didst take the vessels of thine adornment of my gold and of my silver, which I had given thee, and madest for thee images of a male, and didst commit whoredom with them. Thou hast taken thy sons and thy daughters, whom thou hast borne unto me; and these hast thou sacrificed unto them. Is this a little thing of thy whoredoms? Thou hast committed whoredom with the sons of Egypt, thy neighbors, great of flesh; and hast multiplied thy whoredom to provoke me. Thou hast committed whoredom with the sons of Asshur, and hast committed whoredom with them and wast not sated; and thou hast multiplied thy whoredom unto the land of traffic, unto Chaldea (Ezek. 16:15–17, 20, 26, 28–29, and following verses).

Two women, the daughters of one mother, committed whoredom in Egypt; they committed whoredom in their youth. Oholah is Samaria, and Oholibah is Jerusalem. Oholah committed whoredom under me, and she doted on her lovers, the Assyrians her neighbors. She bestowed her whoredoms upon them, she forsook not her whoredoms from Egypt, for they lay with her in her youth. Oholibah was more corrupt in her love than she, and multiplied her whoredoms above the whoredoms of her sister; she doted upon the sons of Asshur, she added to her whoredoms, and saw the images of the Chaldeans, she doted upon them with the look of her eyes; the sons of Babel came to her for the lying together of loves (Ezek. 23:2–17).

See also in many other passages, which may be seen explained along with these in n. 2466, 8904.

10649. *And sacrifice to their gods.* That this signifies thus worship from falsities is evident from the signification of “sacrificing” as being worship in general (see n. 6905, 8680, 8936); and from the signification of “the gods of the nations” as being the falsities of evil (n. 10648).

10650. *And one call thee, and thou eat of his sacrifice.* That this signifies the allurements, reception, and appropriation of falsity from evil is evident from the signification of “calling” as being allurements and reception, for he who follows and obeys when he is

called is allured and receives; from the signification of “eating” as being appropriation (see n. 3168, 3596, 4745); and from the signification of a “sacrifice” as being worship from falsities (of which just above, n. 10649), thus also the falsities of worship. That the falsities of evil are meant is because all falsity which is falsity is from evil (see n. 10648).

10651. *And thou take of his daughters for thy sons.* That this signifies the conjunction of the affections of evil with truths is evident from the signification of “taking,” when said of marriage, as being to be conjoined; from the signification of “daughters” as being the affections of good, and in the opposite sense the affections of evil (see n. 2362, 3963); and from the signification of “sons” as being truths (n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490).

10652. *And his daughters commit whoredom after their gods, and make thy sons commit whoredom after their gods.* That this signifies in this manner the profanation of good and of truth is evident from the signification of “committing whoredom” as being unlawful conjunction (of which above, n. 10648); from the signification of “his daughters” or the daughters of the inhabitant of the land as being the affections of evil; from the signification of “their gods” as being the falsities of the affections of evil conjoined with truths, for by “their gods” are meant the gods of the daughters of the inhabitant of the land conjoined with sons of the Israelitish nation (see just above at n. 10651), which conjunction is the profanation of good; and from the signification of “making thy sons commit whoredom after their gods” as being the conjunction of truth with falsities, which is the profanation of truth. (That “gods” denote falsities, see n. 4402, 4544, 7873, 8867; and that “sons” denote truths, n. 489, 491, 533, 1147, 3373, 4257, 9807, 10490.)

[2] These things are so said because the first conjunction of the affections of evil with truths, which is signified by “taking the daughters of the inhabitant of the land for thy sons” is not as yet profanation; but the second conjunction is profanation, because this takes place when evil is applied to truth, and truth to evil,

which is done by means of a wrong interpretation of truth, and the application of it to evil, and thus by the insertion of the one into the other. From this, truth no longer remains truth; but is killed and profaned.

[3] This profanation is also signified by “the whoredom of the people with the daughters of Moab,” of which we read in Moses:

Israel settled in Shittim, where the people began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods, and the people did eat, and bowed themselves down to their gods. Therefore Jehovah said unto Moses, Take all the heads of the people, and hang them up to Jehovah before the sun. And the people were smitten; and there died from this plague twenty-four thousand (Num. 25:1–2, 4–5, 9).

By “Moab” are signified those who adulterate goods (n. 2468, 8315); and by his “daughters,” the affections of this evil; and by “whoredom with them,” profanation; consequently the penalty was the hanging of the heads of the people before the sun, and the death of twenty-four thousand. For the sun of the world denotes the love of self (n. 10584); “hanging before it” denotes the total extinction of heavenly good; and “twenty-four thousand” denotes all the truths and goods of truth in the complex, in like manner as “twelve thousand” (n. 2089, 3913, 7973); their death denotes the extinction of all truths. This takes place with those who profane.

10653. *Thou shalt not make for thee molten gods.* That this signifies the worship of self and not of the Lord is evident from the signification of “making molten gods” as being to institute worship in accord with the love of self (see n. 10406, 10503); and worship that is in accord with the love of self is the worship of self, and not of the Lord; for the worship of self is the end, and the worship of the Lord is the means to this end. That which is the end rules, and that which is the means serves, nor is the means regarded by the end in any other way than as a servant is regarded by his lord. Such is the worship with those who regard the holy things of the church as means, and dominion as the end.

10654. Verses 18–23. *The feast of unleavened things shalt thou keep. Seven days thou shalt eat unleavened things, as I commanded thee, at the time appointed of the month Abib; because in the month Abib thou wentest forth from Egypt. Everything that openeth the womb is mine; and of all thy cattle thou shalt give the male, that openeth of ox and of small cattle. And that which openeth of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, thou shalt break its neck. Every firstborn of thy sons thou shalt redeem. And my faces shall not be seen empty. Six days thou shalt work, and on the seventh day thou shalt rest; in plowing and in harvest thou shalt rest. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest; and the feast of ingathering at the revolving of the year. Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel.* “The feast of unleavened things shalt thou keep” signifies the worship of the Lord and thanksgiving on account of liberation from evil and from the falsities of evil; “seven days thou shalt eat unleavened things” signifies a holy state then, and the appropriation of Divine truth purified from evil and from the falsities of evil; “as I commanded thee” signifies according to Divine order; “at the time appointed of the month Abib” signifies a new state; “because in the month Abib thou wentest forth from Egypt” signifies because there was then liberation from hell; “everything that openeth the womb is mine” signifies that all the good of innocence, of charity, and of faith is to be ascribed to the Lord; “and of all thy cattle thou shalt give the male” signifies that it is given by means of truth; “that openeth of ox and of small cattle” signifies in the external and in the internal man; “and that which openeth of an ass thou shalt redeem with a lamb” signifies that faith merely natural must not be ascribed to the Lord; “and if thou wilt not redeem it, thou shalt break its neck” signifies that if the truth of innocence is not therein, it must be separated and cast out; “every firstborn of thy sons thou shalt redeem,” signifies that the truths of faith which are without good must not be ascribed to the Lord; “and my faces shall not be seen empty” signifies reception from mercy, and thanksgiving; “six days thou shalt work” signifies the first state of regeneration, when the man is in truths, and is at that time in combats; “and on the seventh day thou shalt rest” signifies the second state of regeneration, when the man is in good and is then in peace; “in plowing and in harvest thou shalt rest” signifies

in respect to the implanting of truth in good and its reception; “and the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest” signifies the worship of the Lord and thanksgiving on account of the implanting of truth in good; “and the feast of ingathering at the revolving of the year” signifies regeneration, and complete liberation from damnation; “three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel” signifies the continuous manifestation and presence of the Lord in the truths of faith also.

10655. *The feast of unleavened things shalt thou keep.* That this signifies the worship of the Lord and thanksgiving on account of liberation from evil and from the falsities of evil is evident from the signification of a “feast” as being worship and thanksgiving (see n. 7093, 9286, 9287); and from the signification of “unleavened things” as being things purified from evil and from the falsities of evil (see n. 9992); consequently by “the feast of unleavened things” is signified worship and thanksgiving on account of liberation from evil and from the falsities of evil. (That this was signified by this feast, see n. 9286–9292).

[2] As regards this feast, be it known that it properly signifies the glorification of the Lord’s human, thus the remembrance of this and thanksgiving on account of it, for by means of this glorification and the subjugation of the hells by the Lord, man has liberation from evils and salvation. For the Lord glorified his human by combats against the hells and at the same time by continual victories over them. The last combat and victory was on the cross; wherefore he then fully glorified himself, as he also teaches in these passages:

After Judas had gone out, Jesus said, Now hath the son of man been glorified, and God hath been glorified in him. If God hath been glorified in him, God shall also glorify him in himself, and shall straightway glorify him (John 13:31–32).

Jesus lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy son, that thy son also may glorify thee. Now, O Father, glorify thou me with [*apud*] thine own self, with the glory which I had with thee before the world was (John 17:1, 5).

Ought not Christ to suffer these things, and to enter into his glory?
(Luke 24:26).

“To glorify the son of man” denotes to make the human Divine. It is evident that these things were said concerning his passion of the cross.

[3] That by this last combat, which was the passion of the cross, he fully subjugated the hells, the Lord also teaches in John:

Jesus said, The hour is come that the son of man should be glorified. Now is my soul troubled. And he said, Father, glorify thy name; and there went forth a voice out of heaven, saying, I have both glorified, and will glorify again. And Jesus said, Now is the judgement of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying by what manner of death he should die (John 12:23, 27–28, 31–33).

Hell in the whole complex is what is called “the prince of the world” and “the devil.” From all this it is evident that by the passion of the cross the Lord not only conquered and subjugated the hells, but also fully glorified his human. From this comes salvation to the human race. For the sake of this also the Lord came into the world, as he likewise teaches in John 12:27. It was for the remembrance of this that the feast of unleavened things or of the passover was primarily instituted, and therefore at this feast he rose again.

[4] That it was also for the sake of liberation from evil and from the falsities of evil is because all liberation from evil is by means of the subjugation of the hells by the Lord, and by means of the glorification of his human; and without these there is none. For man is directed by the Lord by means of spirits from hell, and by means of angels out of heaven; and therefore unless the hells had been completely subjugated, and unless the human of the Lord had been completely united to the Divine itself, and thus also made Divine, no man could possibly have been liberated from hell and saved, for the hells would always have prevailed, because man has become such that from himself he thinks nothing else than what

belongs to hell. From this it is evident whence it is that by the same feast is signified worship and thanksgiving on account of liberation from evil and from the falsities of evil.

10656. *Seven days thou shalt eat unleavened things.* That this signifies a holy state then, and the appropriation of Divine truth purified from evil and from the falsities of evil is evident from the signification of “seven days” as being a holy state from beginning to end (that “days” denote states, see n. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850; and that “seven” denotes what is holy, n. 395, 433, 716, 881, 5265, 5268; and that “seven days” denote a holy state from beginning to end, n. 728, 6508, 9228, 10127); from the signification of “eating” as being appropriation (n. 3168, 3513, 3596, 4745); and from the signification of “unleavened things” as being Divine truth purified from evil and from the falsities of evil (n. 9992).

10657. *As I commanded thee.* That this signifies according to Divine order is evident from the signification of “commanding,” when by Jehovah, as being according to Divine order (see n. 10119).

10658. *At the time appointed of the month Abib.* That this signifies a new state is evident from the signification of “the month Abib,” which was the first month of the year, as being the beginning of a new state (see n. 8053, 9291).

10659. *Because in the month Abib thou wentest forth from Egypt.* That this signifies because there was then liberation from hell is evident from the signification of “the month Abib” as being the beginning of a new state (see just above, n. 10658); and from the signification of “going forth from Egypt” as being liberation from infestation by falsities, thus also from hell (see n. 9292, and the places cited in n. 8866, 9197). From all this it can be seen that the feast of the passover, which was also called the feast of unleavened things, was instituted in remembrance of man’s liberation from hell by the Lord. (That this liberation was effected by the Lord’s

subjugating the hells and glorifying his human may be seen just above, n. 10655.)

[2] It is believed by most persons within the church that the Lord came into the world in order to reconcile the Father by the passion of the cross, and that afterward those might be accepted for whom he should intercede, and also that he released man from damnation by his having alone fulfilled the law, which otherwise would have condemned everyone; and thus that all would be saved who held this faith with confidence and trust. But those who are in any enlightenment from heaven are able to see that it would not be possible for the Divine, which is love itself and mercy itself, to cast away the human race from itself and condemn it to hell; nor that it had to be reconciled by its son's passion of the cross; and that in this way and in no other way it was moved with mercy; and that henceforth the life would not condemn anyone provided he had a confident faith in this reconciliation; and that all salvation is effected from mercy through faith. Those who so think and believe can see nothing at all. They speak, but understand nothing. They therefore call these things mysteries, which are to be believed, but not apprehended by any understanding. From this it follows that all enlightenment from the Word is rejected that shows the case to be otherwise, because light from heaven cannot enter where there reigns so great a shadow from things that are contradictory to each other. That which is not understood at all is called a "shadow."

[3] But to those who are in enlightenment the Lord grants that they shall understand what they believe; and when they are reading the Word, those are enlightened and understand it, who acknowledge the Lord and love to live according to his commandments; but not those who say that they believe, and do not live; for the Lord flows into the life of man and from this into his faith, but not into faith separate from life. Consequently, those who are enlightened by the Lord through the Word understand that the Lord came into the world in order to subjugate the hells, and reduce into order all things there and in the heavens; and that this could not possibly be done except by means of the human; for from this he could fight against the hells; but not from the Divine

without the human; and also that he might glorify his human in order that he might thereby forever keep all things in the order into which he had reduced them. From this comes the salvation of man, for the hells are round every man, because everyone is born into evils of every kind, and where evils are, there are the hells; and unless these were cast back by the Divine power of the Lord, no one could ever have been saved. That this is so the Word teaches, and all those apprehend who admit the Lord into their life; and these as before said are those who acknowledge him, and love to live according to his commandments. (See what has been adduced and shown from the Word in n. 9937, 10019, 10152, 10579, and in many other places.)

[4] To be withdrawn from evils, to be regenerated, and thus to be saved is mercy, which is not, as is believed, immediate, but mediate, that is, for those who desist from evils, and so admit from the Lord the truth of faith and the good of love into their life. Immediate mercy, namely, such as would be for everyone merely at God's good pleasure, is contrary to Divine order; and that which is contrary to Divine order is contrary to God, because order is from God, and his Divine in heaven is order. To receive order into one's self is to be saved, and this is effected solely by living according to the Lord's commandments. Man is regenerated to the end that he may receive into himself the order of heaven, and he is regenerated by means of faith and the life of faith, which is charity. He who has order in himself is in heaven, and also is heaven in a certain image; but he who has it not is in hell, and is hell in a certain image. The one cannot possibly be changed and transferred into the other by immediate mercy, for they are opposites, because evil is opposite to good, and in good there are life and heaven, but in evil there are death and hell. That the one cannot be transferred into the other is taught by the Lord in Luke:

Abraham said unto the rich man in hell, Between us and you there is a great gulf fixed; so that those who would pass from hence to you cannot; neither can those who are there pass over to us (Luke 16:26).

Moreover, if immediate mercy were possible, all in the world would be saved, without exception, and there would be no hell, for the

Lord is mercy itself, because he is love itself, which wills the salvation of all, and the death of no one.

10660. *Everything that openeth the womb is mine.* That this signifies that all the good of innocence, of charity, and of faith is to be ascribed to the Lord is evident from the signification of “that which openeth the womb” as being that which is born of the Lord; for a man is conceived and born naturally from his parents; but spiritually from the Lord. This latter birth is what is meant in the internal sense by “that which openeth the womb.” Otherwise what could be meant by the firstborn of cattle being Jehovah’s, that is, the Lord’s? Moreover, the man who is being regenerated is conceived, born, and brought up anew, and in this way is withdrawn from the evils of the natural state which he had from his parents. The subject here treated of is the firstborn of cattle, but by “cattle” are meant the goods and truths with man, for cattle of every kind correspond to affections such as belong to man (as can be seen from the places cited in n. 9280). From all this it can be seen that by “that which openeth the womb being Jehovah’s” is signified the good of innocence, of charity, and of faith, which those have from the Lord who are born anew, that is, who are being regenerated. It is said that these are to be ascribed to the Lord, that is, that it is to be acknowledged that they are from him; for unless they are acknowledged and believed to be from the Lord they are not goods, because all good is from him, and that which is not from him is from man, and whatever is from man is evil, although in the external form it may appear good; because what is man’s own is nothing but evil, and good cannot be brought forth from evil.

10661. *And of all thy cattle thou shalt give the male.* That this signifies that it is given by means of truth is evident from the signification of “male” as being truth (see n. 2046, 4005, 7838). The case herein is this. All the good that man has from the Lord is given him by means of truth. For man is born into mere ignorance, and when he advances in age, he has from himself mere thick darkness in spiritual things, for he knows nothing about God, the Lord, heaven and hell, or the life after death. What he knows from

himself is about the world and himself; and he calls that good in the world which is in favor of himself; and he calls that true which confirms this. In order therefore that he may have heavenly good, which he will love more than himself and the world, it is necessary for him to learn truths from the Word, or from the doctrine of the church which is from the Word. He cannot love these truths until he knows them, because any affection for what is unknown is impossible. From this it is that truth is that by means of which man has good. The truth with a man becomes good when he loves it; for all that which is loved is good. To love is to will and to do, because that which a man loves, he wills and does. In this way truth becomes good. This then is what is signified by their “giving the male of all the cattle.”

10662. *That openeth of ox and of small cattle.* That this signifies in the external and the internal man is evident from the signification of “ox and small cattle,” or of herd and flock, as being good external and internal with man (see n. 2566, 5913, 6048, 8937, 9135, 10609).

10663. *And that which openeth of an ass thou shalt redeem with a lamb.* That this signifies that faith merely natural must not be ascribed to the Lord, but the truth of innocence which is therein is evident from what has been already said and shown (n. 8078), where are the like words.

10664. *And if thou wilt not redeem it, thou shalt break its neck.* That this signifies that if the truth of innocence is not therein it must be separated and rejected is evident from what has been already said (n. 8079), where are the like words.

10665. *Every firstborn of thy sons thou shalt redeem.* That this signifies that the truths of faith which are without good must not be ascribed to the Lord is evident from what has been previously said and shown (n. 8080), where also are the like words.

10666. *And my faces shall not be seen empty.* That this signifies reception from mercy, and thanksgiving is evident from what has been shown in n. 9293, where are the like words.

10667. *Six days thou shalt work.* That this signifies the first state of regeneration, when the man is in truths and is at that time in combats is evident from the signification of “six days,” which are called days of labor or of work, as being the first state of regeneration, when the man is in truths, and is at that time in combats against evils and falsities (see n. 8510, 8888, 9431, 10360).

10668. *And on the seventh day thou shalt rest.* That this signifies the second state of regeneration, when the man is in good and is then in peace is evident from the signification of “the seventh day,” which is called the day of rest, or the sabbath, as being the second state of regeneration, when the man is in good and is then in peace, and is in heaven with the Lord (see n. 8494, 8495, 9510, 8890, 8893, 9274, 9431, 10356, 10360, 10367, 10374).

10669. *In plowing and in harvest thou shalt rest.* That this signifies in respect to the implanting of truth in good and its reception is evident from the signification of “plowing” as being the implanting of truth in good (of which below); and from the signification of “harvest” as being the reception of truth in good. That “harvest” has this signification is because by the “standing crop” is signified truth in conception (n. 9146); by the “ear,” the container truth; and by “wheat and barley in the ear” the recipient good, and also the received good. Here however there is meant that the man’s labor in connection with this will cease, for it is said, “in plowing and in harvest thou shalt rest.” For by “rest on the sabbath day” is signified the second state of regeneration, when the man is in peace, and is in heaven, and is led by the Lord, because then these things come without the man’s labor and exertion. (That “harvest” denotes the reception of truth by good may be seen in n. 9295; and that “the sabbath” denotes the state of peace when the man is led by the Lord, see at the places cited in n. 10668.)

[2] That “plowing” signifies the implanting of truth in good is because by “field” is signified the church in respect to good, thus also the good of the church; and by the “seed” which is sown is signified the truth of faith. (That “field” denotes the church as to good, see n. 2971, 3196, 3310, 3317, 7502, 9139, 9141, 9295; and that “seed” denotes the truth of faith, n. 1940, 3310, 3373, 3671, 6158.)

[3] In the Word frequent mention is made of “earth,” “ground,” “field,” “seed time,” “harvest,” “standing crop,” “threshing floor,” “grain,” “wheat,” “barley,” and these there signify such things as belong to the setting up of the church, and to the regeneration of the man who is in the church; thus such as bear relation to the truth of faith and to the good of love, from which is the church. That such things are signified is from correspondence, for all things in the earth, even those in its vegetable kingdom, correspond to spiritual things that are in heaven, as is very evident from the things there presented to view. For in heaven there appear fields, fallow lands, plains, beds of flowers, harvests, groves, and other like things, such as are on the earth; and it is there known that the things of heaven, and thus of the church, appear in this way before their eyes.

[4] One who is reading the Word believes that such things in it are merely comparisons, but be it known that they are real correspondences, as for example these in Isaiah:

Hearken, and hear ye my voice. Shall the plowman plow all day to sow? Shall he open and harrow his ground? When he hath made plain the faces thereof, doth he not scatter the fitches, and sow broadcast the cummin? So doth he set again the measured wheat, and the appointed barley, and the settled spelt thereof. So doth he instruct him unto judgment, his God doth teach him (Isa. 28:23–26).

These things appear like comparisons; but they are real correspondences, by which are described the reformation and the regeneration of the man of the church; and therefore it is also said, “so doth he instruct him unto judgment, his God doth teach him.” “To instruct unto judgment” denotes to give him intelligence, for by “judgment” is signified the intelligence of truth (n. 2235); and

“to teach him,” when this is done by God, denotes to give him wisdom. From this it can be seen what is meant by “plowing,” “harrowing,” “scattering the fitches,” “sowing broadcast the cummin,” “setting again the wheat, barley, and spelt”; namely, that “to plow” denotes to implant truth in good; “fitches” and “cummin” denote memory-knowledges, because these are the first things which are learned in order that man may receive intelligence. (That “wheat” denotes the good of love of the internal man may be seen in n. 7605; that “barley” denotes the good of love of the external man, in n. 7602; and that “spelt” denotes the truth of it, in n. 7605.)

[5] That “plowing” (not from comparison, but from correspondence) signifies the first of the church in general and also in particular, with everyone who is being regenerated, or who is becoming the church, is evident from these words in Moses:

Thou shalt not sow thy vineyard intermixedly. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a mixed garment of wool and linen together (Deut. 22:9–11).

These words involve that states of good and of truth must not be jumbled together; for a “vineyard” denotes the church as to truth; and a “field,” the church as to good; “to plow with an ox” denotes to prepare by means of good; “to plow with an ass” denotes to prepare by means of truth; “wool” also denotes good; and “linen,” truth. For the case is this. Those who are in the Lord’s celestial kingdom are in a state of good; whereas those who are in his spiritual kingdom are in a state of truth; and he who is in the one cannot be in the other. Who cannot see that the above words signify deeper things; for otherwise what evil could there be in sowing a vineyard intermixedly; or in plowing with an ox and an ass together; or in wearing a garment made of wool and linen mixed together?

10670. And the feast of weeks thou shalt make to thee of the firstfruits of wheat harvest. That this signifies the worship of the Lord, and thanksgiving, on account of the implanting of truth in

good is evident from what has been unfolded and shown above (n. 9294, 9295), where are the like words.

10671. *And the feast of ingathering at the revolving of the year.* That this signifies worship from a grateful mind on account of the consequent implantation of good, thus on account of regeneration and complete liberation from condemnation is evident from what has been shown concerning this feast (n. 9296).

10672. *Three times in the year shall every male of thine be seen before the faces of the Lord Jehovah, the God of Israel.* That this signifies the continuous manifestation and presence of the Lord in the truths of faith also is evident from the unfolding of these words above (n. 9297).

10673. *Verses 24–27. Because I drive out nations from thy faces, and I will enlarge thy border; and no one shall covet thy land, when thou goest up to see the faces of Jehovah thy God three times in the year. Thou shalt not slay the blood of my sacrifice upon what is leavened; and the sacrifice of the feast of the passover shall not stay all night unto the morning. The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk. And Jehovah said unto Moses, Write for thee these words; because upon the mouth of these words I make a covenant with thee and with Israel.* “Because I drive out nations from before thy faces” signifies the removal of evil and of the falsities of evil; “and I will enlarge thy border” signifies the multiplication and extension of truth from good; “and no one shall covet thy land” signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil; “when thou goest up to see the faces of Jehovah thy God three times in the year” signifies when the presence of the Lord is in the truths of faith also; “thou shalt not slay the blood of my sacrifice upon what is leavened” signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil; “and the sacrifice of the feast of the passover shall not stay all night unto the morning” signifies the good of worship not from man's own, but from the Lord always new; “the firstfruits of the first things of thy ground

thou shalt bring into the house of Jehovah thy God” signifies that all the truths of good and goods of truth are holy, because they are from the Lord alone; “thou shalt not see the kid in its mother’s milk” signifies that the good of innocence of an after state must not be commingled with the truth of innocence of a former state; “and Jehovah said unto Moses, Write for thee these words” signifies information about the primary truths that must be remembered and done; “because upon the mouth of these words I make a covenant with thee and with Israel” signifies that by means of them there is conjunction with those who are in external and internal worship.

10674. *Because I drive out nations from before thy faces.* That this signifies the removal of evil and of the falsities of evil is evident from the signification of “driving out,” when said of the evils and falsities with a man, as being to remove, for evils and falsities are not driven out from man, but are removed (see the places cited in n. 10057); and from the signification of the “nations in the land of Canaan” as being evils and the falsities of evil (concerning which see the places cited in n. 9327).

10675. *And I will enlarge thy border.* That this signifies the multiplication and extension of truth from good is evident from the signification of “enlarging the border” as being the multiplication and extension of truth from good (see n. 8063). That this is signified by “enlarging the border” is because insofar as evils and the falsities of evil are removed, so far the truths which are from good are multiplied, because nothing else than evils and the falsities of evil obstructs the influx of truths from the Lord and their multiplication with man; and therefore insofar as evils and falsities are removed, so far truths succeed in their place.

[2] This is the case with man’s understanding, whether it consists of the truths which are from good, or of the falsities which are from evil. It cannot consist of both together, for they are opposites. And it is the understanding of man which receives truths, and is formed by means of truths; for whatever is in his understanding bears relation to truth. From this it is evident that insofar as the falsities

from evil are removed, so far truths from good may be multiplied. This was represented by the driving out of the nations from the land of Canaan, for by the nations therein were represented evils and falsities (see at the places cited in n. 10057); and by the sons of Israel were represented goods and truths.

[3] It is said that it is man's understanding which receives truths and is formed by means of truths, because in the proper sense nothing can be called understanding but that which is from the truths which are from good. That which is from the falsities which are from evil is not understanding; because intelligence and wisdom cannot possibly be predicated of falsities from evil, seeing that falsities from evil completely destroy intelligence and wisdom, and bring in insanity and foolishness in their stead; and therefore man's understanding is never opened except when the man perceives and loves truths; and the perception and love of truth are from good. Consequently it is truths from good that are the source of the understanding.

[4] He who believes that any person is possessed of an understanding who is able to reason in a skilful manner against the truths of the church is very much mistaken; for such a person sees nothing within himself, but only outside of himself. To see within one's self is from heaven; to see outside of one's self is from the world. And he who sees only from the world sees from a deceptive light, which light becomes mere thick darkness when light from heaven flows in upon it.

10676. *And no one shall covet thy land.* That this signifies aversion for such things as are of the church on the part of those who are in evils and the falsities of evil is evident from the signification of "not coveting," when said of those who are in evils and the falsities of evil, when they see and perceive goods and the truths of good, as being to feel aversion, for there is a perpetual enmity between evils and goods; evils being averse to and hating goods; and goods being averse to evils, and putting them to flight, or shunning them; and from the signification of "land" as being the church and whatever is of the church (see at the places in n. 9325).

10677. *When thou goest up to see the faces of Jehovah thy God three times in the year.* That this signifies when the presence of the Lord is in the truths of faith also is evident from what has been unfolded above (n. 9297).

10678. *Thou shalt not slay the blood of my sacrifice upon what is leavened.* That this signifies that the worship of the Lord from the truths of the church must not be commingled with falsities from evil is evident from the unfolding of these words in n. 9298.

10679. *And the sacrifice of the feast of the passover shall not stay all night unto the morning.* That this signifies the good of worship not from man's own, but from the Lord always new is evident from what has been unfolded above (n. 9299).

10680. *The firstfruits of the first things of thy ground thou shalt bring into the house of Jehovah thy God.* That this signifies that all truths of good and goods of truth are holy, because they are from the Lord alone, may be seen above (n. 9300).

10681. *Thou shalt not seethe a kid in its mother's milk.* That this signifies that the good of innocence of an after state must not be commingled with the truth of innocence of a former state is evident from what has been already said and shown (n. 9301), where are the like words.

10682. *And Jehovah said unto Moses, Write for thee these words.* That this signifies information about the primary truths that must be remembered and done is evident from the signification of "saying," when by Jehovah unto Moses, as being information (as also at the places cited in n. 10280); from the signification of "writing" as being for remembrance that it is to be done (n. 8620); and from the signification of "these words" as being primary truths, for by "words" are in general signified things; specifically truths; here the primary truths which are to be remembered and done in order that the representative worship of the church might be instituted among the Israelitish nation, and the Word be written there, as set forth in the preceding verses of this chapter.

10683. *Because upon the mouth of these words I make a covenant with thee and with Israel.* That this signifies that by means of them there is conjunction with those who are in external and internal worship is evident from the signification of “upon the mouth of these words” as being by means of those primary truths which are to be observed (of which above, n. 10682); from the signification of “making a covenant” as being conjunction (n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); from the representation of Moses, with whom, and with Israel, it is said that the covenant is made, as being that external of the Word, of the church, and of worship in which there is what is internal (n. 10563, 10571, 10607, 10614); and from the signification of “Israel” as being the internal of the church and of worship (n. 4286, 4292, 4570, 6426). It is from this that it is said that the covenant is made “with Moses and with Israel” and not with “the sons of Israel” for by “the sons of Israel” in this chapter and in the preceding one are meant those who are in the external of the church, of worship, and of the Word without what is internal (n. 10454–10457, 10461, 10498, 10549–10551, 10570, 10575, 10629).

[2] It shall here be briefly stated what the internal of the Word, of the church, and of worship is; what is the external of them in which there is what is internal; and what is the external without what is internal. In the internal of the Word, of the church, and of worship, are those who love to do truth for the sake of truth from internal affection, thus from spiritual affection. In the external of them in which there is what is internal, are those who love truth for the sake of truth; but from external affection, thus from natural affection. These latter are men of the external church; but the former are of the internal church; for in every church there are internal men and there are external men. But those who are in external worship without what is internal, do not love truth for the sake of truth, but for the sake of profit in the world; thus they do not love to do truths except for the sake of themselves, or in order that they may be seen. These are not within the church, but are outside of it.

[3] When those who love to do truth for the sake of truth from internal or spiritual affection hear truths, they rejoice, and think

about a life in accordance with them. But when those who love truth for the sake of truth from external or natural affection hear truth, they also rejoice; but they do not think about a life in accordance with it; nevertheless unknown to them it flows in from the internal. But those who love truth for the sake of profit in the world think nothing about the life, neither does anything flow in from the internal, for they make truths to be things of memory only, to the end that they may speak of them.

[4] Those who love to do truth for the sake of truth, love the Lord, because truth is from the Lord, and the Lord causes it to become good through their willing and doing it, so that it becomes of the life with the man; for truth does not become of the life until it enters the will. That which is in the will can be known and perceived from the fact that the man does it, and still more from his loving to do it, for insofar as a man wills truth, so far he loves it.

[5] To love truth for the sake of truth and for the sake of living according to it is thus described by the Lord in Matthew:

Whosoever receiveth you receiveth me; and he that receiveth me receiveth him that sent me. Whosoever receiveth a prophet in the name of a prophet shall receive a prophet's reward; and whosoever receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. Yea, whosoever shall give to drink unto one of these little ones a drink of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward (Matt. 10:40–42).

A person not acquainted with the internal sense of the Word cannot know what is signified by “receiving a prophet in the name of a prophet, a righteous man in the name of a righteous man, and a disciple of the Lord in the name of a disciple” and that these will receive a reward according to the reception. For without this sense, who knows what is signified by “receiving anyone in his name?”

[6] But those who are in the internal sense do not attend to the person, but to the thing which the person signifies, thus not to a disciple or a prophet, but to the things which a disciple and a prophet signify. In the internal sense a “disciple” signifies the truth

of life; and a “prophet” signifies the truth of doctrine; “in the name of” anyone, signifies on account of his quality. From this it is evident what is signified by these words of the Lord, namely, that those who love truth for the sake of truth, and who love to do truth for the sake of truth, love the Lord and receive heaven into themselves; for the reward which is from the Lord is the affection of truth for the sake of truth; and heaven is in the affection of truth for the sake of truth.

[7] (That “disciples” denote all things of love and of faith in the complex, thus specifically those who are led by the Lord, may be seen in n. 3488, 3858, 6397; that a “prophet” denotes the truth of doctrine, n. 2534, 7269; that “name” denotes quality, n. 144, 145, 1896, 2009, 2724, 6674, 9310; that “reward” denotes the affection of truth and good, n. 3956, 6388; that in the internal sense a person is turned into the idea of a thing, n. 5225, 5287, 5434, 8343, 8985, 9007, 10282; and that to do truth for the sake of truth is to love the Lord, n. 10336.)

10684. Verse 28–35. *And he was there with Jehovah forty days and forty nights; he did not eat bread, and he did not drink water. And he wrote upon the tables the words of the covenant, the ten words. And it was, as Moses went down from Mount Sinai, and the two tables of the testimony in Moses’ hand as he went down from the mountain, that Moses knew not that the skin of his faces shone when he spoke with him. And Aaron and all the sons of Israel saw Moses, and behold the skin of his faces shone; and they feared to come near unto him. And Moses called unto them; and Aaron and all the princes in the assemblage returned unto him; and Moses spoke unto them. And afterward all the sons of Israel came near, and he commanded them all things that Jehovah had spoken with him in Mount Sinai. And Moses left off from speaking with them, and he put a veil upon his faces. And when Moses entered in before Jehovah to speak with him, he removed the veil until he went out; and he went out, and spoke unto the sons of Israel that which was commanded; and the sons of Israel saw the faces of Moses, that the skin of Moses’ faces shone; and Moses drew back the veil upon his faces until he entered in to speak with him. “And he was there with Jehovah forty days and forty nights” signifies*

temptations before there is any internal of the church, of worship, and of the Word; “he did not eat bread, and he did not drink water” signifies meanwhile there is no appropriation of the good of love and truth of faith; “and he wrote upon the tables the words of the covenant” signifies the Word, through which there is the conjunction of heaven with man; “the ten words” signifies all truths Divine therein; “and it was, as Moses went down from Mount Sinai” signifies the influx of the internal into the external of the Word, of the church, and of worship; “and the two tables of the testimony in Moses’ hand” signifies a representative of the Word; “that Moses knew not that the skin of his faces shone when he spoke with him” signifies the internal of the Word shining forth in its external without the external perceiving it; “and Aaron and all the sons of Israel saw Moses” signifies a noticing by those who are in the external things of the church, of worship, and of the Word without the internal things; “and behold the skin of his faces shone” signifies that the internal shines forth through the external; “and they feared to come near unto him” signifies that they could not endure the external of the church, of worship, and of the Word when it was of this character; “and Moses called unto them” signifies the approach of that nation to what is external; “and Aaron and all the princes in the assemblage returned unto him” signifies the chief of those who were in external things without internal things, and yet represented internal things; “and Moses spoke unto them” signifies instruction; “and afterward all the sons of Israel came near” signifies all who were in external things without internal things and yet represented internal things; “and he commanded them all things that Jehovah had spoken with him in Mount Sinai” signifies a command concerning the primary truths which were to be represented as revealed from heaven; “and Moses left off from speaking with them” signifies after information concerning the primary truths which were to be represented in external things; “and he put a veil upon his faces” signifies that the internal of the church, of worship, and of the Word did not appear to the Israelitish nation, but only the external without the internal; “and when Moses entered in before Jehovah to speak with him” signifies the state of the external when the internal from the Lord flowed in, and the external received information; “he removed the veil until he went out” signifies a state of enlightenment then; “and

he went out, and spoke unto the sons of Israel that which was commanded” signifies communication with those who are in external things without what is internal concerning those things about which he was informed through the internal; “and the sons of Israel saw the faces of Moses, that the skin of Moses’ faces shone” signifies that the Israelitish nation did indeed acknowledge that there is an internal in the Word, but that they did not wish to know the nature of it; “and Moses drew back the veil upon his faces” signifies that for this reason internal things were closed to them; “until he entered in to speak with him” signifies no matter how much they may be informed.

10685. *And he was there with Jehovah forty days and forty nights.* That this signifies temptations before there is any internal of the church, of worship, and of the Word is evident from the signification of “forty days and forty nights,” when said of the church with man, as being states of temptation (see n. 730, 862, 2272, 2273, 8098). That it signifies before there is any internal of the church, of worship, and of the Word is because the internal which is called the internal man is opened and given to man by means of temptations. Hence it is that everyone who is being regenerated undergoes temptations. The reason why the internal is opened and given by means of temptations is that when a man is in temptations (which are combats against evils and falsities), the Lord flows in from within, and fights for him; as the man may know from the fact that when he is in temptations he resists inwardly, for unless he resisted inwardly he would not conquer, but would yield. This interior resistance does not come to the notice of the man at the time, because when he is in temptations he is in obscurity, from the evil and from the falsities of evil which are assailing him; but after the temptations, it is noticed by those who are in the perception of truth. For the things which are introduced by the Lord into the internal of man are unknown to him while he lives in the world, because at that time he thinks in the external or natural man, and not perceptibly in the internal man until he comes into the other life. Nevertheless when he has overcome in temptations he ought to know and acknowledge that he himself has not fought, but the Lord for him.

10686. *He did not eat bread, and he did not drink water.* That this signifies meanwhile there is no appropriation of the good of love and truth of faith is evident from the signification of “bread” as being the good of love (see n. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 8410, 9545); from the signification of “water” as being the truth of faith (see the places cited in n. 10238; that by “bread and water” in the Word are meant in general all goods and truths, see n. 9323); from the signification of “eating” as being the conjunction and appropriation of good (n. 2187, 2343, 3168, 3513, 3596, 4745, 5643, 8001); and from the signification of “drinking” as being the reception and appropriation of truth (n. 3069, 3089, 3168, 8562). The case herein is this. When a man is in temptations, the goods of love and truths of faith are not appropriated to him then, but after the temptations. For while the temptations last, the evils and the falsities of evil in the man are excited on the one side, and the goods and the truths of good that are in him are excited on the other. Hence he is in a turbulent state, in which the internal is opened. But the temptations are followed by serenity; and in this state goods and the truths of good are introduced by the Lord into the internal that has now been opened. From this it is evident what is meant by there being no appropriation of the good of love and truth of faith while the temptations last, which is signified by Moses “not eating bread, and not drinking water for forty days and forty nights.”

10687. *And he wrote upon the tables the words of the covenant.* That this signifies the Word, through which there is the conjunction of heaven with man, is evident from the signification of “the tables” upon which the Law was written as being the Word (see n. 9416, 10375, 10376, 10453, 10461); and from the signification of a “covenant” as being conjunction (of which at the places cited in n. 10632). The reason why the conjunction of heaven with man is signified is that the Word has been written wholly by correspondences, and consequently is of such a nature as to conjoin heaven with man. For heaven is in the internal sense of the Word; and the external sense corresponds to the internal sense; and therefore when the Word is being read by a man, the angels who are with him perceive it in the spiritual sense, which is the internal sense; and the result is an influx of what is holy from the

angels, which effects the conjunction. It was for this end that a Word of this nature was given. (That by means of the Word there is a conjunction of the Lord, thus of heaven, with man, may be seen at the places cited in n. 10375.) What the correspondences are by which the Word was written, has been shown in the explications throughout.

10688. *The ten words.* That this signifies all Divine truths therein is evident from the signification of “ten” as being all (see n. 4638); and from the signification of “words” as being Divine truths (n. 9987). From this it is that the commandments written on those tables were ten in number.

10689. *And it was, as Moses went down from Mount Sinai.* That this signifies influx of the internal into the external of the Word, of the church, and of worship is evident from the signification of “going down,” when said of Moses, by whom is represented that external of the Word in which is the internal, as being the influx of the Lord through the internal of the Word into its external (that this is signified by “going down” may be seen in n. 5406); from the representation of Moses as being that external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614); and from the signification of “Mount Sinai” as being heaven where is the Lord and whence comes the Law or Word (n. 9420).

10690. *And the two tables of the testimony in Moses’ hand.* That this signifies a representative of the Word is evident from the signification of “the two tables of the testimony” as being the law in the whole complex, thus the Word (of which at the places cited in n. 10687); and from the signification of “in the hand of Moses” as being a representative of the Word. (That Moses represented the Word may be seen at the places cited in n. 9372.) For this reason the tables were in his hand, by which, as a sign of the representation, was signified the Word.

10691. *That Moses knew not that the skin of his faces shone when he spoke with him.* That this signifies the internal of the Word shining

forth in its external without the external perceiving it is evident from the representation of Moses, as being that external of the Word in which is the internal (see n. 10563, 10571, 10607, 10614); from the signification of “knowing not” as being not to perceive; from the signification of “shining” as being to shine forth, for the shining of the skin of Moses’ faces was from a shining forth from within; from the signification of “the shining” as being what is external of truth and of good (n. 3540, 5554, 8980); and from the signification of “the faces” as being the interiors (see at the places cited in n. 9546); thus by the “shining of the skin of the faces” is signified the shining forth of the interiors in the external, here in the external of the Word which is the sense of its letter, because by Moses is represented that external of the Word in which is the internal; and from the signification of “speaking” as being influx. (That when said of Jehovah “to speak” denotes influx may be seen in n. 2951, 5743, 5797, 7270, 8128, 8660.) From this it is evident that by “Moses knowing not that the skin of his faces shone when he spoke with him” is signified the internal of the Word shining forth in its external without the external perceiving it. Be it known that by the shining forth of the interiors of the Word in the external is meant the internal sense in the external; for the internal sense continually shows itself and shines in the external, but is noticed by those only who are in internal things; and it is not perceived by those who are in that external in which is an internal, as are those who are called men of the external church; nevertheless, unknown to them, it is present, and affects them. (Who those are that are in the internal of the Word, of the church, and of worship; and who those are that are in the external in which is the internal, may be seen above, n. 10683.) But those who are in the external that is devoid of the internal, as was the Israelitish nation, cannot endure anything whatever of the internal, or of its light in the external; and therefore it is said of them below that they were afraid to come near unto Moses; and that when Moses spoke with them he put a veil on his faces. The reason why the internal sense shines is that Divine truth is there, such as there is in the heavens, and the Divine truth that proceeds from the Lord appears to the angels as light, and moreover, is the light of heaven (as may be seen at the places cited in n. 9548, 9684).

10692. *And Aaron and all the sons of Israel saw Moses.* That this signifies a noticing by those who are in the external things of the church, of worship, and of the Word without the internal things is evident from the signification of “seeing” as being to notice (see n. 2150, 3764, 4567, 4723, 5400); and from the representation of Aaron and of the sons of Israel in this and the two preceding chapters as being those who are in the external things of the church, of worship, and of the Word without the internal things. (As regards Aaron, see n. 10397; and as regards the sons of Israel, see at the places cited in n. 9380, 10396; and further in n. 10397, 10454–10457, 10461–10466, 10492, 10498, 10500, 10526, 10531, 10533, 10535, 10549–10551, 10566, 10570, 10575, 10603, 10629, 10632.)

10693. *And behold the skin of his faces shone.* That this signifies that the internal shines forth through the external is evident from what has been unfolded just above (n. 10691).

10694. *And they feared to come near unto him.* That this signifies that they could not endure the external of the church, of worship, and of the Word when it was of this nature is evident from the signification of “fearing to come near” as being not to endure, for those who cannot endure interior things are afraid to come near; and from the representation of Moses as being that external of the Word, of the church, and of worship in which is the internal (n. 10563, 10571, 10607, 10614). The case herein is this. Those who are only in the externals of the church, of worship, and of the Word without the internal cannot endure interior things. The reason is that those who are in external things without what is internal are in the love of self and of the world; and from this are in a light which is called natural light. But those who are in the externals and at the same time in the internals of the church, of worship, and of the Word are in love toward the neighbor and in love to the Lord, and from this are in the light of heaven. As these loves are opposites, and consequently the lights also, therefore the one cannot endure the other; for when heavenly love (which is love to the Lord and love toward the neighbor) inflows into earthly loves (which are the loves of self and of the world), it induces agonies like those of

death; and when heavenly light inflows into the light of the world, it induces thick darkness and a consequent stupor. From this it is that what is external without what is internal cannot endure the external while the internal is in it. As the Jewish nation was of this character, they could not endure to hear of the Lord, of love to him, and of faith in him, which are the interior things of the Word, of the church, and of worship. These then are the things which are signified by the sons of Israel fearing to come near unto Moses, because the skin of his faces shone. (What is signified by “the skin of Moses’ faces” may be seen in n. 10691.)

10695. *And Moses called unto them.* That this signifies the approach of that nation to what is external is evident from the signification of “calling unto them” as being the approach of that nation, for he who is called approaches; and from the representation of Moses, as being that external of the Word in which is the internal (on which subject see just above, n. 10694).

10696. *And Aaron and all the princes in the assemblage returned unto him.* That this signifies the chief of those who were in external things without internal things, and yet represented internal things, is evident from the representation of Aaron and of the princes in the assemblage as being the chief ones who were in external things without what is internal; for Aaron was their head, and the princes were leaders. (That Aaron denotes the external without the internal, may be seen in n. 10397; and that “princes” denote the chief ones, see n. 1482, 2089, 5044.) That those are meant who represented internal things may be seen just below (n. 10698).

10697. *And Moses spoke unto them.* That this signifies instruction is evident from the signification of “speaking” as being instruction (see the places cited in n. 10280).

10698. *And afterward all the sons of Israel came near.* That this signifies all who were in external things without what is internal and yet represented internal things is evident from the representation of the sons of Israel as being those who are in external things without what is internal (of which just above, n.

10692). That it also signifies those who represented internal things is because Moses obtained permission for the church to be represented among that nation, although they were of such a character that no church could be instituted among them. For there can be no church among those who are in external things without what is internal, because the church is in the internal of man, and not in the external without this; for man's communication with heaven and with the Lord is through the internal. When there is no internal, that is, when it has been closed, there is then communication with hell. But although the sons of Israel were of such a character that no communication of heaven with them was possible through the internal, nevertheless they could represent such things as were of the church and of heaven, which is effected solely by means of external things to which internal things correspond, and for this reason they were received. (That with that nation there was not a church, but only the representative of a church, may be seen at the places cited in n. 9320, 10396; and that communication with heaven was effected by means of external things that represented internal things, may be seen at the places cited in n. 9320, 10396; also n. 10492, 10500, 10549–10551, 10570, 10575, 10602, 10629.)

10699. *And he commanded them all things that Jehovah had spoken with him in Mount Sinai.* That this signifies a command concerning the primary truths which were to be represented, as revealed from heaven, is evident from the signification of “commanding,” when by Jehovah unto Moses, as being a command; that it denotes a command concerning the primary truths which were to be represented is evident from the fact that the things which were commanded, and which are contained in verses twelve to twenty-seven, were primary truths, which were to be represented so that they might be received (see above, n. 10637); and from the signification of “which Jehovah had spoken with him from Mount Sinai” as being which were revealed from heaven; for by “Jehovah spoke” is signified what was revealed; and by “Mount Sinai” is signified heaven, from which is Divine truth (n. 9420).

10700. *And Moses left off from speaking with them.* That this signifies after information concerning the primary truths which were to be represented in external things is evident from what has been said just above (n. 10699).

10701. *And he put a veil upon his faces.* That this signifies that the internal of the church, of worship, and of the Word did not appear to the Israelitish nation, but only the external without the internal is evident from the signification of “putting a veil upon his faces” as being to close the internal, so that only the external without the internal may appear; for by “the shining of the skin of Moses’ faces” is signified the shining forth of the internal of the Word, of the church, and of worship in external things (see above, n. 10691). (That this nation was in external things without what is internal, and also is so at this day, may be seen at the places cited in n. 10692.) From this it is also evident how the external of the Word, of the church, and of worship with that nation appears in the heavens, namely, not indeed as the face of a man, but like a veil before the face, for in such obscurity are they concerning the interior things of the Word.

10702. *And when Moses entered in before Jehovah to speak with him.* That this signifies the state of the external when the internal from the Lord flowed in and this external received information is evident from the representation of Moses, as being that external in which is the internal (see n. 10694); from the signification of “entering in before Jehovah” as being the state of this external when the Lord flows in (of which below); and from the signification of “speaking” as being information (see at the places cited in n. 10280). With the external when the internal flows into it, which is signified by “when Moses entered in before Jehovah,” the case is this. There are two states with men in respect to the things of the church, of worship, and of the Word. Some turn themselves to the Lord, thus to heaven; but some turn to themselves and the world. Those who turn themselves to the Lord or to heaven receive influx from thence, and are in enlightenment, and thus are inwardly in the perception of truth. This influx takes place from the Lord through the internal into the external. This is here signified by

“entering in before Jehovah.” But those who turn to themselves and the world cannot receive any influx from the Lord or from heaven, thus cannot be in any enlightenment and perception of truth; for by looking to self the world flows in, and completely extinguishes, or repels, or perverts whatsoever comes from heaven. Consequently they are in thick darkness in respect to all things of the church, of worship, and of the Word. This is signified by “the veil before Moses’ faces.” Moreover, the interiors of a man actually turn themselves in accordance with his loves. With those who love the Lord, the interiors turn themselves to the Lord or heaven, thus inwardly; but with those who love themselves they turn to the world, thus outwardly. To turn one’s self to the Lord is to be turned by the Lord himself, for a man cannot elevate his interiors from himself. But to turn one’s self to self is to be turned by hell, and when this is done, then, in order to prevent the man from serving two masters, the things of the internal man are closed.

10703. *He removed the veil until he went out.* That this signifies a state of enlightenment then is evident from the signification of “removing the veil” as being the appearing of the internal, for when the veil was removed, the faces and the shining of their skin appeared; and by the “faces” are signified the interiors; and by the “shining” is signified the light therefrom in the external. That the “faces” denote the interiors may be seen at the places cited in n. 9546; and that the “shining of the skin of Moses’ faces” denotes the shining forth, or the light from the internal, in the external of the Word, n. 10691. It is said “light” because the light which illumines the internal of man is the Divine truth that proceeds from the Lord. That this is the light of heaven, thus the light from which angels and spirits see, and also that from which the man who is enlightened has perception and intelligence, may be seen at the places cited in n. 9548, 9684. It is said “light in the external of the Word from its internal,” but there is meant light in the external of man from its internal when he is reading it, for the Word does not shine from itself except before the eyes of a man who is in light from the internal. Without this the Word is merely the letter. From this then it is evident whence came the shining of the skin of Moses’ faces, and what this signifies in the internal sense.

10704. *And he went out, and spoke unto the sons of Israel that which was commanded.* That this signifies communication with those who are in external things without what is internal concerning those things about which he was informed through the internal is evident from the signification of “going out and speaking” as being communication, for that which Moses heard from Jehovah, he communicated to the sons of Israel when he went out; from the representation of the sons of Israel as being those who are in external things without internal things (see at the places cited in n. 10692); and from the signification of “which was commanded by Jehovah” as being the things about which Moses was informed by the Lord. That “to be commanded” denotes to be informed is evident; and that “Jehovah” in the Word denotes the Lord may be seen at the places cited in n. 9373.

10705. *And the sons of Israel saw the faces of Moses, that the skin of Moses' faces shone.* That this signifies that the Israelitish nation did indeed acknowledge that there is an internal in the Word, but that they did not wish to know the nature of it is evident from the signification of “seeing” as being perception, understanding, faith (see n. 2150, 2325, 2807, 3764, 3863, 3869, 4403–4421, 4567, 4723, 5114, 5400, 6805, 7650, 9128; consequently also acknowledgment, n. 897, 3796); from the signification of “the faces of Moses” as being the internal things of the Word (n. 10703); and from the signification of “the shining of the skin of his faces” as being the shining forth of the internal in the external (see also above, n. 10703). It is known that that nation acknowledges that there is an internal in the Word, for they say that Divine secrets are stored up therein even in every syllable. But when they are told that these secrets are about the Lord, about his kingdom in the heavens and on earth, and about love to him and faith in him, they do not wish to know. This is meant by that nation indeed acknowledging that there is an internal in the Word, but not wishing to know the nature of it; and therefore the statement follows that “Moses drew back the veil upon his faces,” by which is signified that for this reason the internal was closed to them.

10706. *And Moses drew back the veil upon his faces.* That this signifies that for this reason internal things were closed to them is

evident from the signification of “drawing back the veil upon the faces,” when said of Moses, by whom is represented the Word, as being to close the internal things of the Word (see above, n. 10701). (How the case is in regard to this can be seen from what has been said just above, in n. 10705, at the end.)

10707. *Until he entered in to speak with him.* That this signifies no matter how much they may be informed is evident from the signification of “until Moses entered in to speak with Jehovah” as signifying the state of this external when the internal from the Lord flowed in, and it received information (see above, n. 10702). That here it also denotes no matter how much they may be informed is because by Moses is represented that external of the Word in which is the internal (n. 10694); and he entered in before Jehovah and went out, and informed them; for by “entering in and going out” is signified communication (n. 5249, 6901); and by “speaking” is signified information (see at the places cited in n. 10280). That they did not wish to know anything about these internal things of the Word, of the church, and of worship, which relate to the Lord, to his kingdom, and to love to him and faith in him is very evident from the fact that they did not wish to acknowledge the Lord no matter how much he when in the world informed them from the Word; and that neither do they wish to acknowledge him at this day, although they live among Christians, and know that it has been foretold in the Word that the Messiah, that is, the Christ, will come. The reason why they did not acknowledge and do not acknowledge is that they apply all things of the Word to themselves, and to their own eminence over others, thus in favor of their loves, which are the loves of self and of the world. All who do so see nothing from heaven. Their internal, which should be open into heaven, is closed, and therefore they have no light from this source. For this reason they are in thick darkness and blindness in respect to spiritual things, thus in respect to the internal of the Word, of the church, and of worship. The internal of the Word is spiritual; its external is natural. When the internal of the Word is spoken of, the internal of the church and of worship is also meant, because the church is where the Word is, and is from the Word; and worship is from those things which are in the Word. Thus such

as is a man's understanding of the Word, such is the church in him, and such is his worship.

CONTINUATION ABOUT THE FOURTH EARTH IN THE STARRY HEAVEN

10708. When I inquired further about their way of speaking, they said that the inhabitants of that earth have not articulate speech, such as I have; but still it ends in what is sonorous with a kind of speaking as it were articulate. It was explained that this quasi-articulate speaking is not effected by means of words; but by means of ideas, such as are in the proximate thought in which a man is when he is speaking. These ideas are distinctly different from those of the interior thought in which a man is when he is not speaking, but is forming a judgment about things. From this sonorousness thus modified by means of ideas the discourse is perceived more fully than is discourse by means of words; for the general affection which is in the sound of man's speech, being thus modified by ideas, gives a more interior and thus a fuller perception.

10709. They said, further, that when they are speaking among themselves, they for the most part advance to the ninth use, and that there are some in the universe who in speaking advance to the fifth use, some to the seventh, to the tenth, to the fifteenth, to the twentieth, and even to the fiftieth. When I wondered what this meant it was explained, namely, that it consists in speaking remotely from the thing that is the subject of the discourse. This was illustrated by examples, as for instance, when someone is in a place of worship, and it is asked where he is, they do not say that he is there, but that he is not at home, that he is far from his house, and so on. By this they mean that he is with God, thus in the place of worship, for he who is in a place of worship is with God, and insofar as he is with God he is not at home, or in his own house; by being in his own house they also mean being at home. To take

another example: When someone binds another by such things as are of his love, they say to him, "thou knowest how to do it," or "now thou art in it," or "now it is in thee," or otherwise, provided it is remotely expressed. This is called speaking to the fifth, the ninth, the fifteenth, the twentieth, even to the fiftieth use. To "speak to the use" is a customary expression in heaven; and its meaning is according to the degree of the remoteness from the thing which is the subject. And wonderful to say, when anyone speaks in this remote manner, they at once know to what degree it goes without counting it. They who are in the cogitative speech in which are the inhabitants of that earth, and many others who in like manner speak together by means of the face and the lips, and by what is sonorous varied according to the ideas of thought, instantly perceive the thing which is so spoken of; for the thought itself unfolds and publishes itself more fully by such speech than by the speech of words, which is relatively material.

10710. On account of such a method of thinking and speaking, the spirits of that earth cannot be together with the spirits of our earth, because the spirits of our earth think and speak from the thing itself, and not remotely from it. Neither can they be together with the spirits of the earth Mercury, because these also stop in the nearest use; and therefore insofar as they can, they withdraw from both.

10711. They wish to be bearded, and to appear old, for the reason that they always choose and set over them some bearded old man, who is as it were their king and high priest. The common people also worship him, and love to live according to his manner of living, insomuch that they believe that his life is communicated to them; but the more intelligent of them worship God. Such a bearded old man, who had been their high priest, was one of those who were with me, and as he had accepted Divine worship from the common spirits, and had led them to believe that his life was communicated to them, he was severely punished, which was done by wrapping him up in a cloth and whirling him round; and then he was cast into the hell near his own earth.

10712. When they were allowed to see the objects of this earth through my eyes, they paid very little attention to them, because it is customary for them to think far away from the nearest objects; thus not to see them, except in shade; for such as is the thought of a man, such is his sight; because it is the interior sight which is of the thought that sees in the exterior, and through it. They then said that their earth is very rocky, and that there are only some valleys between the rocks which are cultivated. But it was perceived that it was so only where these people dwelt; and that in other places it is different. They were with me for almost an entire day.

10713. The fifth earth seen in the starry heaven will be described at the end of the following chapter.

Exodus 35

THE DOCTRINE OF CHARITY AND FAITH

10714. There are two things which make the life of man—love and faith. Love makes the life of his will, and faith the life of his understanding; consequently such as the love is, and such as the faith is, such is the life.

10715. The love of good and the derivative faith of truth make the life of heaven, and the love of evil and the derivative faith of falsity make the life of hell.

10716. The Divine of the Lord makes the heavens, and heaven is with everyone according to his reception of love and of faith from the Lord.

10717. Heaven is present with all, both angels and men, who receive love and faith from the Lord; and therefore those come into heaven after death who have heaven in them during their life in the world.

10718. Those who have heaven in them desire the good of all, and feel delight in benefiting others, not for the sake of themselves and the world, but for the sake of the good, and for the sake of the truth, which is so to be done. But those who have hell in them desire evil to all, and feel delight in doing evil to others. If these feel delight in benefiting others, it is not for the sake of what is good and true, but for the sake of themselves and the world.

10719. Heaven with man is in his internal, thus in his thinking and willing; and from this is in the external, that is, in his speaking and doing. But heaven is not in the external without the internal,

for all hypocrites can speak well and do well, but not think well and will well. By thinking well and willing well is meant thinking and willing what is from the love of good, and from the faith of truth.

10720. When a man comes into the other life, which takes place immediately after death, it is evident whether heaven is in him, or hell; but not while he lives in the world. For in the world only the external appears, and not the internal; whereas in the other life the internal stands open, because the man then lives in respect to his spirit.

10721. From all this it can be seen what makes heaven, namely, love to the Lord and love toward the neighbor, and likewise faith, but this latter only insofar as it has life from these loves. Hence it is again evident that the Lord's Divine makes heaven, for both this love and the derivative faith are from the Lord, and whatever is from the Lord is Divine.

10722. Eternal happiness, which is also called heavenly joy, exists with those who are in love and faith toward the Lord from the Lord. This love, and this faith, have this joy in them; and after death the man who has heaven in him comes into this joy. In the meantime it lies hidden in his internal.

10723. In the heavens there is a communion of all goods. There the peace, intelligence, wisdom, and happiness of all are communicated to everyone, and that of everyone is communicated to all, yet to each according to the reception of love and of faith from the Lord. From this it is evident how great in heaven are the peace, intelligence, wisdom, and happiness.

10724. Those in whom reign the love of self and the love of the world, do not know what heaven is, and what is the happiness of heaven, and it appears incredible to them that there is any happiness in other loves than these, when yet the happiness of heaven enters only insofar as these loves are removed, as ends. The happiness which succeeds on their removal is so great that it surpasses all man's apprehension.

EXODUS 35

1. *And Moses gathered together all the assemblage of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, to do them.*

2. *Six days shall work be done, and on the seventh day there shall be to you holiness, a sabbath of sabbath to Jehovah; everyone doing work therein shall die.*

3. *Ye shall not kindle a fire in all your dwellings on the sabbath day.*

4. *And Moses said unto all the assemblage of the sons of Israel, saying, This is the word which Jehovah commanded, saying,*

5. *Take ye from among you an offering to Jehovah; everyone that is willing in his heart shall bring it, an offering of Jehovah; gold, and silver, and brass;*

6. *And blue, and crimson, and scarlet double-eyed, and fine linen, and goats' [hair];*

7. *And skins of red rams, and badgers,¹ skins, and shittim wood;*

8. *And oil for the luminary, and spices for the oil of anointing, and for the incense of spices;*

9. *And onyx stones, and stones for filling, for the ephod, and for the breastplate.*

10. *And let everyone that is wise in heart among you come, and make all things that Jehovah hath commanded;*

11. *The habitation, its tent, and its covering, its hooks, and its planks, its bars, its pillars, and its bases;*

12. *The ark, and the staves thereof, the propitiatory, and the veil of the covering;*

13. *The table, and its staves, and all its vessels; and the bread of faces;*

14. *And the lampstand of the luminary, and its vessels, and its lamps, and the oil of the luminary;*

15. *And the altar of incense, and its staves, and the oil of anointing, and the incense of spices, and the covering of the door, at the door of the habitation;*

16. *The altar of burnt offering, and its grating of brass, its staves, and all its vessels; the laver and its base;*

17. *The hangings of the court, the pillars thereof, and their bases, and the covering for the gate of the court;*

18. *The pegs of the habitation, and the pegs of the court, and their cords;*

19. *The garments of ministry, to minister in the holy, the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office;*

20. *And all the assemblage of the sons of Israel went out from before Moses.*

21. *And they came, every man whom his heart impelled, and everyone whom his spirit moved him willingly, brought an offering of Jehovah, for the work of the tent of meeting, and for all the ministry thereof, and for the garments of holiness.*

22. *And they came, the men with the women, everyone willing in heart, and brought a clasp, and an earring, and a ring, and a girdle, every vessel of gold; and every man that waved a wave offering of gold to Jehovah.*

23. *And every man with whom was found blue, and crimson, and scarlet double-dyed, and fine linen, and goats' [hair], and skins of red rams, and badgers' skins brought them.*

24. *Everyone lifting an offering of silver and of brass brought an offering of Jehovah; and every man with whom was found shittim wood for any work of the ministry brought it.*

25. *And every woman wise in heart did spin with their hands, and brought that which they had spun, the blue, and the crimson, the scarlet double-dyed, and the fine linen.*

26. *And all the women whose heart impelled them in wisdom spun the goats' [hair].*

27. *And the princes brought the onyx stones, and the stones for filling, for the ephod, and for the breastplate;*

28. *And the spice, and the oil for the luminary, and for the oil of anointing, and for the incense of spices.*

29. *Every man and woman whom their heart moved willingly to bring for all the work which Jehovah had commanded to be made by the hand of Moses, the sons of Israel brought, a willing offering to Jehovah.*

30. *And Moses said unto the sons of Israel, See ye, Jehovah hath called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah;*

31. *And he hath filled him with the spirit of God, in wisdom, in intelligence, and in knowledge, and in all work;*

32. *And to think thoughts, to work in gold, and in silver, and in brass;*

33. *And in graving of stone for filling, and in carving of wood, to do in all work of thought.*

34. *And he hath put into his heart to teach, into him and into Aholiab, the son of Abisamach, of the tribe of Dan.*

35. *He hath filled them with wisdom of heart, to do all work of the craftsman, and of the thinker, and of the embroiderer, in blue, and in crimson, in scarlet double-dyed, and in fine linen, and of the weaver, of those who do all work, and of those who think thoughts.*

THE CONTENTS

10725. The subject treated of in this chapter in the internal sense is in a summary all the kinds of good and of truth which are in the church and in heaven, and from which is the worship of the Lord. These are the things which are signified by the things the sons of Israel brought willingly to make the tabernacle with all things therein, also the altar of burnt offering, and likewise the garments of Aaron and his sons.

THE INTERNAL SENSE

10726. Verses 1–3. *And Moses gathered together all the assemblage of the sons of Israel, and said unto them, These are the words which Jehovah hath commanded, to do them. Six days shall work be done, and on the seventh day there shall be to you holiness, a sabbath of sabbath to Jehovah; everyone doing work therein shall die. Ye shall not kindle a fire in all your dwellings on the sabbath day.* “And Moses gathered together all the assemblage of the sons of Israel” signifies all the truths and goods of the church in the complex; “and said unto them, These are the words which Jehovah hath commanded, to do them” signifies instruction concerning the primary things of the church, to which all things bear relation; “six days shall work be done” signifies the first state of the regeneration of man by the Lord, and in the supreme sense the first state of the glorification of the Lord’s human; “and on the seventh day there shall be to you holiness, a sabbath of sabbath to Jehovah” signifies the second state

of the regeneration of man, when he has conjunction with the Lord, and in the supreme sense the union of the Lord's human with the Divine itself; "everyone doing work therein shall die" signifies spiritual death for those who are led by themselves and their loves, and not by the Lord; "ye shall not kindle a fire in all your dwellings on the sabbath day" signifies that nothing of man's own love, which is the love of self and of the world, must appear in each and all things of man which are from the Lord.

10727. *And Moses gathered together all the assemblage of the sons of Israel.* That this signifies all the truths and goods of the church in the complex is evident from the signification of "the assemblage of the sons of Israel" as being all the truths and goods of the church in the complex (see n. 7830, 7843). Thus by "gathering together the assemblage" is signified the enumeration of all things, for in what follows all the things are enumerated which the sons of Israel brought, to make the tabernacle with all that it contained, also the altar of burnt offering, and likewise the garments of Aaron and of his sons; and by these things are signified all the kinds of good and truth from which is the church.

10728. *And said unto them, These are the words which Jehovah hath commanded, to do them.* That this signifies instruction concerning the primary thing of the church, to which all things bear relation, is evident from the signification of "saying" as being instruction (of which at the places cited in n. 10280); and from the signification of "the words which Jehovah hath commanded, to do them" as being the primary truth which was by all means to be observed. This is signified because these things are said of the sabbath, which was the primary representative of all, thus the primary truth to which all things bear relation. For the representatives of the church among the Israelitish nation were truths in the ultimate of order. The case with representatives is this. All things that appear in the three kingdoms of nature are ultimates of Divine order, because in these close all the things of heaven, which are called spiritual and celestial. Hence a representative church was instituted, and such things were commanded as, in ultimates, completely represented heaven, together with all the truths and goods there; and the things that represented were the

forms of such things as are in nature; as the tabernacle encompassed with curtains, the table therein on which were the breads of faces, the lampstand with the lamps, the altar on which incense was offered, the garments of Aaron together with the breastplate of precious stones, besides other things. What such things represented has been shown in what goes before.

10729. *Six days shall work be done.* That this signifies the first state of the regeneration of man by the Lord, and in the supreme sense the first state of the glorification of the Lord's human, is evident from the signification of the "six days" which precede the seventh or sabbath, and in which work is to be done, as being the first state of the regeneration of man by the Lord, which state is when the man is in truths, and is led by means of truths to good, and is then in combats (see n. 8510, 8888, 9431, 10360. That it also denotes the state of the glorification of the Lord's human while he was in the world and fought from Divine truth against the hells, and reduced all things there and in the heavens into order, may be seen in n. 10360.) For man has two states while he is being regenerated by the Lord. The former is when he is in truths, and is being led by means of truths to good. The latter is when he is in good, and from good sees and loves truths. In the former state the man is indeed led by the Lord, but by means of what is his own. For to act from truths is to act from those things which are with man; but to act from good is to act from the Lord. From this it is evident that insofar as a man suffers himself to be led by means of good to truths, so far he is led by the Lord and to the Lord.

[2] For there is action and reaction in all things that are conjoined. The agent is good, and the reagent is truth. But truth never reacts from itself; but from good, consequently insofar as truth receives good, so far it reacts; and insofar as it reacts, so far it is conjoined with good. From this it also follows that before a man is being conjoined with the Lord, the Lord impels him to himself by means of truths; and insofar as the man suffers himself to be brought to him, so far he is conjoined. For truths Divine are of such a nature that they can be fitted to good, because truths come forth from good. From this the man now has perception, which in

itself is a reacting. To suffer one's self to be impelled or brought to good by means of truths is to live according to them. These things have been said in order that it may in some measure be known how the case is in regard to the first state of the man who is being regenerated, which is signified by the "six days of labor."

10730. *And on the seventh day there shall be to you holiness, a sabbath of sabbath to Jehovah.* That this signifies the second state of the regeneration of man, when he has conjunction with the Lord; and that in the supreme sense it signifies the union of the Lord's human with the Divine itself; is evident from the representation of the sabbath, as being the second state of the regeneration of man, when he is in good, and thus is led by the Lord (see n. 8510, 8890, 8893, 9274); and as being in the supreme sense the union of the human with the Divine itself in the Lord (n. 8495, 10367, 10374). For when the Lord was in the world, he first made his human Divine truth; but when he went out from the world, he made his human Divine good through a union with the Divine itself that was in him. In the supreme sense this is represented by the sabbath, and therefore it is called "a sabbath of sabbath to Jehovah." The Lord does the like with the man whom he is regenerating. He first imbues him with truths, and afterward by means of the truths he conjoins him with good, thus with himself. This is represented by the sabbath in the relative sense; for the regeneration of man is an image of the glorification of the Lord; that is, as the Lord glorified his human, so he regenerates man.

[2] By the "sabbath" in its proper sense is signified rest and peace, because when the Lord united his human to the Divine itself he had peace, for the combats then ceased, and all things in the heavens and in the hells had been reduced into order. And accordingly there was peace not for him only; but also for the angels in the heavens, and for men on earth, there were peace and salvation.

[3] As these two truths here treated of are the very universals on which all other things of the church depend, therefore the hallowing of the sabbath, by which these two are signified, is the

only thing here set forth. For the universal truth of all is that the Lord united his human to the Divine itself, and that from this man has peace and salvation. And it is also a universal truth that man must be conjoined with the Lord, in order that he may have peace and salvation, and this is effected by means of regeneration. For this reason also, among the Israelitish nation the sabbath was the chief representative and the chief sign of a covenant with Jehovah, that is, of conjunction with the Lord (see n. 10357, 10372); a “covenant” denotes conjunction.

10731. *Everyone doing work therein shall die.* That this signifies spiritual death for those who are led by themselves and their own loves, and not by the Lord, is evident from the signification of “doing works on the sabbath day” as being to be led by self and one’s own loves, and not by the Lord (see n. 8495, 10360, 10362, 10364); and from the signification of “dying” as being damnation, or spiritual death (n. 6119, 9008). Those who are led by themselves and by their own loves do not believe in the Lord, for to believe in the Lord is from him, and not from self. From this it is also that such persons make of no account the union of his human with the Divine itself, and also of regeneration by the Lord; and thus also make of no account the truths of the church; for they say to themselves, “Of what value are such things?” Or, “What does it matter whether we know them, or even think them, and desire them? Are we not still alive, like other people? What difference is there?” The reason why they so think is that they think from the life of the world, and not from the life of heaven. The life of heaven is a thing unknown to them, and no one can think from what is unknown; and therefore such people cannot be saved, because they have not heaven in them, and therefore they cannot be in heaven, for their interiors are not in agreement with it. For unless these have been disposed by the Lord according to the image of heaven, there is no conjunction with heaven. Such are those who deny these universal truths. It is this state of man which is signified by “works done on the sabbath day”; and the spiritual death of such persons is signified by their natural “death.”

10732. *Ye shall not kindle a fire in all your dwellings on the sabbath day.* That this signifies that nothing of man's own love, which is the love of self and of the world, must appear in each and all things of man which are from the Lord, is evident from the signification of "fire" as being love in both senses (see n. 6832, 7324, 7575, 9141), here man's own love, which is the love of self and of the world, from which come all lust, and all evil and falsity; and from the signification of the "dwellings of the sons of Israel" as being the goods and truths of the church that are with man from the Lord; for "dwellings" denote the interior things in man, thus those which belong to his mind (n. 7719, 7910, 8269, 8309, 10153); here therefore the goods and truths that are from the Lord; and "the sons of Israel" denote the church (n. 9340). As such things were signified by "fire," it was therefore forbidden to kindle a fire on the sabbath day. (How the case is in regard to being led by one's self and one's own loves, and not by the Lord, may be seen just above, n. 10731.)

10733. The things contained from verse 4 to the end of the chapter are passed by without explication, because each and all things there have already been unfolded in chapters 25 to 31, in which are treated of the tabernacle and all things therein, also the altar of burnt offering, and the garments of Aaron and of his sons; for here we find merely an enumeration of the things of which these objects were composed.

ON THE FIFTH EARTH IN THE STARRY HEAVEN

10734. I was conducted to yet another earth that is in the universe beyond our solar world, which was effected by changes of the state of my mind, thus in respect to my spirit. For as already stated several times, a spirit is conducted from place to place no otherwise than by changes of the state of his interiors; but which changes appear to him as advancements from place to place, or as journeyings. These changes went on continuously for about ten hours before I came from the state of my life to the state of their life, thus before I was brought there in respect to my spirit. The Lord alone is able successively to change the state of mind in this

way, so that at last it approaches the state of another person who is so far distant. I was carried toward the east and to the left, and I seemed to be gradually raised above the horizontal plane; and I was also allowed clearly to observe the progression and advancement from the former place, until finally those from whom I had departed were no longer in sight; and meanwhile as we went along I spoke about various matters to the spirits who were with me.

10735. There was also with me a certain spirit who during his life in the world had been a very impassioned preacher and writer. From the idea I had about him the attendant spirits supposed that he was preeminently a Christian at heart; for in the world an idea is conceived and a judgment is formed from the preaching and from the writings, and not from the life unless this is conspicuous; and if anything of an inconsistent life appears, it is nevertheless excused, because the idea (or thought and perception) about anyone draws everything over to its side.

10736. I afterward discerned that in respect to my spirit I was in the starry heaven far beyond the world of our sun, for this could be discerned from the changes of state and the consequent apparent continuous progression during almost ten hours. At last I heard spirits speaking who were near some earth, which I afterward saw. When I approached them, after some conversation, they said that they are sometimes visited by guests from a distance who speak to them about God, and confuse the ideas of their thought. They also showed the way by which they come, from which it was perceived that they were spirits from our earth. And when they were asked in what they had confused them, they said by their telling them that it is necessary to believe in a Divine that is distinguished into three persons, which they nevertheless call one God. And when the idea of their thought is examined, it appears as a trine that is not continuous but discrete; and with some as three persons conversing together; and although they call each person "God," and have a different idea of each, they nevertheless say "one God." They greatly complained that these guests confuse them by thinking of three and saying one, when yet they ought to think as they speak, and speak as they think. The preacher who was with me was then

also examined in respect to the idea which he had of one God and three persons. He represented three Gods, yet these a one by continuity, but he set forth this trinal one as invisible because Divine. And when he set this forth it was perceived that he was then thinking of the Father only, and not of the Lord, and that his idea of an invisible God was nothing but an idea of nature in its first principles, the result of which was that the inmost of nature was to him his Divine. Be it known that in the other life the idea of everyone's thought on any subject is presented to the life, and that by this everyone is examined in respect to the nature of his faith; and also that the idea of thought concerning God is the principal of all; for by this idea, if it be genuine, conjunction is effected with heaven, because it is the Divine which makes heaven.

10737. They were next asked what idea they have about God. They replied that they do not conceive of an invisible God, but of a visible God under the human form; and that they know this not only from interior perception, but also from his having appeared to them as a man, adding that if according to the idea of some of their visitors, and of the preacher, they were to conceive of God as invisible, they could not think of God at all, because what is invisible does not fall into any idea of thought. I perceived that this was because what is invisible was to them without form, thus without quality; and an idea that is without form and quality is either dissipated or falls to nature, which is visible. After hearing these things, it was given to say to them that they do well to think of God under the human form; and that many from our earth think in like manner, especially when they think of the Lord; and that the ancients thought in no other manner. I then told them about Abraham, about Lot, about Gideon, and about Manoah and his wife, and what is related about them in our Word, namely, that they saw God under a human form, and that when they saw him they acknowledged him as the creator of the universe, and called him Jehovah, and this also from interior perception; but that at this day such interior perception has perished in the Christian world, and remains only with the simple who are in faith.

10738. Before these things were said, they had believed that our company also was one of those which desired to confuse them about God by the idea of three; and therefore after hearing these words, they said that some have been sent by God (whom they then called the Lord) to teach them about him; and that they are not willing to admit visitors who disturb them, especially by means of three persons in the Godhead, because they know that God is one, consequently that the Divine is one, and not a unanimity of three—unless their visitors are willing to think of God as of an angel, in whom there is an inmost of life that is invisible, and from which he thinks and is wise; and an external of life that is visible under the human form, and from which he sees and acts; and also a proceeding of life which is a sphere of love and faith around him. For from the sphere of life proceeding from him, the quality of every spirit and angel in respect to his love and faith is perceived at a distance. And in regard to the Lord they said that the proceeding sphere of life from him is the Divine itself that fills the heavens and makes them, because it is from the very being of the life of love and of faith.

[2] After hearing these words it was given to say that such an idea about what is trine and at the same time one, is in agreement with the angelic idea about the Lord, and that it is from the very doctrine of the Lord about himself, for he teaches that the Father and he are one, that the Father is in him and he in the Father, that whoso seeth him seeth the Father, and whoso believeth in him believeth in the Father and knoweth him, and also that the paraclete, whom he calls the spirit of truth and also the Holy Spirit, proceeds from him and does not speak from himself, but from him, whereby is meant the Divine proceeding.

[3] And it was given to say, further, that an idea of what is trine and at the same time one is in agreement with the being and manifestation [*esse et existere*] of the life of the Lord when he was in the world. The being of his life was the Divine itself, for he was conceived of Jehovah; and the being of the life of everyone is that from whom he is conceived. The manifestation of life from this being is the human in form. The being of the life of every man,

which he has from his father, is called the soul; and the manifestation of life thence derived is called the body. The soul and the body constitute one man.

[4] The likeness between the two is like that between that which is in an endeavor and that which is in the consequent act; for an act is an endeavor acting, and thus these two are one. In man, endeavor is called “will”; and endeavor acting is called “action.” The body is the instrumental by which the will, which is the principal, acts; and in acting the instrumental and the principal are together a one. And so it is with the soul and the body. The angels in heaven have such an idea about the soul and the body; and from this they know that the Lord made his human Divine from the Divine in himself, which was his soul from the Father. Moreover, the faith everywhere received in the Christian world does not dissent from this, for it teaches, “As the body and soul are one man, so also in the Lord, God and man are one Christ.”

[5] As such was the union, or such the one, in the Lord, he therefore rose again not only as to the soul; but, differently from any man, as to the body which he glorified in the world. He also instructed the disciples about this, saying, “Feel me and see, for a spirit hath not flesh and bones as ye see me have.”

[6] From this it is that the church acknowledges the omnipresence of his human in the sacrament of the supper, which could not be acknowledged unless his human also was Divine. These things were well understood by these spirits; for such things fall into the understanding of angelic spirits; and they said that the Lord alone has power in the heavens, and that the heavens are his. To this it was given to reply that the church also knows this from the mouth of the Lord himself before he ascended into heaven, for he then said, “All power has been given to me in heaven and on earth.”

10739. A continuation about the fifth earth in the starry heaven will be found at the end of the following chapter.

Exodus 36

THE DOCTRINE OF CHARITY AND FAITH

10740. That which anyone does from love remains inscribed on his heart, for love is the fire of life, thus is the life of everyone. Consequently such as is the love, such is the life; and such as is the life, thus such as is the love, such is the whole man as to soul and as to body.

10741. As love to the Lord and love toward the neighbor make the life of heaven with man, so when they reign do the love of self and the love of the world make the life of hell with him, for these loves are opposite to the former; and therefore those with whom the loves of self and of the world reign, can receive nothing from heaven; but all that they receive is from hell. For whatever a man thinks, and whatever he wills, or whatever a man believes, and whatever he loves is either from heaven or from hell.

10742. From this it is that those in whom the love of self and the love of the world make the life, desire what is good for themselves alone, and not for others except for the sake of themselves. And as their life is from hell, they despise others in comparison with themselves, they are angry with others if they do not favor them, they hold them in hatred, they burn with revenge against them, and even desire to vent their rage upon them. At last these things become the delights of their life, thus their loves.

10743. These are they who have hell in them, and who after death come into hell, because their life is in agreement with the life of those who are in hell; for all there are of this character; and everyone comes to his own people.

10744. As these persons receive nothing from heaven, in their hearts they deny God and the life after death, and consequently hold in contempt all things of the church. It avails not that they do good to their fellow-citizen, to society, to their country, and to the church; or that they speak well about these; because they do all this for the sake of themselves and the world, in order to save appearances, and to secure reputation, honors, and gains. These are the external bonds by which such persons are brought to do what is good, and are withheld from doing what is evil. As for internal bonds, which are those of conscience, and which dictate that what is evil must not be done because it is sin, and is contrary to the Divine laws, they have none.

10745. And therefore when these persons come into the other life, which takes place immediately after death, and external things are taken away from them, they rush headlong into every wickedness in accordance with their interiors, such as contempt of others in comparison with themselves, enmity, hatred, revenge, rage, cruelty, and also into hypocrisy, fraud, deceit, and many other kinds of wickedness. These are then the delights of their life; and therefore they are separated from the good, and cast into hell.

10746. In the world many such persons are not aware that these things are the delight of their life, because these things hide themselves in the loves of self and of the world; and at that time such persons call all things goods that favor these loves; and all things that confirm them they call truths. Neither do they know and acknowledge any other goods and truths, because they receive nothing from heaven, which they have closed against themselves.

10747. As love is the fire of life, and everyone's life is in accordance with his love, it may from this be known what heavenly fire is, and what infernal fire. Heavenly fire is love to the Lord and love toward the neighbor, and infernal fire is the love of self and the love of the world, and the consequent lust of all evils, which spring from these loves as from their fountains.

10748. The nature of the life with those who are in hell can be inferred from what it would be among such persons in the world if external bonds were taken away, and there were no internal bonds to restrain them.

10749. The life of man cannot be changed after death. It then remains such as it had been. Nor can the life of hell be transferred into the life of heaven, because they are opposites. From this it is evident that those who come into hell remain there forever; and that those who come into heaven remain there forever.

EXODUS 36

1. And Bezalel and Aholiab wrought, and every man wise in heart, in whom Jehovah put wisdom and intelligence to know how to do all the work of the ministry of the holy, according to all that Jehovah commanded.

2. And Moses called unto Bezalel and unto Aholiab, and unto every man wise in heart, to whom Jehovah gave wisdom in his heart, everyone whom his heart impelled to draw near unto the work to do it.

3. And they took from before Moses all the offering which the sons of Israel brought for the work of the ministry of the holy, to make it. And they brought yet unto him a freewill offering morning by morning.

4. And all the wise men, that wrought all the work of the holy, brought, man by man from his work which they wrought;

5. And they spoke unto Moses, saying, The people multiply to bring more than enough for the ministry of the work, which Jehovah commanded to do it.

6. And Moses commanded, and they proclaimed a voice in the camp, saying, Let neither man nor woman do any more work for the offering of the holy; and he restrained the people from bringing.

7. And the work was sufficient for all the work to do it, and there was left over.

8. And every man wise in heart with them that wrought the work made the habitation with ten curtains; of fine twined linen, and blue,

and crimson, and scarlet double-dyed, and cherubs, the work of a thinker he made them.

9. The length of one curtain was eight and twenty cubits, and the breadth four cubits, of one curtain; one measure for all the curtains.

10. And he joined five curtains together, one to one; and five curtains he joined together, one to one.

11. And he made loops of blue upon the edge of the one curtain from the end in the conjoining, so he made in the edge of the outermost curtain in the second conjoining.

12. Fifty loops made he in the one curtain, and fifty loops made he in the end of the curtain that was in the second conjoining; the loops were catching hold, one to one.

13. And he made fifty clasps of gold, and joined the curtains together one to one in the clasps; and it was one habitation.

14. And he made curtains of goats' [hair] for a tent over the habitation; eleven curtains he made them.

15. The length of one curtain was thirty cubits, and the breadth four cubits, of one curtain; one measure for the eleven curtains.

16. And he joined together five curtains only, and six curtains only.

17. And he made fifty loops upon the edge of the outermost curtain in the conjoining, and fifty loops made he upon the edge of the curtain of the second conjoining.

18. And he made fifty clasps of brass to join the tent together, to be one.

19. And he made a covering for the tent of skins of red rams, and a covering of badgers' skins¹ above.

20. And he made the planks for the habitation of shittim wood, standing up.

21. Ten cubits the length of a plank, and a cubit and half a cubit the breadth of one plank.

22. Two hands in one plank connected one to one; thus did he make for all the planks of the habitation.

23. And he made the planks for the habitation twenty planks for the corner of the south southward;

24. And he made forty bases of silver under the twenty planks; two bases under one plank for its two hands, and two bases under one plank for its two hands.

25. And for the other side of the habitation, at the corner of the north, he made twenty planks.

26. *And their forty bases of silver; two bases under one plank, and two bases under one plank.*

27. *And for the legs of the habitation toward the sea [westward] he made six planks.*

28. *And two planks made he for the corners of the habitation in the legs.*

29. *And they were twinned from beneath, and they were together entire at the head of it unto one ring; thus did he for these two, for the two corners.*

30. *And there were eight planks, and their bases of silver, sixteen bases; two bases under one plank.*

31. *And he made five bars of shittim wood for the planks of the first side of the habitation.*

32. *And five bars for the planks of the other side of the habitation, and five bars for the planks of the habitation, for the legs toward the sea.*

33. *And he made the middle bar to pass through in the middle of the planks, from end to end.*

34. *And he overlaid the planks with gold, and made their rings of gold, receptacles for the bars, and he overlaid the bars with gold.*

35. *And he made the veil of blue, and crimson, and scarlet double-dyed, and fine twined linen; with the work of a thinker he made it with cherubs.*

36. *And he made for it four pillars of shittim wood, and overlaid them with gold, their hooks of gold; and he cast for them four bases of silver.*

37. *And he made a covering for the door of the tent, of blue, and crimson, and scarlet double-dyed, and fine twined linen, with the work of the embroiderer.*

38. *And the five pillars of it, and their hooks; and he overlaid their heads and their fillets with gold; and their five bases of brass.*

THE CONTENTS

10750. What these things signify in the internal sense is evident from what has been already unfolded in chapter 26, for they are the same; for which reason the things contained in this chapter are passed by without further explication.

A CONTINUATION ABOUT THE FIFTH
EARTH IN THE STARRY HEAVEN

10751. It was afterward granted me to speak with these spirits about their own earth, for all spirits know about this when their natural or external memory is opened by the Lord, because they bring this memory with them from the world; but it is not opened except with the Lord's good pleasure. With regard to the earth from which they were, the spirits then said that when leave is granted they appear to the inhabitants of their earth and speak with them as men, and that this is effected by their being let into their natural or external memory, and consequently into thought such as they had when they lived in the world; and that at the same time the interior sight of the inhabitants, that is, the sight of their spirit, is opened, and in this way the spirits appear to them. They added that the inhabitants know not but that they are men of their earth, and only notice that this is not the case when the spirits are suddenly taken away from their eyes. I told them that in ancient times it was the same on our earth, as with Abraham, Sarah, Lot, the inhabitants of Sodom, Manoah and his wife, Joshua, Mary, Elizabeth, and the prophets in general; and that the Lord appeared in the same way, and that until he revealed himself those who saw him knew not but that he was a man of the earth; but that now this rarely happens, lest such things should compel men to believe; for a compulsory faith, such as enters by means of miracles, does not cleave to the man, and also might be an injury to those with whom faith could be implanted through the Word in a state that is not compulsory.

10752. The preacher who was with me did not at all believe that there are other earths besides our own, for the reason that in the world he had thought that the Lord was born on this earth only, and that without the Lord there is no salvation. He was therefore reduced into a state similar to that of these spirits when they appear in their own earth as men (of which just above), and in this state he

was let into that earth, so that he not only saw it but also spoke with the inhabitants there. When this was done, communication was given me also in the same way, so that I too saw the inhabitants, and also some things upon that earth. Spirits and angels can speak with men of any language; because their thought falls into the ideas of the men, and thus into the words of their speech.

10753. There then appeared four kinds of men, one kind after another in succession. First, clothed men were seen; then naked men of a human flesh color; afterward naked men who had inflamed bodies; and finally black men.

10754. While the preacher was with those who were clothed, there appeared a woman of a very beautiful countenance, clothed in a simple garment, a tunic that hung behind in a becoming way, and was also drawn over the arms; she also wore a beautiful head covering in the form of a garland of flowers. Upon seeing this virgin, the preacher was very much delighted, and spoke to her, and also took hold of her hand; but as she perceived that he was a spirit, and was not from that earth, she betook herself away from him. There afterward appeared to him a number of other women on the right, who were pasturing sheep and lambs, which they were then leading to a drinking trough, into which water was brought through a little channel from a lake. These were clothed in the same way, and they held in their hands shepherds' crooks, by which they led the sheep and lambs to drink. They said that the sheep go in the direction in which they point with their crooks. The sheep that were seen were large, and had woolly, broad, and lengthy tails. When the faces of the women were seen more closely, they were full and beautiful. Men also were seen. Their faces were of a human flesh color, as on our earth; but with the difference that instead of being bearded, the lower part of their face was black; and the nose was more of the color of snow than of flesh.

10755. Afterward the preacher was conducted further, but reluctantly, because he was still thinking of the woman with whom he was charmed, as was evident from there still appearing a kind of

shadow of him in the former place. He then came to those who were naked, who were seen walking together two and two. They were husband and wife, and were girded with a covering about the loins, and with a sort of covering about the head. When the preacher was with these, he was brought into the state in which he had been in the world when he wished to preach; and he then said that he wished to preach to them the crucified Lord. But they said they did not wish to hear such a thing, because they know not what it is, and that they know that the Lord lives. He then said that he wished to preach the living Lord; but this also they refused, saying that they did not observe in his speech what is heavenly, but what is earthly, because it was much for the sake of himself, and his own reputation and honor; and that they could hear from the very tone of his speech whether it came from his heart, or only from his mouth; and that because he was of this kind he could not teach them; wherefore he was silent. When he lived in the world he had been very impassioned, so that he could deeply move his hearers to what is holy; but this impassioned style had been acquired by art, and therefore was from self and the world, and not from heaven.

10756. They said further that they have a perception whether those of their race who are naked have in them the conjugal principle; and it was shown that they perceive this from a spiritual idea about marriage, which being communicated to me was found to be that a likeness of the interiors was formed by the conjunction of truth and good, thus of faith and love, and that conjugal love comes forth from this conjunction coming down into the body. For all things of the lower mind [*animus*] are set forth in the body in some natural form, thus in the form of conjugal love when the interiors of two mutually love each other, and also from this love long to will and to think the one as the other, thus to be together and to be conjoined in respect to the interiors of the mind. From this the spiritual affection of their minds becomes natural in the body, and clothes itself with the feeling of conjugal love. They also said that there is nothing whatever of a conjugal nature between one man and a number of wives.

10757. Afterward the preacher came to those who also were naked, but had inflamed bodies; and last of all to those who were black, some of whom were naked, and some were clothed. But all these dwelt elsewhere on the same earth.

10758. Finally I spoke to the spirits of that earth about the faith of the inhabitants of our earth in regard to the resurrection, saying that they cannot conceive that men come into the other life immediately after death, and then appear as men, in face, body, arms, feet, and all the senses external and internal; and still less that they are clothed with garments and have places of abode and habitations; and this merely for the reason that most of them think from the sensuous things of the body, and therefore believe that nothing has any existence except the things they see and touch; and also because few of them can be withdrawn from external sensuous things to interior ones, and thus be elevated into the light of heaven. From this it is that they cannot have any idea of a man in connection with their soul or spirit, but only an idea as of wind, air, or breath, of no form, in which, however, there is something vital. This is the reason why they do not believe that they will rise again except at the end of the world, which they call the last judgment, and that then the body though crumbled into dust and dispersed to all the winds is to be brought back and joined again to its soul or spirit.

[2] I added that they are permitted to believe this, because, thinking as they do from sensuous things, they can in no other way avoid the conception that it is impossible for their soul or spirit to live as a man and in the human form unless it gets back that body which it carried about in the world; and therefore unless it were said that this body will rise again, they would at heart reject as incomprehensible the doctrine of the resurrection and of eternal life. Nevertheless this idea about the resurrection is attended with this useful result, that they believe in a life after death. And from this belief it follows that when they lie sick in bed, and do not think as before from worldly and bodily things, thus not from sensuous ones, they then believe that they will live immediately after their decease; and they also then speak about heaven and

about their hope of life there immediately after death, in a way far removed from the doctrine about the last judgment.

[3] I further told them something that has occasionally excited my surprise, namely, that when those who are in the faith speak of the life after death, and of their friends who are either dead or dying, and do not at the moment think about the last judgment, they believe that their friends will live, or are living, as men immediately after their decease. But the moment that there flows in the thought of the last judgment, this idea is changed into a material idea about their earthly body, that it is again to be joined with their soul. For they do not know that in respect to his interiors every man is a spirit, and that it is this which lives in the body, and not the body from itself; and that the spirit of everyone is that from which the body has its human form, consequently which is chiefly the man, and in a like form, but invisible before the eyes of the body, yet visible before the eyes of spirits.

[4] And it is also from this that when the sight of a man's spirit is opened, which is effected by the removal of the sight of the body, angels are seen as men; as also did angels appear to the ancients of whom we read in the Word. I have also sometimes spoken with spirits whom I had known when they lived as men in the world, asking them whether they wish to be clothed again with their earthly body, as they had before thought. On hearing this they fled far away at the mere idea of such a conjunction, being filled with amazement that in the world they had so thought from a blind faith without any understanding.

10759. The subject of the fifth earth in the starry heaven will be continued at the end of the following chapter.

Exodus 37

THE DOCTRINE OF CHARITY AND FAITH

10760. That which makes heaven with man also makes the church, for the church is the Lord's heaven on earth. Consequently from what has been previously said about heaven, it is evident what the church is.

10761. That is called the church where the Lord is acknowledged, and where the Word is; for the essentials of the church are love to the Lord from the Lord, and faith in the Lord from the Lord; and the Word teaches how a man must live in order that he may receive love and faith from the Lord.

10762. The Lord's church is internal and external; internal with those who do the Lord's commandments from love, for these are they who love the Lord; and external with those who do the Lord's commandments from faith, for these are they who believe in the Lord.

10763. In order that the church may exist, there must be doctrine from the Word, because without doctrine the Word is not understood; yet doctrine alone in a man does not make the church in him; but a life according thereto. From this it follows that faith alone does not make the church; but the life of faith which is charity.

10764. The genuine doctrine of the church is the doctrine of charity and at the same time of faith, and not the doctrine of faith without that of charity; for the doctrine of charity and at the same

time of faith is the doctrine of life; but not the doctrine of faith without the doctrine of charity.

10765. Those who are outside the church, and yet acknowledge one God, and live according to their religion in a kind of charity toward the neighbor, are in communion with those who are of the church, because no one is condemned who believes in God, and lives well. From this it is evident that the Lord's church is everywhere in the whole world, although specifically it is where the Lord is acknowledged, and where the Word is.

10766. Everyone in whom the church is, is saved. But everyone in whom the church is not, is condemned.

EXODUS 37

1. And Bezalel made the ark of shittim wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

2. And he overlaid it with pure gold, from within and from without, and made for it a border of gold round about.

3. And he cast for it four rings of gold upon the four corners thereof; even two rings upon the one side of it, and two rings upon the other side of it.

4. And he made staves of shittim wood, and overlaid them with gold.

5. And he put the staves into the rings upon the sides of the ark, to carry the ark.

6. And he made a propitiatory of pure gold; two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

7. And he made two cherubs of gold, solid made he them, at the two extremities of the propitiatory.

8. One cherub at the extremity on this side, and one cherub at the extremity on the other side; out of the propitiatory made he the cherubs at the two extremities thereof.

9. *And the cherubs were spreading out their wings upward, covering over with their wings upon the propitiatory, and their faces were a man toward his brother; toward the propitiatory were the faces of the cherubs.*

10. *And he made the table of shittim wood; two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.*

11. *And he overlaid it with pure gold, and he made for it a border of gold round about.*

12. *And he made for it a closure of a handbreadth round about; and made a border of gold for the closure thereof round about.*

13. *And he cast for it four rings of gold, and put the rings upon the four corners that belonged to the four feet thereof.*

14. *Over against the closure were the rings, receptacles for the staves to carry the table.*

15. *And he made the staves of shittim wood, and overlaid them with gold, to carry the table.*

16. *And he made the vessels that were upon the table; the little dishes thereof, and the cups thereof, and the salvers thereof, and the little brooms thereof, with which it should be covered, of pure gold.*

17. *And he made the lampstand of pure gold; solid made he the lampstand; its shaft, and its reed, its cups, its pomegranates, and its flowers, were from it.*

18. *And six reeds going out of the sides thereof; three reeds of the lampstand out of the one side thereof, and three reeds of the lampstand out of the other side thereof.*

19. *Three almond-shaped cups in one reed, a pomegranate and a flower; and three almond-shaped cups going out from one reed, a pomegranate and a flower; so for the six reeds going out of the lampstand.*

20. *And in the lampstand four almond-shaped cups; its pomegranates and its flowers.*

21. *And a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, and a pomegranate under two reeds out of it, for the six reeds going out of it.*

22. *Their pomegranates and their reeds were out of it; the whole of it one solid of pure gold.*

23. *And he made the lamps thereof, seven; and the tongs thereof, and the basins thereof, of pure gold.*

24. *Of a talent of gold made he it, and all the vessels thereof.*

25. *And he made the altar of incense of shittim wood; a cubit the length thereof, and a cubit the breadth thereof, foursquare; and two cubits the height thereof; out of it were its horns.*

26. *And he overlaid it with pure gold, its roof, and its walls round about, and its horns; and he made for it a border of gold round about.*

27. *And two rings of gold made he for it from under its border, upon the two ribs thereof, upon its two sides, for receptacles for the staves, to carry it in them.*

28. *And he made the staves of shittim wood, and overlaid them with gold.*

29. *And he made the holy oil of anointing, and the incense of spices, pure, with the work of the perfumer.*

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10767. As in this chapter the ark, the lampstand, and the altar of incense are treated of, and the description given of them here is similar to that given in chapter 25, where each and all things have been unfolded in respect to the internal sense, they are therefore here passed by without further explication.

CONTINUATION ABOUT THE FIFTH EARTH IN THE STARRY HEAVEN

10768. In addition to what has been related, some things were also seen on that earth itself, which was effected by communication with the angels who were there, and who appeared as men of the earth. For when these angels are presented to view as men in the manner above related, they see with their eyes the objects there exactly as do the inhabitants. But when they are not in this state, they see nothing of the kind, but only what is in heaven.

10769. Their habitations were seen, which were low houses in the form of the tents that were used by the ancients. They were drawn out to a great length, and had windows on the sides according to the number of the abodes or chambers into which they were divided. The roof was rounded, and there was a door at each end. They said that they are built of earth, and are roofed with sods; and that the windows are made of grassy threads, so woven together that the light may shine through. Little children were also seen there, and they said that the neighbors come to them especially for the sake of their own little children, so that these may be in companionship with other little children under the view and oversight of the parents.

10770. There appeared also fields then whitening with the nearly ripe harvest. The seeds or grains of this harvest were shown, which were like the grains of Chinese wheat. Loaves of bread also were shown made from this grain, which were small and [formed] in square pieces. There also appeared grassy plains with flowers on them; and also trees that bore a fruit like pomegranates; and also plantations that were not grapevines, but yet bore berries from which they prepare wine.

10771. The sun there, which to us is a star, appears there of a flame color, about the fourth part of the size of our sun. Their year is about two hundred days long, and the day fifteen hours, as compared with the time of the days on our earth. The earth itself is one of the smallest in the starry heaven, being scarcely five hundred German miles in circumference.¹ These things the angels related from a comparison made with such things on our earth, which they saw in me, or in my memory. They drew these conclusions by means of angelic ideas, whereby the measures of spaces and of times are at once known in the right proportion relatively to the spaces and times elsewhere. In such matters, angelic ideas, which are spiritual, immeasurably surpass human ideas, which are natural.

10772. A sixth earth in the starry heaven will be described at the end of the following chapter.

Exodus 38

THE DOCTRINE OF CHARITY AND FAITH

10773. The government of the Lord in the heavens and on earth is called providence. And as all the good which is of love, and all the truth which is of faith, are from him, and absolutely nothing from man, it is evident from this that the divine providence of the Lord is in each and all things that conduce to the salvation of the human race. This the Lord thus teaches in John:

I am the way, the truth, and the life (John 14:6).

As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me; without me ye can do nothing (John 15:4–5).

10774. Moreover the divine providence of the Lord is over the veriest singulars of man's life; for there is one only fountain of life, which is the Lord, from whom we live and act and have our being.

10775. Those who think about the divine providence from worldly things, conclude from these that it is only universal, and that the singulars appertain to man. But these persons are not acquainted with the arcana of heaven, for they form their conclusions solely from the loves of self and of the world and their pleasures; and therefore when they see the evil exalted to honors, and gaining wealth rather than the good; and also that the evil succeed in accordance with their skill, they say in their hearts that it would not be so if the Divine providence were in each and all things. But these persons do not consider that the Divine providence does not look to that which is fleeting and transitory, and which comes to an end together with the life of man in the

world; but that it looks to that which remains to eternity, thus which has no end. That which has no end is; but that which has an end, relatively is not.

10776. Everyone who duly reflects is able to know that eminence and wealth in the world are not real Divine blessings, although from the pleasure in them men so call them; for they pass away, and likewise seduce many, and turn them away from heaven; but that life in heaven and happiness there are the real blessings which are from the Divine. This the Lord also teaches in Luke:

Make for yourselves treasure in the heavens that faileth not, where thief draweth not near, nor moth destroyeth. For where your treasure is, there will your heart be also (Luke 12:33–34).

10777. The reason why the evil succeed in accordance with their skill, is that it is according to order that everyone should do what he does from reason and also from freedom; and therefore unless it were left to a man to act in freedom according to his reason, and thus also unless the consequent arts succeeded, the man could not possibly be disposed to receive eternal life, because this is instilled when the man is in freedom, and his reason is enlightened. For no one can be compelled to good, because nothing compulsory cleaves to the man, for it is not his. That becomes the man's own which is done from freedom, for that which is from the will is done from freedom, and the will is the man himself; and therefore unless a man is kept in the freedom to do evil also, good from the Lord cannot be provided for him.

10778. To leave man from his freedom to do evil also, is called permission.

10779. To be led to happiness in the world by means of his skill appears to the man as if it were done from his own sagacity. Nevertheless the Divine providence continually accompanies by permitting and by constantly withdrawing from evil. But to be led to happiness in heaven is known and perceived not to be of man's

own sagacity, because it is from the Lord, and is effected from his Divine providence by disposing and continually leading to good.

10780. That this is the case a man cannot apprehend from the light of nature, for from this light he does not know the laws of Divine order.

10781. Be it known that there is providence and there is foresight. Good is that which is provided by the Lord, but evil is that which is foreseen by the Lord. The one must be with the other, for that which comes from man is nothing but evil; but that which comes from the Lord is nothing but good.

EXODUS 38

1. And he made the altar of burnt offering of shittim wood, five cubits the length thereof, and five cubits the breadth thereof, foursquare; and three cubits the height thereof.

2. And he made the horns of it upon the four corners thereof, out of it were its horns; and he overlaid it with brass.

3. And he made all the vessels of the altar; the pans, and the shovels, and the basins, and the flesh hooks, and the fire tongs; all the vessels thereof made he of brass.

4. And he made for the altar a grating, a network of brass, under the compass of it beneath, even unto the middle of it.

5. And he cast four rings on the four ends of the grating of brass, receptacles for the staves.

6. And he made the staves of shittim wood, and overlaid them with brass.

7. And he put the staves into the rings upon the sides of the altar, to carry it in them; hollow of boards made he it.

8. And he made the laver of brass, and its base of brass, in the view of the ministering women who ministered at the door of the tent of the meeting.

9. And he made the court at the corner of the south southward; the hangings for the court of fine twined linen, a hundred cubits;

10. *The pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.*

11. *And at the corner of the north a hundred cubits, the pillars thereof twenty, and their bases twenty, of brass; the hooks of the pillars and their fillets of silver.*

12. *And at the corner of the sea, hangings of fifty cubits, their pillars ten, and their bases ten; the hooks of the pillars and their fillets of silver.*

13. *And at the corner of the east eastward fifty cubits.*

14. *The hangings fifteen cubits at the shoulder; the pillars thereof three, and their bases three.*

15. *And at the other shoulder, on this side and on that side, at the gate of the court, hangings of fifteen cubits; the pillars thereof three, and their bases three.*

16. *All the hangings of the court round about were of fine twined linen.*

17. *And their bases for the pillars were of brass; the hooks of the pillars and their fillets of silver; and their heads were overlaid with silver, and these were furnished with fillets of silver, all the pillars of the court.*

18. *And the covering for the gate of the court with the work of the embroiderer; of blue, and crimson, and scarlet double-dyed, and fine twined linen; and twenty cubits the length, and the height in the breadth five cubits, over against the hangings of the court.*

19. *And the pillars thereof were four, and their bases four, of brass; their hooks of silver, and their heads and their fillets were overlaid with silver.*

20. *And all the pegs for the habitation, and for the court round about, were of brass.*

21. *This is the number of the things for the habitation, the habitation of the testimony, as they were numbered upon the mouth of Moses, for the ministry of the Levites, by the hand of Ithamar, the son of Aaron the priest.*

22. *And Bezalel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah commanded Moses;*

23. *And with him Aholiab, the son of Abisamach, of the tribe of Dan, a craftsman, and a thinker, and an embroiderer in blue, and in crimson, and in scarlet double-dyed, and in fine linen.*

24. *All the gold that was wrought for the work in all the work of holiness, even the gold of the wave offering, was nine and twenty talents, and seven hundred and thirty shekels, in the shekel of holiness.*

25. *And the silver of them that were numbered of the assemblage was a hundred talents, and a thousand seven hundred and seventy-five shekels, in the shekel of holiness.*

26. *A beka a head, the half of a shekel in the shekel of holiness, for everyone that passed over upon them that were numbered, from a son of twenty years and upward, for six hundred thousand and three thousand and five hundred and fifty [men].*

27. *And it was [that] a hundred talents of silver were for casting the bases of holiness, and the bases of the veil; a hundred bases for the hundred talents, a talent for a base.*

28. *And of the thousand seven hundred and seventy-five shekels he made hooks for the pillars, and overlaid their heads, and adorned them with fillets.*

29. *And the brass of the wave offering was seventy talents, and two thousand and four hundred shekels.*

30. *And therewith he made the bases of the door of the tent of meeting, and the altar of brass, and the grating of brass for it, and all the vessels of the altar.*

31. *And the bases of the court round about, and the bases of the gate of the court, and all the pegs of the habitation, and all the pegs of the court round about.*

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10782. As in this chapter the altar of burnt offering and the court of the tent of meeting are treated of; and the same things have already been similarly described in chapter 27, and have there been unfolded, these things also are passed by without any further unfolding in respect to the internal sense.

ON A SIXTH EARTH IN THE STARRY HEAVEN

10783. Once more was I conducted to another earth that was in the universe outside our solar world, and this also by means of changes of state continued for about twelve hours. In company with me there were a number of spirits and angels from our earth, with whom I conversed on the way or during the progression. I was carried sometimes obliquely upward, and sometimes obliquely downward, continually toward the south. In two places only did I see spirits, and in one I spoke to them.

10784. On the way, or during this progression, it was given me to observe how immense is the Lord's heaven that is for the angels. For from the regions not inhabited it was given me to conclude that it is so immense that if there were many myriads of earths, and in each as great a multitude of men as in our own, still there would be room for them to eternity, and it would never be filled. This I could conclude from a comparison made with the extent of the heaven which is about our earth, and for it.

10785. When the angelic spirits who were from that earth came into view, they accosted us, asking who we were, and what we desired. We said that we were travelers, and that we had been conveyed thither, and that they need not be afraid of us. For they were afraid that we were of those who disturb them about God, about faith, and about other like things, on account of whom they had betaken themselves into that quarter of their earth, avoiding them wherever they could. They were asked by what those persons disturb them. They replied, "By the idea of three, and by the idea of a divinity in God without any humanity, when yet they know and perceive that God is one, and that he is a man." It was then perceived that those who disturbed them, and whom they fled from, were from our earth. This was perceived also from the fact that those in the other life who wander about in this way from an eagerness and delight in traveling which they contracted in the world are from our earth; for on other earths there are no such travelings about. It was afterward found that their visitors were monks who had traveled about on our globe from a zeal for

converting the gentiles; and therefore we said that they do well to avoid them, because their intention is not to teach, but to get rich, and to rule; and that they first take pains to captivate the minds of others, and then they subject them to themselves as slaves. We also said that they do well in not suffering their own idea about the Lord to be disturbed by such persons.

10786. They said further that these persons also confuse them by telling them that they ought to have faith, and to believe all that they say; and that they reply to them that they do not know what faith is, or what it is to believe, seeing that they perceive within themselves that the thing is so. For they were of the Lord's celestial kingdom, where all know from interior perception the truths which with us are called truths of faith, because they are in enlightenment from the Lord, differently from those who are in the Lord's spiritual kingdom. That they were of this nature it was also given to see from the flame-like source of their ideas. When there is discourse about truths, those who are of the Lord's celestial kingdom say no more than "Yea, yea," or "Nay, nay"; and they never reason about them as to whether they are so or are not so. These are they of whom the Lord says, "Let your communication be, Yea, yea; Nay, nay; that which is more than these is from evil." From this it is that these spirits said that they do not know what it is to have faith, or to believe. They consider this to be like someone telling his companion, who sees houses or trees with his own eyes, that he ought to have faith or believe that they are houses and trees, while he clearly sees that such is the fact. Such are they who belong to the Lord's celestial kingdom, and such were these angelic spirits. We told them that there are few on our earth who have interior perception, for the reason that in their youth they learn truths and do not practice them. For man has two faculties, which are called the understanding and the will; and as those who do not admit truths further than into the memory and thus a little into the understanding, but not into the life, that is, into the will, cannot be in any enlightenment or in interior sight from the Lord, they say that things must be believed, or that people must have faith. And they also reason about these things as to whether they are true or not; nay, they do not wish them to be perceived by any interior sight or understanding. They speak in this way because with them

truths are devoid of light from heaven, and to those who see without light from heaven, falsities can appear as truths, and truths as falsities. From this a blindness so great has taken possession of many there, that although a man does not practice truths, that is, live according to them, they nevertheless say that he can be saved by faith alone.

10787. We afterward spoke to them about the Lord, about love to him, about love toward the neighbor, and about regeneration, saying that to love the Lord is to love the commandments which are from him, that is, to live according to them from this love; that love toward the neighbor is to will good and from this to do good to one's fellow citizen, to our country, to the church, to the Lord's kingdom, not for the sake of self, to be seen, or to have merit, but from the affection of good. With regard to regeneration, we said that those who are being regenerated by the Lord, and who introduce truths at once into the life, come into interior perception about them; but that those who receive truths first in the memory, and then in the understanding, and finally in the will, are those who are in faith; for they act from faith, which is then called conscience. They said that they perceived these things to be so, consequently also what faith is.

10788. A continuation about this sixth earth in the starry heaven will be found at the end of the following chapter.

Exodus 39

THE DOCTRINE OF CHARITY AND FAITH

10789. There are two kinds of things with men that must be in order, namely, the things that belong to heaven, and the things that belong to the world. The things that belong to heaven are called ecclesiastical; and the things that belong to the world are called civil.

10790. Order cannot be maintained in the world without overseers, who must take note of all things that are done according to order, and that are done contrary to order; and who must reward those who live according to order, and punish those who live contrary to order.

10791. If this be not done, the human race will perish. For there is born in everyone, by inheritance, the desire to rule over others, and to possess the goods of others. From this come enmities, envyings, hatreds, revenges, deceits, fierce ragings, and many other evils; and therefore unless men are kept in bonds by laws, and by rewards suited to their loves, which are honors and gains for those who do good things; and by punishments contrary to their loves, which are the loss of honors, of possessions, and of life for those who do evil things, the human race must perish.

10792. There must therefore be overseers learned in the law, wise, and god-fearing, to keep the assemblages of men in order. Among the overseers also there must be order, lest anyone should from caprice, or from ignorance, permit evils that are contrary to order, and should thus destroy it. This is guarded against when

there are higher and lower overseers, among whom there is subordination.

10793. Overseers over the things with man that belong to heaven, or over ecclesiastical things, are called priests, and their office is called the priesthood. But overseers over such things with man as belong to the world, or over civil matters, are called magistrates, and their chief, where such supreme powers exist, is called a king.

10794. As regards priests, they must teach men the way to heaven, and must also lead them. They must teach them according to the doctrine of their church, and they must lead them to live according to it. Priests who teach truths and by means of them lead to the good of life, and thus to the Lord, are good shepherds of the sheep; but those who teach, and do not lead to the good of life, and thus to the Lord, are evil shepherds. The latter are called by the Lord "thieves and robbers," in John 10:7–16.

10795. Priests must not claim for themselves any power over the souls of men, because they do not know in what state are a man's interiors; and still less must they claim for themselves the power of opening and closing heaven, because this power belongs to the Lord alone.

10796. Priests must have dignity and honor on account of the holy things which they engage in; but those of them who are wise give the honor to the Lord, from whom come all holy things; and not to themselves. But those of them who are not wise attribute the honor to themselves. These take it away from the Lord. Those who attribute honor to themselves on account of the holy things which they engage in, set honor and profit above the salvation of souls, which they ought to have regard for. But those who give the honor to the Lord and not to themselves, set the salvation of souls above honor and profit.

10797. No honor of any employment is in the person; but it is adjoined to him according to the dignity of the thing which he

administers, and that which is adjoined is separate from the person, and also is separated from him together with the employment. The honor that is in the person is the honor of the wisdom and fear of the Lord [that he displays].

10798. Priests must teach the people, and lead them to the good of life by means of truths. But they must not compel anyone, because no one can be compelled to believe contrary to what he thinks in his heart to be true. He who believes differently from the priest, and makes no disturbance, must be left in peace; but he who makes a disturbance must be separated; for this also belongs to the order for the sake of which is the priesthood.

10799. As priests are overseers for the administration of the things that belong to the Divine law and to worship, so are kings and magistrates for the administration of the things that belong to the civil law, and to judgment.

10800. As the king alone cannot administer all things, therefore there are overseers under him, to each of whom has been given the official duty of administering what the king cannot attend to. Taken together these overseers constitute the royalty, but the king himself is the chief.

10801. The royalty itself is not in the person, but is adjoined to the person. The king who believes that the royalty is in his own person, and the overseer who believes that the dignity of the overseership is in his own person, is not wise.

10802. The royalty consists in administering according to the laws of the kingdom, and in judging from justice according to these laws. The king who regards the laws as above him, consequently himself as below the laws, is wise; but he who regards himself as above the laws, consequently the laws as beneath him, is not wise.

10803. The king who regards the laws as above himself, and thus himself as beneath the laws, makes the royalty to consist in the law, and the law rules over him; for he knows that the law is justice, and

all justice that is justice is Divine. But he who regards the laws as beneath him, and thus himself as above them, makes the royalty to consist in himself, and either believes himself to be the law, or the law which is justice to be from himself; consequently he arrogates to himself that which is Divine, and under which he must be.

10804. The law which is justice must be brought forward by persons in the realm learned in the law, who are wise and god-fearing; in accordance with which the king and his subjects must then live. The king who lives in accordance with the law which is justice, and therein sets an example to his subjects, is truly a king.

10805. A king who has absolute power, and who believes that his subjects are such slaves that he has a right to their lives and properties, and who exercises this power, is not a king, but a tyrant.

10806. The king must be obeyed in accordance with the laws of the realm, nor must he be injured in any way by word or deed, for upon this depends the public safety.

EXODUS 39

1. And from the blue, and the crimson, and the scarlet double-dyed they made the garments of ministry, for ministering in what is holy; and they made the garments of holiness for Aaron; as Jehovah commanded Moses.

2. And he made the ephod of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen.

3. And they spread out thin plates of gold, and he cut off threads to work them in the midst of the blue, and in the midst of the crimson, and in the midst of the scarlet double-dyed, and in the midst of the fine linen, with the work of a thinker.

4. Shoulder pieces made they for it, joined together; upon the two extremities of it was it joined together.

5. And the girdle of its ephod that was upon it, it was out of it, according to the work thereof; of gold, of blue, and of crimson, and of

scarlet double-dyed, and fine twined linen; as Jehovah commanded Moses.

6. And they wrought the onyx stones, encompassed with settings of gold, graven with the engravings of a signet, upon the names of the sons of Israel.

7. And he put them upon the shoulder pieces of the ephod, to be stones of remembrance for the sons of Israel; as Jehovah commanded Moses.

8. And he made the breastplate with the work of a thinker according to the work of the ephod; of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen.

9. It was foursquare; doubled made they the breastplate; a span the length thereof, and a span the breadth thereof, doubled.

10. And they filled into it four rows of stones: a row, a ruby, a topaz, and a carbuncle, the first row.

11. And the second row, a chrysoptase, a sapphire, and a diamond.

12. And the third row, a cyanus, an agate and an amethyst.

13. And the fourth row, a tarshish, an onyx, and a jasper; they were encompassed with settings of gold in their fillings.

14. And the stones were upon the names of the sons of Israel, twelve, upon their names, the engravings of a signet, everyone upon his name, for the twelve tribes.

15. And they made upon the breastplate chains of the border, with cord-work, of pure gold.

16. And they made two settings of gold, and two rings of gold; and they put the two rings upon the two extremities of the breastplate.

17. And they put the two cords of gold upon the two rings upon the extremities of the breastplate.

18. And the two extremities of the two cords they put on the two settings, and they put them on the shoulder pieces of the ephod, over against the faces thereof.

19. And they made two rings of gold, and put them upon the two extremities of the breastplate, upon the edge thereof, which was toward the side of the ephod inward.

20. And they made two rings of gold, and put them upon the two shoulder pieces of the ephod underneath, over against its faces, opposite the joining, above the girdle of the ephod.

21. And they bound the breastplate by the rings thereof unto the rings of the ephod with a thread of blue, that it might be upon the girdle of

the ephod, and that the breastplate withdrew not from upon the ephod; as Jehovah commanded Moses.

22. *And he made the robe of the ephod with the work of the weaver, all of blue.*

23. *And the mouth of the robe in the midst thereof; as the mouth of a coat of mail, with an edge for its mouth round about, that it should not be rent.*

24. *And they made upon the skirts of the robe pomegranates of blue, and of crimson, and of scarlet double-dyed, interwoven.*

25. *And they made bells of pure gold, and they put the bells in the midst of the pomegranates upon the skirts of the robe round about, in the midst of the pomegranates;*

26. *A bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe round about, to minister; as Jehovah commanded Moses.*

27. *And they made the tunics of fine linen with the work of the weaver for Aaron, and for his sons.*

28. *And the miter of fine linen, and the ornament of the tiaras of fine linen, and the linen breeches of fine twined linen;*

29. *And the belt of fine twined linen, and of blue, and of crimson, and of scarlet double-dyed, with the work of an embroiderer; as Jehovah commanded Moses.*

30. *And they made the plate of the crown of holiness of pure gold, and they wrote upon it the writing, with the engravings of a signet, HOLINESS TO JEHOVAH.*

31. *And they put upon it a thread of blue, to put it upon the miter above; as Jehovah commanded Moses.*

32. *And all the work of the habitation of the tent of meeting was finished, and the sons of Israel did according to all that Jehovah commanded Moses, so did they.*

33. *And they brought the habitation unto Moses, the tent, and all its vessels, its hooks, its planks, its bars, and its pillars, and its bases;*

34. *And the covering of skins of red rams, and the covering of badgers' skins, and the veil of the covering;*

35. *The ark of the testimony, and the staves thereof, and the propitiatory;*

36. *The table, all the vessels thereof, and the bread of faces;*

37. *The pure lamp stand, the lamps thereof, the lamps of the setting in order, and all the vessels thereof, and the oil for the luminary;*

38. *And the altar of gold, and the oil of anointing, and the incense of sweet spices, and the covering for the door of the tent;*

39. *The altar of brass, and the grating of brass which is for it, its staves, and all its vessels; the laver and its base;*

40. *The hangings of the court, its pillars, and its bases, and the covering for the gate of the court, the cords thereof, and the pegs thereof, and all the vessels of the service of the habitation, for the tent of meeting;*

41. *The garments of ministry for ministering in what is holy, the garments of holiness for Aaron the priest, and the garments of his sons, to minister in the priest's office.*

42. *According to all that Jehovah commanded Moses, so did the sons of Israel all the service.*

43. *And Moses saw all the work, and behold they had done it as Jehovah commanded, so had they done; and Moses blessed them.*

THE CONTENTS

10807. As the things contained in this chapter, and in fact the things said about the garments of Aaron and of his sons in chapter 28, have already been unfolded in respect to the internal sense, a further explication of these things also is needless.

CONTINUATION ABOUT THE SIXTH EARTH IN THE STARRY HEAVEN

10808. These spirits, with whom I now conversed, were from the northern part of their earth. I was next conducted to others who were from the western part. These too, wishing to search out who I was, and of what quality, at once said that there was nothing but evil in me. They thought that in this way I should be deterred from approaching nearer. It was perceived that this is the first thing they say to all who come to them. But it was given me to reply that I well know that such is the case, and that in them likewise there is

nothing but evil; for the reason that everyone is born into evil, and therefore whatever comes of man, spirit, and angel, coming as it does from what belongs to himself, that is, from what is his own, is nothing but evil; because all the good that is in anyone is from the Lord. From this they perceived that I was in the truth, and I was admitted to speak with them; and they then showed me their idea about evil in man, and about good from the Lord; in what manner they are kept separate from each other. They set one near the other, almost contiguous, but still separate, yet as it were bound in an unspeakable manner, so that the good led the evil, and bridled it; so that it was not allowed to act at its pleasure; and that in this way the good bent the evil to what it desired, without the evil being aware of it. In this manner they set forth the rule of good over evil, and at the same time the free state in which evil is led by good to good, thus to the Lord; for from their idea of good they had an idea of the Lord, because it is from him.

10809. They then asked how the Lord appears with the angels from our earth. I said that he appears in the sun as a man, encompassed there with solar fire, from which the angels in the heavens have all their light; and that the heat which proceeds from it is Divine good, and that the light which is from it is Divine truth, both from the Divine love, which is the fiery appearance round the Lord in that sun; but that that sun is seen only by the angels in heaven, and not by the spirits who are beneath, because these are more remote from the reception of the good of love and the truth of faith than are the angels who are in the heavens. But as regards the sun of the world, it is seen by no one in the other life, yet it appears in their idea as something that is black and not visible, from its being opposite to the sun of heaven, which is the Lord. The reason why it was given them to inquire about the Lord and about his appearance before the angels from our earth, was that it then pleased the Lord to present himself as present with them, and to reduce into order the things that had been disturbed by the evil ones there about which they had complained. It was in order that I might see these things that I had been brought there.

10810. There was then seen a dim cloud toward the east descending from some height, and which as it came down gradually appeared bright, and in the human form; and finally this form was in a flaming radiance, around which were little stars of the same color. In this way did the Lord present himself before the spirits with whom I was conversing. To this presence then were gathered from every side all the spirits who were there; and as they came the good were separated from the evil, the good to the right, and the evil to the left, and this at once as of their own accord. And those who were to the right were arranged in order according to the quality of their good, and those who were to the left according to the quality of their evil. Those who were good were left to form a heavenly society among themselves; but the evil were cast into the hells. I afterward saw that the flaming radiance descended into the lower parts of the earth there to a considerable depth, and as it did so appeared at one time as a flaming that verged to brightness, at another as a brightness that verged to dimness, and at another as a dimness. And I was told by the angels that this appearance is according to the reception of truth from good, and of falsity from evil, with those who inhabit the lower parts of that earth; and that it was not at all because that flaming radiance underwent such variations. They also said that the lower parts of that earth are inhabited by both the good and the evil; but that they are well separated, to the intent that the evil may be directed by the Lord by means of the good. They added that the good are by turns raised up by the Lord from thence, into heaven, and that others succeed in their place; and so continually. As the flaming radiance descended, the good were in the same way separated from the evil, and all things were reduced into order. For by various arts and cunning tricks the evil had introduced themselves there into the abodes of the good, and had infested them; and this was the cause of that visitation.

10811. That cloud, which as it descended appeared gradually brighter, and in the human form, and afterward as a flaming radiance, was an angelic society, in the midst of which was the Lord. From this it was given to know what is meant by the Lord's words, where he speaks in the gospels about the last judgment; that

“he will come with the angels in the clouds of heaven with glory and power.”

10812. Afterward there were seen monkish spirits, who in the world had been traveling monks or missionaries, as above related. And there was also seen a crowd consisting of spirits of that earth, most of them evil, whom they had drawn over to their party and had seduced. These were seen at the eastern quarter of that earth, from which they drove away the good, who as before related appeared at the north side of the earth. That crowd, together with those who had seduced them, were gathered into one to the number of several thousands, and were separated, and the evil from among them were cast into the hells. It was also granted me to converse with one spirit, a monk, and to ask him what he was doing there. He said that he was teaching them about the Lord “What else?” “About heaven and hell.” “What else?” “About belief in all things which I shall say.” “What else?” “About the power of remitting sins and of opening and closing heaven.” He was then examined as to what he knew about the Lord, about the truths of faith, about the remission of sins, about the salvation of man, and about heaven and hell; and it was found that he knew scarcely anything, and that he was in obscurity and falsity about each and all things, and that there was nothing seated in him but the yearning to acquire wealth and dominion. He had contracted this yearning in the world, and consequently he had it in him, and he was therefore told that as he had traveled so far under the influence of this yearning, and as such was his condition in respect to doctrine, his presence among the spirits of that earth could have no other result than the taking away of heavenly light, and the introduction of the darkness of hell, the effect of which would be that hell would rule in them, and not the Lord. Moreover, in spite of his stupidity in respect to the things that belong to heaven, he was cunning in leading people astray; and being of such a character he was then cast into hell. In this manner were the spirits of that earth freed from those monkish missionaries.

10813. Among other things, the spirits of that earth also said that those visitors who as has been said were monkish spirits were

extremely desirous that they should live together in a society, and not separated and solitary. For spirits and angels dwell and live together in a like manner as in the world, because everyone's life in the world follows him. Those who in the world have dwelt congregated together, so dwell there; and those who have dwelt separated into houses and families dwell there in the same way. When these spirits lived on their earth, they dwelt separate, household by household, family by family, and thus nation by nation; and consequently they did not know what it is to dwell together in a society; so that when they were told that the reason why those visitors desired this was in order that they might command or have dominion over them, and that otherwise they could not subject them to themselves and make them slaves, they replied that they did not at all know what it is to command and have dominion. That they flee at the mere idea of command or rule, I observed from the fact that when I showed the city in which I dwelt to one of them who accompanied us back, at the first view of it he fled away and was seen no more. Be it known that when it pleases the Lord, spirits and angels can see through a man's eyes the things which are in the world; but the Lord allows this solely with one to whom he grants to speak with spirits and angels, and to be with them. It was granted them to see through my eyes the things which are in the world as plainly as I myself see them, and also to hear men speaking with me.

10814. It was then given me to speak with the angels who were with me about rule of various kinds, and to say that there are two kinds of rule; one of love toward the neighbor, and the other of the love of self; and that the rule of love toward the neighbor prevails among those who dwell separated into houses, families, and nations; but the rule of the love of self among those who dwell together in a society. Among those who live separated into houses, families, and nations, it is the father of the nation, and under him the fathers of families, and under these the fathers of each household, who rule. He is called the father of the nation from whom come the families, and from the families the households. But all these rule from love like that of a father toward his children, who teaches them how they ought to live, bestows benefits upon them, and as far as he is able gives them of his own. Nor does it

ever enter into his mind to subject them under himself as subjects or as servants; but he loves that they should obey him as sons obey their father. And as this love grows as it descends (as is known), therefore the father of the nation acts from a more interior love than the immediate father of the sons himself. Such also is the rule in the heavens, because such rule is of the Lord; for his rule is from his Divine love toward the whole human race.

[2] But the rule of the love of self, which is opposite to the rule of love toward the neighbor, began when man estranged himself from the Lord; because insofar as a man does not love and worship the Lord, so far he loves and worships himself; and so far also he loves the world more than heaven. It then became a matter of necessity—for the sake of their safety—for the nations with their families and households to betake themselves into a united body, and to begin governments under various forms. For insofar as this love increased, so far increased evils of every kind, such as enmities, envyings, hatreds, revenges, deceits, and fierce ragings against all who opposed them. Moreover, this love is of such a nature that insofar as the reins are given it, it rushes on until at last all such persons wish to rule over all in the whole world, and everyone wishes to possess all the goods of others; and even this is not enough; he also wishes to rule over the universal heaven; as can be seen from the modern Babylonia. This then is the rule of the love of self; from which the rule of love toward the neighbor differs as heaven does from hell.

[3] But although such is the nature of the rule of the love of self in societies, there is nevertheless a rule of love toward the neighbor even in kingdoms, with those who are wise from faith and love to God, for these love the neighbor. That these also dwell in the heavens, divided into nations, families, and households (although they are at the same time in societies, but according to spiritual relationships, which are those of the good of love and the truth of faith) of the Lord's Divine mercy elsewhere.

A continuation about this sixth earth in the starry heaven will be found at the end of the following chapter.

Exodus 40

THE DOCTRINE OF CHARITY AND FAITH

10815. There is one God, who is the creator of the universe and the preserver of the universe, thus who is the God of heaven and the God of earth.

10816. There are two things which make the life of heaven with man; the truth of faith, and the good of love. Man has this life from God, and nothing whatever of it from man; and therefore the chief thing of the church is to acknowledge God, to believe in God, and to love him.

10817. Those who have been born within the church ought to acknowledge the Lord, his Divine and his human, and to believe in him and love him, because all salvation is of the Lord. This the Lord teaches in John:

He that believeth in the son hath eternal life; but he that believeth not the son shall not see life, but the anger of God abideth with him (John 3:36).

This is the will of him that sent me, that everyone who seeth the son, and believeth in him, may have eternal life; and I will raise him up in the last day (John 6:40).

Jesus said, I am the resurrection and the life; he that believeth in me, though he die, shall live; but everyone that liveth and believeth in me shall never die (John 11:25–26).

10818. Wherefore those who within the church do not acknowledge the Lord and his Divine cannot be conjoined with

God, and thus cannot have any lot with the angels in heaven, for no one can be conjoined with God except by the Lord and in the Lord.

That no one can be conjoined with God except by the Lord, the Lord teaches in these passages:

No man hath ever seen God; the only-begotten son, who is in the bosom of the Father, he hath set him forth (John 1:18).

Ye have never heard the voice of the Father, nor seen his shape (John 5:37).

No one knoweth the Father, save the son, and he to whomsoever the son willeth to reveal him (Matt. 11:27).

I am the way, the truth, and the life; no one cometh unto the Father but by me (John 14:6).

That no one can be conjoined with God except in the Lord, the Lord also teaches in John:

As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can ye, unless ye abide in me; for without me ye can do nothing (John 15:4–5).

That no one can be conjoined with God except in the Lord, because the Father is in him, and they are one, as also he teaches in John:

He that seeth me seeth him that sent me; and ye have known my Father, and from henceforth ye have known him; he that hath seen me hath seen the Father; Philip, 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 12:45; 14:7–11).

The Father and I are one; that ye may know, and believe, that I am in the Father and the Father in me (John 10:30, 38).

10819. As the Father is in the Lord, and the Father and the Lord are one, and as he must be believed in, and whoso believeth in him hath eternal life, it is evident that the Lord is God. That the Lord is God is taught everywhere in the Word, as in these passages:

In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by him; and without him was not anything made that was made. 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 (John 1:1, 3, 14).

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 God, Hero, the Father of Eternity, the Prince of Peace (Isa. 9:6).

A virgin shall conceive, and bring forth, and his name shall be called God with us (Isa. 7:14; Matt. 1:23).

Behold the days come when I will raise unto David a righteous branch, who shall reign as king, and shall prosper; and this is his name whereby they shall call him, Jehovah our righteousness (Jer. 23:5–6; 33:15–16).

10820. All those who are of the church, and are in light from heaven, see the Divine in the Lord, and this in his human. But those who are not in light from heaven see nothing but the human in the Lord, when yet the human and the Divine in him are so united that they are one, as the Lord taught in another passage in John:

Father, all things that are mine are thine, and all things that are thine are mine (John 17:10).

10821. Those who in regard to the Divinity have an idea of three persons cannot have an idea of one God. If they say one with the mouth, they nevertheless think of three. But those who in regard to the Divinity have an idea of three in one person can have an idea of one God, and can say “one God,” and also think “one God.”

10822. Men have the idea of three in one person when they think that the Father is in the Lord, and that the Holy Spirit proceeds from the Lord; and then the trine in the Lord is the Divine itself which is called the Father, the Divine human which is called the son, and the proceeding Divine which is called the Holy Spirit.

10823. Every man has from his father his being of life, which is called his soul. The derivative manifestation [*existere*] of life is that which is called the body. Consequently the body is the likeness of its soul, because by means of it the soul pursues its life at its pleasure. From this it is that men are born into the likeness of their fathers, and that families are distinguished from each other. And from this it is evident what was the nature of the Lord's body or human, namely, that it was like the Divine itself, which was the being of his life, or the Soul from the Father; and he therefore said:

He that seeth me seeth the Father (John 14:9).

10824. That the Divine and the human of the Lord are one person is also in accordance with the faith received in the whole Christian world, which is to this effect: "Although Christ is God and man, nevertheless he is not two, but one Christ. Yea, he is altogether one and a single person; for as the body and soul are one man, so also God and man are one Christ." This is from the Athanasian Creed.

10825. That the Lord was conceived of Jehovah the Father and thus was God from conception is known in the church, and also that he rose again with his whole body, for he left nothing in the sepulchre. Of this he also afterward confirmed his disciples, saying, "Behold my hands and my feet, that it is I myself; feel me, and see; for a spirit hath not flesh and bones as ye see me have" (Luke 24:39). And although he was a man in respect to the flesh and bones, he nevertheless entered in through closed doors; and after he had manifested himself he again became invisible (John 20:19, 26; Luke 24:31). It is different with every man, for a man rises again only as to the spirit, and not as to the body; and therefore when he

said that he is not a spirit, he said that he is not like any other man. From this it is now evident that in the Lord the human also is Divine.

10826. Those who make the human of the Lord like the human of any other man do not think about his conception from the Divine itself, nor about his resurrection with the whole body, nor about him as seen when he was transfigured, in that his face shone as the sun. Neither do they know and apprehend that the body of everyone is a likeness or effigy of his soul, nor that the Lord is omnipresent even in respect to the human, for from this is the belief in his omnipresence in the holy supper. Omnipresence is Divine (Matt. 28:20).

10827. As all the Divine is in the Lord, he therefore has all power in the heavens and on earth, as also he himself says in these passages:

The Father hath given to the son power over all flesh (John 17:2).

All things have been delivered unto me by the Father (Matt. 11:27).

All power hath been given unto me in heaven and on earth (Matt. 28:18).

10828. The Lord came into the world in order to save the human race, which otherwise would have perished in eternal death; and he saved it by this: that he subjugated the hells which were infesting every man that came into the world and that went out of the world; and at the same time by this: that he glorified his human, for in this way he can hold the hells in subjection to eternity. The subjugation of the hells and the simultaneous glorification of his human were effected by means of temptations admitted into his human and by continual victories then. His passion on the cross was the last temptation and the full victory. That the Lord subjugated the hells, he himself teaches in the following passages:

Jesus said, Now is my soul troubled, Father, rescue me from this hour; but for this cause came I into the world. Father, glorify thy name. There came forth a voice from heaven, saying, I have both glorified it, and I will glorify it again. Then Jesus said, Now is the judgment of this world; now shall the prince of this world be cast out (John 12:27–28, 31).

Be of good cheer; I have overcome the world (John 16:33).

Who is this that cometh from Edom, marching in the multitude of his strength, great to save? Mine own arm performed salvation for me; therefore he became their savior (Isa. 63:1, 5, 8; also 59:16–21).

That he glorified his human, and that the passion of the cross was the last temptation and the full victory through which he was glorified, he also teaches in these passages:

After Judas was gone out, Jesus said, Now hath the son of man been glorified, and God shall glorify him in himself, and shall straightway glorify him (John 13:31–32).

Father, the hour is come; glorify thy son, that thy son also may glorify thee. Now, O Father, glorify thou me with the glory which I had with thee before the world was (John 17:1, 5).

Now is my soul troubled, Father, glorify thy name; and there came forth a voice from heaven saying, I have both glorified it, and I will glorify it again (John 12:27–28).

Ought not the Christ to suffer this, and to enter into his glory? (Luke 24:26).

“To glorify” denotes to make Divine. From this it is now evident that unless the Lord had come into the world, and had become a man, and had in this manner freed from hell all those who believe in him and love him, no mortal could have been saved. This is meant by its being said that without the Lord there is no salvation.

10829. To love the Lord is to live according to his commandments. That this is to love the Lord, he himself teaches in John:

If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me. If a man love me, he will keep my word; but he that loveth me not, keepeth not my words (John 14:15, 21, 23–24).

And that those are saved who receive the Lord, and believe in him, but not those who are in evils and the derivative falsities, because these latter do not receive him and believe in him, he teaches in John:

As many as received him, to them gave he power to be sons of God, to them that believe in his name; who were born, not from bloods, nor from the will of the flesh, nor from the will of man, but from God (John 1:12–13).

“To be born from bloods, from the will of the flesh, and from the will of man,” denotes to be in the evils of the love of self and of the world, and in the derivative falsities. “To be born from God” denotes to be regenerated.

10830. When the Lord had fully glorified his human, he then put off the human from the mother, and put on the human from the Father; and therefore he was then no longer the son of Mary, but the son of God, from whom he came forth.

10831. That there is a trine in the Lord, namely, the Divine itself, the Divine human, and the proceeding Divine, is a secret from heaven, and is for those who will be in the holy Jerusalem.

EXODUS 40

- 1. And Jehovah spoke unto Moses, saying,*
- 2. On the first day of the month, in the first month, shalt thou rear up the habitation of the tent of meeting.*
- 3. And thou shalt put therein the ark of the testimony, and thou shalt cover the veil over the ark.*

4. *And thou shalt bring in the table, and shalt set in order the ordering thereof; and thou shalt bring in the lampstand, and shalt make the lamps thereof to go up.*

5. *And thou shalt set the altar of gold for incense before the ark of the testimony, and shalt put the covering of the door to the habitation.*

6. *And thou shalt set the altar of burnt offering before the door of the habitation of the tent of meeting.*

7. *And thou shalt set the laver between the tent of meeting and the altar, and shalt put waters therein.*

8. *And thou shalt set the court round about, and shalt set the covering of the gate of the court.*

9. *And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein, and thou shalt sanctify it, and all the vessels thereof; and it shall be holy.*

10. *And thou shalt anoint the altar of burnt offering, and all its vessels, and shalt sanctify the altar; and the altar shall be a holy of holies.*

11. *And thou shalt anoint the laver and its base, and shalt sanctify it.*

12. *And thou shalt make Aaron and his sons to come near unto the door of the tent of meeting, and shalt wash them with waters.*

13. *And thou shalt clothe Aaron with the garments of holiness, and thou shalt anoint him, and sanctify him, that he may minister to me in the priest's office.*

14. *And thou shalt make his sons to come near, and shalt clothe them with tunics.*

15. *And thou shalt anoint them, as thou didst anoint their father, and they shall minister to me in the priest's office; and their anointing shall be to them for the priesthood of an age in their generations.*

16. *And Moses did according to all that Jehovah commanded him, so did he.*

17. *And it came to pass in the first month, in the second year, on the first day of the month, that the habitation was reared up.*

18. *And Moses reared up the habitation, and set its bases, and placed the planks thereof, and put in the bars thereof, and reared up its pillars.*

19. *And he spread the tent over the habitation, and put the covering of the tent upon it above; as Jehovah commanded Moses.*

20. *And he took and put the testimony into the ark, and placed the staves upon the ark, and put the propitiatory upon the ark above.*

21. *And he brought the ark into the habitation, and set the veil of the covering, and covered over the ark of the testimony; as Jehovah commanded Moses.*

22. *And he put the table in the tent of meeting, upon the leg of the habitation northward, without the veil.*

23. *And he set in order upon it the ordering of the bread before Jehovah; as Jehovah commanded Moses.*

24. *And he put the lampstand in the tent of meeting, hard by the table, on the leg of the habitation toward the south.*

25. *And he made the lamps go up before Jehovah; as Jehovah commanded Moses.*

26. *And he put the altar of gold in the tent of meeting before the veil;*

27. *And he burnt thereon incense of spices; as Jehovah commanded Moses.*

28. *And he put the covering of the door to the habitation.*

29. *And he placed the altar of burnt offering at the door of the habitation of the tent of meeting, and he made to go up upon it the burnt offering and the meat offering; as Jehovah commanded Moses.*

30. *And he placed the laver between the tent of meeting and the altar, and put waters therein, to wash.*

31. *And Moses and Aaron and his sons washed out of it their hands and their feet.*

32. *When they entered into the tent of meeting, and when they came near unto the altar, they washed; as Jehovah commanded Moses.*

33. *And he reared up the court round about the habitation, and the altar, and set the covering of the gate of the court. And Moses finished the work.*

34. *And the cloud covered the tent of meeting, and the glory of Jehovah filled the habitation.*

35. *And Moses could not enter into the tent of meeting, because the cloud tarried upon it, and the glory of Jehovah filled the habitation.*

36. *And when the cloud went up from over the habitation, the sons of Israel journeyed in all their journeyings.*

37. *And if the cloud went not up, then they journeyed not till the day that it went up.*

38. *Because the cloud of Jehovah was upon the habitation by day, and there was fire in it by night, in the eyes of all the house of Israel, in all their journeyings.*

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10832. These things also are passed by without further explication, because they are again the same as those which have been already described and unfolded once, except those which are mentioned at the end of this chapter, where it is said that after Moses had finished the work the cloud covered the tent, and the glory of Jehovah filled the habitation; and also that the cloud tarried upon the tent by day, and that there was fire in it by night; and that the sons of Israel journeyed whenever the cloud went up. What these things signify is also plain from what has already been frequently stated and shown about the cloud, about the glory of Jehovah, about the fire, and about the journeyings.

CONTINUATION ABOUT THE SIXTH
EARTH IN THE STARRY HEAVEN

10833. I afterward questioned those spirits about various things in the earth from which they were; and first about their Divine worship. To this they replied that the nations together with their families assemble every thirtieth day at one place, and hear preachings, and that from a pulpit raised somewhat above the ground the preacher then teaches them truths Divine which lead to the good of life. They were asked from what source they have a knowledge of truths Divine. They said that it is from revelation; and with regard to revelation they stated that it takes place in the morning, in a state midway between sleep and waking, when they are in interior light not yet interrupted by the senses of the body, and by worldly things; and that they then hear angels of heaven speaking about truths Divine and a life according to them; and that when they become awake an angel appears to them at the bedside in a white garment, who then suddenly disappears from their eyes, and from this they know that the things which they have heard are from heaven. In this way a vision of Divine origin is distinguished from a vision that is not Divine; for no angel appears in a vision

that is not Divine. They added that revelations are made to their preachers, and sometimes also to others, in a similar way.

10834. With respect to the sun of that earth, which to us is a star, they said that it appears to the inhabitants of the size of the human head, of the color of flame; that their year is two hundred days long, and that a day is equal to nine hours of our time, which they were able to infer from the length of the days of our earth as perceived in me; and further that they have perpetual spring and summer, and consequently that the fields are in bloom, and the trees bear fruit, continuously. The reason of this is that their year is so short, being equal only to the time of seventy-five days of our year; and where the years are so short, there the cold does not linger in winter, nor the heat in summer, in consequence of which the ground is constantly in a state of spring.

10835. In reply to a question about their houses, they said that they are low, of wood, with a flat roof, around which is a coping sloping downward; and that in the front part of the house dwell the husband and wife, the children in the part adjoining, and the menservants and maidservants behind. With respect to their food, they said that they live on fruit and vegetables, and that they drink milk with water, and have the milk from cows which are woolly like sheep.

10836. With regard to their life, they said that they go about quite naked, and that nakedness is no shame to them; also that their interaction is with those who are within the families.

10837. As regards betrothals and marriages among the inhabitants on that earth, they related that a daughter of marriageable age is kept at home, and is not allowed to go out until the day when she is to be married; and that she is then conducted to a certain wedding house, whither also have been brought a number of other young women who are marriageable; and they are there placed behind a partition that is raised as high as the middle part of their bodies, so that they are seen undressed merely in respect to the breast and face; and then the young men come

thither to choose one for a wife; and when a young man sees one who is like himself, and to whom his mind draws him, he takes her by the hand; and if she then follows he leads her into a house that has been made ready, and she becomes his wife. For in that earth people see from the faces of others whether they agree in their minds, because there the face of everyone is the index of the mind, being quite free from pretence and deception. That all things may be done in a becoming manner, and without lasciviousness, an old man sits behind the virgin girls, and at their side an old woman, and they keep watch. There are a number of such places to which the young women are led, and there are also stated times when the young men may make their choice. For if they do not see a girl who suits them in one place, they go away to another; and if not at that time, they return at a subsequent time. They said further that a husband has only one wife, and never more, because this is contrary to Divine order.²

END OF ARCANA COELESTIA

Critical Notes

Exodus 29, numbers 9974–10166

1. Or heave offering.

Exodus 30, numbers 10167–10317

1. Or heave offering.
2. “Censer” in the Latin is *thuribulum*, from *thus or tus*, frankincense. [Reviser]
3. Probably here used in an old sense to include alkalis. [Reviser]

Exodus 31, numbers 10318–10385

No internal citations.

Exodus 32, numbers 10386–10518

1. The name “jehovah” is in this connection given by Swedenborg with a small initial letter, doubtless because as applied to the golden calf the name is profane and unworthy of veneration. The same remark applies to “divine” as here used, for contrary to his usual custom Swedenborg here writes this word with a small initial letter. See also n. 10566, 10603. [Reviser]

The third Latin edition of *Arcana Coelestia* has the following footnote on page 768 of volume 8 regarding this anomaly: “Here Swedenborg first wrote *A festum Jehovahae*, then altered it to *festum jehovae*; elsewhere in this chapter *festum jehovae* again appears. But *festum Jehovahae* in n. 2180, 8882, 9806.” [Editor]

2. Beneath the edifice; see n. 10516 [Reviser]

Exodus 33, numbers 10519–10590

1. Latin, *pelles melium*. “Badgers” is the usual rendering of *meles*. But in *The Word Explained*, n. 1297, Swedenborg says that these *meles* are *mares haedorum*, “the males of kids,” which would agree with what is here said of them. It is difficult to believe that a badger has a higher signification than a ram. [Reviser]

Exodus 34, numbers 10591–10713

No internal citations.

Exodus 35, numbers 10714–10739

1. Here concerning heaven and heavenly joy. (Reviser)
2. See note 2, Exodus 33, above.

Exodus 36, numbers 10740–10759

1. See note 2, Exodus 33, above.

Exodus 37, numbers 10760–10772

1. The “German mile” here referred to is equal to 5.753 British statute miles, which would make the circumference of this “Fifth Earth” or planet to be a little less than 2880 American or British miles. [Reviser]

Exodus 38, numbers 10773–10788

No internal citations.

Exodus 39, numbers 10789–10814

No internal citations.

Exodus 40, numbers 10815–10837

No internal citations.