

# ARCANA COELESTIA

*Hic Liber est Adventus Domini*

THIS BOOK IS THE ADVENT OF THE LORD

SEE ECCLESIASTICAL HISTORY OF THE NEW  
CHURCH N. 3, 8

Arcana Coelestia  
which are in  
the Sacred Scripture  
or  
the Word of the Lord  
which are uncovered, here what is in  
Genesis  
together with wonderful things  
which were seen in  
the World of Spirits and the Heaven of Angels

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First Published By  
Emanuel Swedenborg  
Servant of the Lord Jesus Christ

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1751

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## TRANSLATION NOTE

This revision has been done by the Heavenly Doctrine Publishing Foundation. It is our hope to correct any errors in the original printing, as well as improve the overall consistency and accuracy of the translation.

We have called the two volumes A and B of this work to show this was originally one volume of the eight part Arcana series.

Swedenborg's name appears on the title page although he initially published this work anonymously. He later made public that he was the author after also putting his name on other books of the Heavenly Doctrine.

This is a revision of the 1888 Swedenborg Foundation English translation by John Faulkner Potts, which was a revision of an earlier translation by John Clowes.

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["The Heavenly Arcana which have been unfolded in the Holy Scripture or Word of the Lord are contained in the Explication, which is the INTERNAL SENSE of the Word.

The Wonderful Things which have been seen in the Word of Spirits and in the heaven of Angels, are prefixed and subjoined to the several chapters. In this volume are the following:"]<sup>2</sup> Explication of Matthew 24, verses 8 to 14 . . . . . (n. 3486 to 3489)  
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<sup>1</sup> Compiled by the Editor.

<sup>2</sup> Copied from Vol 1 of First Edition



## MATTHEW 6:33

Seek ye first the Kingdom of God, and His justice; and all these things shall be added unto you.



# GENESIS

## CHAPTER TWENTY-SEVEN

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**3486.** At the beginning of the preceding chapter (n. 3353–3356) were unfolded the things the Lord spoke and foretold concerning the consummation of the age, or the end of the days of the church (Matt. 24:3–7). Here, of the Lord’s Divine mercy it is permitted to unfold the things which follow on in order in the same chapter (verses 8–14), where are these words:

All these things are the beginning of sorrows. Then shall they deliver you into tribulation, and shall kill you; and ye shall be hated of all nations for my name’s sake. And then shall many be offended, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the charity of many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations; and then shall the end come (Matt. 24:8–14).

**3487.** By the words that precede and that have been already unfolded (n. 3353–3356), there was described the first state of the perversion of the church, which was that they would begin no longer to know what is good and what is true; but would dispute about it among themselves, from which falsities would originate. By the words now cited there is described the second state of the perversion of the church, which is that they would despise good and truth, and also turn away from them and thus that faith in the Lord would step by step expire, as charity would cease.

**3488.** That the second state of the perversion of the church was described by the foregoing words of the Lord in the evangelist, is evident from their internal sense, which is as follows:

All these things are the beginning of sorrows; signifies those things which precede—that is, which are of the first state of the perversion of the church—which as before said is that they would begin no longer to know what is good and what is true, but would dispute about it among themselves, from which would arise falsities, and therefore heresies. That such things perverted

the church before many centuries had elapsed, is evident from the fact that the church in the Christian world was divided, and this according to opinions concerning good and truth; thus that the perversion of the church commenced long ago.

[2] Then shall they deliver you into tribulation, and shall kill you;

signifies that good and truth would perish, first by “tribulation,” that is, by perversion; afterwards by their “killing” them, that is, by denial. (That to “kill,” when predicated of good and truth, is not to receive, thus is to deny, may be seen above, n. 3387, 3395.) By “you,” that is, by the apostles, are signified all things of faith in one complex, thus its good as well as its truth. That these things are signified by the twelve apostles may be seen above (n. 577, 2089, 2129, 2130, 3272, 3354) and here the same is clearly evident; for it is not the preaching of the apostles that is treated of, but the consummation of the age.

[3] And ye shall be hated of all nations for my name’s sake;

signifies contempt and aversion for all things which are of good and truth; “to hate” is to despise and hold in aversion, for this is of hatred; “of all nations” signifies by those who are in evil (that such are meant by “nations” may be seen above, n. 1259, 1260, 1849, 1868, 2588); “for My name’s sake” is on account of the Lord, thus on account of all things which are from Him (that the Lord’s “name” is everything in one complex by which He is worshiped, thus everything which is of His church, may be seen above, n. 2724, 3006).

[4] And then shall many be offended, and shall deliver up one another, and shall hate one another;

signifies enmities on account of these things; “many shall be offended” denotes enmity in itself; the Human itself of the Lord is that against which there is enmity; that this would be an offense and a stumbling-block is here and there predicted in the Word; “they shall deliver up one another” denotes enmity among themselves from falsity against truth; “and shall hate one another” denotes enmity among themselves from evil against good.

[5] And many false prophets shall arise, and shall lead many astray;

signifies preachings of falsity (that “false prophets” are those who teach falsities, thus false doctrine, may be seen above, n. 2534)

“and shall lead many astray” denotes that there should be derivations therefrom.

[6] And because iniquity shall be multiplied, the charity of many shall wax cold;

signifies the expiring of charity together with faith; “because iniquity shall be multiplied” denotes according to the falsities of faith; “the charity of many shall wax cold” denotes the expiring of charity, for they keep pace together; where faith is not, there charity is not, and where charity is not, faith is not; but charity is that which receives faith, and no charity is that which rejects faith: this is the origin of every falsity and every evil.

[7] But he that endureth to the end, the same shall be saved; signifies the salvation of those who are in charity; “he that endureth to the end” is he who does not suffer himself to be led astray, thus who does not succumb in temptations.

[8] And this gospel of the kingdom shall be preached in the whole inhabited earth, for a testimony unto all nations;

signifies that this should first become known in the Christian world; “shall be preached” denotes that it should be made known; “this gospel of the kingdom” is this truth that it is so; “gospel” denotes the annunciation; “kingdom” denotes truth (that “kingdom” denotes truth may be seen above, n. 1672, 2547); “in the whole inhabited earth” denotes the Christian world (that “earth” is the region where the church is, thus the Christian world, may be seen above, n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355). The church here is called “inhabited” from the life of faith, that is, from the good which is of truth; for in the internal sense “to inhabit” denotes to live; and the “inhabitants” are the goods of truth (n. 1293, 2268, 2451, 2712, 3384); “for a testimony” denotes that they may know, and not make a pretext that they have been ignorant; “to all nations” denotes to evils (n. 1259, 1260, 1849, 1868, 2588); for when they are in falsity and evil, they no longer know what is true and what is good; they then believe falsity to be truth, and evil to be good, and the reverse; and when the church is in this state, “then shall the end come.” In what now follows and what of the Lord’s Divine mercy will be unfolded prefatory to the next chapter of Genesis, that state of the church is treated of which is called the “abomination of desolation,” which is the third state.

**3489.** That the church is of such a character does not appear to those who are within the church; namely, that they despise and hold in aversion all things which are of good and truth; also that they bear enmities against such things, and especially against the Lord Himself; for they frequent places of worship, hear preaching, and are in a kind of sanctity when there; they go to the Holy Supper, and at times converse with one another in a becoming manner concerning such things—this is done by bad men as well as by good men—and they also live among themselves in civic charity or friendship. Consequently in the eyes of men no contempt appears, still less aversion; and less still enmity against the goods and truths of faith, and thus against the Lord. These things however are external forms by which one person misleads another; while the internal forms of the men of the church are altogether unlike, being quite contrary to the external forms. The internal forms are those which are here described, and which are as above mentioned; their real quality appears to the life in the heavens, for the angels do not attend to any other than internal things, that is, to ends, or to intentions and desires, and to the derivative thoughts.

[2] How unlike these are to the externals is evident from those who come from the Christian world into the other life, concerning whom see above (n. 2121–2126); for in the other life they think and speak according to their internals alone; for externals are left behind together with the body; and there it is manifest that however peaceable such have seemed in the world, they nevertheless entertained hatred one against another, and against all things which are of faith, and especially against the Lord; for when in the other life the Lord is merely mentioned in their presence, a sphere not only of contempt but also of aversion and enmity against Him is manifestly exhaled and diffused from them, even from those who in appearance had spoken and preached piously about Him; and it is the same when charity and faith are mentioned.

[3] In the internal form (which is there manifested) they are of such a character that if while they had lived in this world their externals had been loosed and removed, that is, had they not then feared for their life and had they not feared the laws, and especially had they not feared for their reputation, on account of the honors which they solicited and pursued, and on account of the wealth which they

desired and eagerly sought, they would have rushed one against another with intestine hatred, in accordance with their impulses and thoughts; and would have seized the goods of others without any conscience, and likewise without any conscience would have butchered others, most especially the innocent. Such as regards their interiors are Christians at this day [A.D. 1751], except a few whom they do not know; from which it is evident what is the quality of the church.

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## GENESIS 27

1. And it came to pass that Isaac was old, and his eyes were dim that he could not see, and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.
2. And he said, Behold I pray I am old, I know not the day of my death.
3. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting.
4. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die.
5. And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it.
6. And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying,
7. Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death.
8. And now my son hearken unto my voice, according to that which I command thee.
9. Go now to the flock, and take me from thence two good kids of the she-goats, and I will make them dainties for thy father, such as he loveth.
10. And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death.
11. And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man.

12. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing.
13. And his mother said unto him, Upon me be thy curse my son; only hearken to my voice, and go, take for me.
14. And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved.
15. And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son.
16. And the skins of the kids of the she-goats she caused to be put upon his hands, and upon the smooth of his neck.
17. And she gave the dainties, and the bread, which she had made, into the hand of Jacob her son.
18. And he came unto his father and said, My father; and he said, Behold me, who art thou my son?
19. And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou spakest unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me.
20. And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face.
21. And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not.
22. And Jacob came near to Isaac his father, and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.
23. And he recognized him not, because his hands were hairy like his brother Esau's hands; and he blessed him.
24. And he said, Art thou my very son Esau? And he said, I am.
25. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought it near to him, and he did eat, and he brought him wine, and he drank.
26. And Isaac his father said unto him, Come near I pray, and kiss me, my son.

27. And he came near, and kissed him, and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed.
28. And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine.
29. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.
30. And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting.
31. And he also made dainties, and brought unto his father, and he said unto his father, Let my father arise and eat of his son's hunting, that thy soul may bless me.
32. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau.
33. And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest, and blessed him? Yea, and he shall be blessed.
34. When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father.
35. And he said, Thy brother came with fraud, and hath taken away thy blessing.
36. And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?
37. And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants; and with corn and new vine have I sustained him; and what then shall I do for thee, my son?
38. And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above.
40. And upon thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck.
41. And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother.
42. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee.
43. And now, my son, hearken unto my voice, and arise, flee thou to Laban my brother to Haran.
44. And tarry with him some days until thy brother's wrath turn away;
45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day?
46. And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?

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## THE CONTENTS

**3490.** In the preceding chapters, where Isaac and Rebekah are treated of, the subject in the internal sense is the rational, and how the Lord made it Divine in Himself. In the present chapter, in the internal sense, the subject is the natural, and how the Lord made it Divine in Himself. "Esau" is the good thereof, and "Jacob" the truth. For when the Lord was in the world He made His whole Human Divine in Himself, both the interior Human which is the rational, and the exterior Human which is the natural, and also



the very corporeal, and this according to Divine order, according to which the Lord also makes new or regenerates man. And therefore in the representative sense the regeneration of man as to his natural is also here treated of, in which sense “Esau” is the good of the natural, and “Jacob” the truth thereof, and yet both Divine, because all the good and truth in one who is regenerate are from the Lord.

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### THE INTERNAL SENSE

**3491.** Verse 1. *And it came to pass that Isaac was old, and his eyes were dim that he could not see; and he called Esau his elder son, and said unto him, My son; and he said unto him, Behold me.*

“And it came to pass that Isaac was old,” signifies when the state was at hand; “and his eyes were dim that he could not see,” signifies when the rational desired to enlighten the natural with the Divine; “and he called Esau his elder son,” signifies the affection of the good of the natural, or the good of life; “and said unto him, My son; and he said unto him, Behold me,” signifies presence from being foreseen and provided.

**3492.** *And it came to pass that Isaac was old.* That this signifies when the state was at hand, is evident from the signification of “growing old,” as being the presence of a new state; for in the Word “old age” signifies both the putting off of a former state, and the putting on of a new one; and this for the reason that old age is the last of age, when corporeal things begin to be put off, and with them the loves of the preceding age, and thus when the interiors begin to be enlightened, for these are enlightened when corporeal things are removed; and also because the angels, who perceive in a spiritual manner the things that are in the Word, have no longer any idea of any old age, but instead of it an idea of new life, thus here an idea that the state was at hand, namely, that the Divine rational which is represented by Isaac desired a natural corresponding to itself, that is, one that would also be Divine.

**3493.** *And his eyes were dim that he could not see.* That this signifies when the rational desired to enlighten the natural with the Divine, is evident from the signification of “eyes,” as being the interior or rational sight (see n. 2701); and from the signification of

“seeing,” as being to perceive and understand (n. 2150, 2325, 2807); hence when the eyes are said to be “dim,” it signifies that there is no longer any perception, here, no perception of those things which are in the natural; and this being the signification of these words, it is signified that the rational desired to enlighten the natural with the Divine. How the case herein is may be seen from what has been said and shown before concerning the rational and natural in man when he is being regenerated, namely, that the rational is regenerated before the natural, for the reason that the rational is more interior and thus nearer to the Divine; and also because it is purer, and thus fitter to receive the Divine than is the natural; and further because the natural is to be regenerated through the rational, as may be seen above (n. 3286, 3288, 3321).

[2] When therefore the rational has been regenerated and not the natural, the former appears to itself to be dim-sighted, because there is not correspondence; for the rational has its sight from the light of heaven, and the natural has its sight from the light of the world; and unless there is correspondence, the rational can see nothing which is in the natural, all therein being to it as shade, or even as thick darkness. But when there is correspondence, then the things in the natural appear to the rational in light, because the things which are of the light of the world are then enlightened by those which are of the light of heaven, and thereupon become as it were translucent. But these things appear better from what has been before said and shown concerning correspondence (n. 2987, 2989, 2991, 2996, 3002, 3138, 3167, 3222, 3223, 3225, 3337, 3485). Hence it may in some sort be apprehended that by the words, “the eyes of Isaac were dim that he could not see,” is signified that the rational desired to enlighten the natural with the Divine, that is, to make it also Divine, for in the supreme sense the Lord is treated of; which may consequently be illustrated by what takes place with man when being regenerated, as before mentioned, for the regeneration of man is an image of the Lord’s glorification (n. 3043, 3138, 3212, 3296, 3490).

**3494.** *And he called Esau his elder son.* That this signifies the affection of good of the natural, or the good of life, is evident from the representation of Esau, as being the Divine good of the natural (concerning which see n. 3300, 3302, 3322); and because the good of the natural is that which appears in the affection and life, therefore it is the affection of good of the natural, or the good

of life, that is here represented by Esau. The affection of good in the natural, and the derivative good of life, is what is called the “elder son;” but the affection of truth, and the derivative doctrine of truth, is what is called the “younger son.” That the affection of good, and the derivative good of life, is the “elder son,” that is, the firstborn, is evident from the fact that infants are first of all in good, for they are in a state of innocence, and in a state of love toward their parents and nurse, and in a state of mutual charity toward their infant companions; so that good is the firstborn with every man. This good, into which man is thus initiated when an infant, remains; for whatever is imbibed from infancy enters into the life; and because it remains, it becomes the good of life; for if man should be without such good as that which he has derived from infancy, he would not be a man, but would be more of a wild beast than any in the forest. This good does not indeed appear to be present, because all that is imbibed in the infantile age does not appear otherwise than as something natural—as is sufficiently manifest from walking, and from the other motions of the body; from the manners and decorums of civil life; also from speech, and various other things. From this it may be seen that good is the “elder son,” that is, the firstborn, and consequently that truth is the “younger son,” or is born afterwards; for truth is not learned till the infant becomes a child, a youth, and an adult.

[2] Good as well as truth in the natural or external man is a “son,” that is to say, a son of the rational or internal man; for whatever comes forth in the natural or external man flows in from the rational or internal man, and from this also comes forth and is born; that which does not come forth and is not born therefrom is not a living human thing; it would be as you might say something sensuous corporeal without a soul. From this it is that both good and truth are called “sons,” and indeed sons of the rational. And yet it is not the rational which produces and brings forth the natural, but it is an influx through the rational into the natural, which influx is from the Lord. Therefore all infants who are born are His sons, and afterwards when they become wise, insofar as they are still infants, that is, in the innocence of infancy, in the love of infancy toward their parent, now the Lord, and in the mutual charity of infancy toward their infant companions, now their neighbor, so far they are adopted by the Lord as sons.

**3495.** *And said unto him, My son; and he said unto him, Behold me.* That this signifies presence from being foreseen and provided, is evident from the signification of “calling him and saying to him, My son,” as being from what was foreseen and provided, because it is predicated of the Lord’s Divine; and from the signification of “saying unto him, Behold me” (which is the reply) as being presence.

**3496.** Verses 2–4. *And he said, Behold I pray I am old; I know not the day of my death. And now take I pray thy weapons, thy quiver, and thy bow, and go out to the field, and hunt me a hunting. And make me dainties, such as I have loved, and bring to me, and I will eat, that my soul may bless thee before I die.*

“And he said, Behold I pray I am old,” signifies that the state was at hand; “I know not the day of my death,” signifies life in the natural; “and now take I pray thy weapons, thy quiver, and thy bow,” signifies the doctrinal things of good which he had; “and go out to the field,” signifies where there is good ground; “and hunt me a hunting,” signifies the truth of good; “and make me dainties, such as I have loved,” signifies pleasant things from thence, because from good; and “bring to me, and I will eat,” signifies appropriation; “that my soul may bless thee,” signifies adjunction to his life; “before I die,” signifies the first state of resuscitation in the natural.

**3497.** [v. 2] *And he said, Behold I pray I am old.* That this signifies that the state was at hand, is evident from what has been said above concerning the signification of “growing old” (n. 3492).

**3498.** *I know not the day of my death.* That this signifies life in the natural, is evident from the signification of “day,” as being state (n. 23, 487, 488, 493, 893, 2788); and from the signification of “death,” as being to rise again, or to be resuscitated into life (n. 3326); thus by the “day of death” is signified a state of resuscitation of life, or what is the same, life; that this is in the natural is evident, because life therein is here treated of. How the case herein is cannot be seen unless it is known how the case is with the life of the rational and with the life of the natural; or what is the same, with the life of the internal man and the life of the external. The life of the rational or internal man is distinct from the life of the natural or external man, and indeed so distinct that the life of the rational or internal man is possible apart from the life of the natural or external man; but the life of the natural or external man is not possible without

the life of the rational or internal man, for the external man lives from the internal, insomuch that if the life of the internal man should cease, the life of the external would immediately become a nullity, because exterior things depend on interior ones as posterior things on prior, or as the effect on the efficient cause, for if the efficient cause should cease, the effect would immediately become a nullity. It is the same with the life of the external man relatively to the life of the internal.

[2] This may be plainly seen from man; for when man is in the world, or lives in the body, his rational is distinct from his natural, insomuch that he can be withdrawn from the external sensuous things of the body, and also in some degree from the interior sensuous things of his natural man, and can be in his rational, thus in spiritual thought. This appears better from the fact that when a man dies he altogether leaves the external sensuous things of the body, and then retains the life of his interior man; and also that although he indeed has with him the memory-knowledges of the external or natural memory, he nevertheless does not enjoy the use of them (see n. 2475–2477, 2479–2486). From this it is evident that the rational or internal man is distinct from the external; but during man's life in the body his rational does not appear to be distinct from his natural, because he is in the world, or in nature; and this being so, the life of the rational appears within the natural, insomuch that there does not appear to be any life in the rational unless it is in the natural at the same time. (That the rational appears to have life only insofar as the natural corresponds to it, may be seen above, n. 3493.) From this it may be seen that it is life corresponding in the natural which is signified by these words which Isaac spoke unto Esau, "I know not the day of my death;" for the rational is represented by Isaac, and the natural by Esau, both as to the good therein.

**3499.** [v. 3] *And now take I pray thy weapons, thy quiver, and thy bow.* That this signifies the doctrinal things of good which he had, is evident from the signification of "weapons, quiver, and bow," as being doctrinal things (n. 2686, 2709), here, the doctrinal things of good which he had, that is, which were had by the good of the natural that is represented by Esau.

**3500.** *And go out to the field.* That this signifies where there is good ground, is evident from the signification of "field," as being

the good of the church, also the good of doctrine (see n. 2971, 3196, 3310, 3317), thus good ground.

**3501.** *And hunt me a hunting.* That this signifies the truth of good, is evident from the signification of “to hunt” and “a hunting,” as being the truth of the natural from which is the good of life (n. 3309); here it signifies truth which is from good, because said to Esau, by whom as before said is represented the good of the natural.

**3502.** [v. 4] *And make me dainties, such as I have loved.* That this signifies pleasant things from thence, because from good, is evident from the signification of “dainties” as being things pleasant; and because they came from Esau, by whom is represented the good of the natural, therefore they signify things pleasant because from good. In the original language “dainties” signify things that are delightful and pleasing to the taste; and in the internal sense they signify that which is delightful of good, and that which is pleasing of truth, because like the other bodily senses, the taste corresponds to celestial and spiritual things; concerning which correspondence, of the Lord’s Divine mercy hereafter. It cannot be seen how the case herein is unless it is known in what manner the natural is made new, or receives life from the rational, that is, from the Lord through the rational.

[2] The natural does not become new, or receive life corresponding to the rational, that is, is not regenerated, except by means of doctrinal things, or the knowledges of good and truth—the celestial man by the knowledges of good first, but the spiritual man by the knowledges of truth first. Doctrinal things, or the knowledges of good and truth, cannot be communicated to the natural man, thus cannot be conjoined and appropriated, except by means of delights and pleasantnesses accommodated to it, for they are insinuated by an external or sensuous way; and whatever does not enter by some delight or pleasantness does not inhere, thus does not continue. This is what is meant by the truth of good and the pleasantness thereof, and this is what is treated of in what follows.

**3503.** *And bring to me, and I will eat.* That this signifies appropriation, is evident from the signification of “eating,” as being appropriation (see n. 2187, 2343, 3168).

**3504.** *That my soul may bless thee.* That this signifies adjunction to his life, and consequently life corresponding to the rational, is evident from the signification of “being blessed,” as being to be

gifted with celestial and spiritual good (n. 981, 1731, 2846, 3017, 3406); for the good of infancy and of life thence, which is the same as the good of the natural, and which is represented by Esau, is not spiritual good—the good of infancy being devoid of knowledge and intelligence, and thus of wisdom. The good of infancy becomes spiritual good through the implanting of truth, thus through regeneration (n. 1616, 1802, 2280, 2290, 2291, 2299, 2304, 2306, 2307, 3494); hence comes the correspondence between rational and natural things, consequently the adjunction of the natural man to the life of the rational; this adjunction to its life being what is meant by “my soul blessing thee.”

**3505.** *Before I die.* That this signifies the first state of resuscitation in the natural, is evident from the signification of “dying,” as being to rise again, or to be resuscitated into life (n. 3326, 3498). That this is the first state is evident from the fact that the good of infancy and the derivative good of life is the first of regeneration—which state has thus far been represented by Esau. The subsequent states are what are treated of in series in this chapter.

**3506.** Verses 5–7. *And Rebekah heard when Isaac spoke to Esau his son; and Esau went to the field to hunt for a hunting, to bring it. And Rebekah said unto Jacob her son, saying, Behold I heard thy father speak unto Esau thy brother, saying, Bring me a hunting, and make me dainties, and I will eat, and will bless thee before Jehovah before my death.*

“And Rebekah heard when Isaac spoke to Esau his son,” signifies the affection of truth and life from it; “and Esau went to the field to hunt for a hunting, to bring it” signifies the endeavor of the affection of good to procure truth which might be adjoined to the Divine rational; “and Rebekah said unto Jacob her son, saying,” signifies the perception of the Lord from Divine truth concerning natural truth; “behold I heard thy father speak unto Esau thy brother, saying,” signifies that the Divine good of the Divine rational desired the affection of good; “bring me a hunting,” signifies the truth of good; and “make me dainties,” signifies the desire and delight from the pleasantness thence; “and I will eat,” signifies appropriation thus; “and will bless thee before Jehovah,” signifies conjunction thereby; “before my death,” signifies thus life in the natural.

**3507.** [v. 5] *And Rebekah heard when Isaac spoke to Esau his son.* That this signifies the affection of truth and life therefrom,

is evident from the representation of Rebekah, as being the Lord's Divine rational as to Divine truth conjoined with the Divine good therein, thus the very affection of truth and from the signification of "hearing Isaac speak," as being life from it; for in the internal sense "to hear speak" denotes influx, because in the representative sense "to hear" denotes to obey (see n. 2542); and "to speak" denotes to will and flow in (n. 2626, 2951, 3037); thus in the supreme sense "to hear speak" denotes life therefrom, namely, the life of Divine truth from Divine good; "to his son" in the internal sense denotes concerning the good of the natural, and thence the truth of the natural. That this is the sense of these words does not so plainly appear, because it is widely removed from the sense of the letter, which is historical; nevertheless such is the case, for angelic ideas are altogether unlike human ideas. Angelic ideas are spiritual, and when they penetrate inwardly they are celestial; but human ideas are natural, and when derived from historicals, are sensuous. And yet the Lord effects through the Word such a correspondence between spiritual things which are of heaven and natural things which are of the world, that natural ideas may be changed into spiritual, and this in a moment. From this comes the conjunction of heaven with the world through man, and indeed through the Word, consequently through the church in which is the Word. That there is a correspondence between natural and spiritual things in each and all of those things which can possibly be apprehended and perceived by the mind, will of the Lord's Divine mercy become evident from what is related from experience concerning the Grand Man, at the end of the following chapters.

**3508.** *And Esau went to the field to hunt for a hunting, to bring it.* That this signifies the endeavor of the affection of good to procure truth which might be conjoined with the Divine rational, is evident from the representation of Esau, as being the good of the natural (concerning which see above); hence comes the affection of good of the rational in the natural, for the good which is in the natural is not of the natural, but is of the rational in the natural (n. 3498); and from the signification of "going to the field to hunt for a hunting, to bring it," as being the endeavor to procure truth for itself; for a "field" is where there is good ground (n. 3500); a "hunting" is truth which is from good (n. 3501); and "to bring it," is to procure it, thus to adjoin it to the Divine rational. As before said, in the supreme



sense the glorification of the Lord's natural is here treated of; and in the representative sense the regeneration of the natural in man (n. 3490). It is according to order that this should be accomplished through truth, that is, through the knowledges of good and truth, for without these the natural cannot be enlightened by the rational, or through the rational; thus it cannot be regenerated, knowledges being the vessels recipient of the good and truth flowing in from the rational; and according to the quality and quantity which the vessels receive, such is the enlightenment. The vessels which receive good and truth from the rational are the very truths of the natural, which are nothing else than memory-knowledges, knowledges, and doctrinal things. Goods come from the order of the things which flow in, and from the order among themselves of the things which are there; hence comes the good of the natural.

**3509.** [v. 6] *And Rebekah said unto Jacob her son.* That this signifies the Lord's perception from Divine truth concerning natural truth, is evident from the representation of Rebekah, as being the Divine truth of the Lord's Divine rational (see n. 3012, 3013, 3077); from the signification of "saying" as being to perceive (n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2506, 2515, 2552, 2619); and from the representation of Jacob, as being the Lord's natural as to truth (n. 3305); from all which it is manifest that by "Rebekah said unto Jacob her son," is signified the Lord's perception from Divine truth concerning natural truth. That the Lord from the Divine good of the Divine rational which is represented by Isaac, willed to procure truth for Himself through the good of the natural which is represented by Esau, whereby He might glorify or make Divine His natural; but that the Lord from the Divine truth of the Divine rational which is represented by Rebekah willed to procure for Himself through the truth of the natural which is represented by Jacob the truth by means of which the rational might be glorified or made Divine, cannot be apprehended unless it is illustrated by the things that come to pass in man while being regenerated or made new by the Lord; nor indeed even by this unless it is known how the case is with the rational as to the good and as to the truth therein—which must therefore be briefly stated.

[2] The rational mind is distinguished into two faculties, one faculty being called the will, and the other the understanding. During man's regeneration, that which proceeds from the will is called

good, and that which proceeds from the understanding is called truth. Before man has been regenerated the will does not act as one with the understanding; but the former wills good, while the latter wills truth; insomuch that an effort of the will is perceived as being quite distinct from one of the understanding. This however is perceived only by those who reflect, and who know what the will is and the things that belong thereto, and what the understanding is and the things that belong thereto; but it is not perceived by those who do not know these things and therefore who do not reflect, for the reason that the natural mind is regenerated through the rational mind (see n. 3493), and this according to an order such that the good of the rational does not flow immediately into the good of the natural and regenerate it, but through the truth which is of the understanding, thus in appearance from the truth of the rational. These are the things treated of in this chapter in the internal sense; for “Isaac” is the rational mind as to the good which is of the will, “Rebekah” being the same with respect to the truth which is of the understanding; “Esau” is the good of the natural that comes forth from the good of the rational; and “Jacob” is the truth of the natural that comes forth from the good of the rational through the truth therein.

[3] From these things it may be seen what arcana are contained in the internal sense of the Word; but still there are very few which can be described to human apprehension; while those which transcend it, and cannot be described, are without limit; for in proportion as the Word penetrates more deeply, that is, more interiorly, into heaven, the more innumerable and ineffable the arcana become, not only to man, but also to the angels of the lower heaven; and when it reaches the inmost heaven, the angels there perceive that the arcana are infinite, and are altogether incomprehensible to them, because they are Divine. Such is the Word.

**3510.** *Behold I heard thy father speak unto Esau thy brother, saying.* That this signifies that the Divine good of the Divine rational desired the affection of good, is evident from the representation of Isaac, who is here the “father,” as being the Divine good of the Divine rational (concerning which above); from the signification of “speaking,” as being to desire (see n. 2626, 2951, 3037); and from the representation of Esau, as being the affection of good in the natural (n. 3508).

**3511.** [v. 7] *Bring me a hunting.* That this signifies the truth of good, is evident from the signification of a “hunting,” as being the truth of good (n. 3501).

**3512.** *And make me dainties.* That this signifies the desire and delight from the pleasantness thence, is evident from the signification of “dainties,” as being what is pleasing (n. 3502), thus desire and delight from the pleasantness thereof, that is, from truth; for as before said in the number cited, truths are introduced into the natural of man by what is pleasing and in agreement therewith; and those which are not so introduced do not inhere, and thus are not conjoined with the rational by correspondence. Moreover, like all other memory-knowledges, truths are allotted their place in the memory that belongs to the natural man in accordance with the pleasant and delightful things that introduced them; as is evident from the fact that when these pleasant and delightful things return, the things that were introduced by them also return; and also on the other hand that when these things are recalled, there are at the same time excited the delightful and pleasant things to which they had been adjoined.

**3513.** *And I will eat.* That this signifies appropriation thus, is evident from the signification of “eating,” as being to appropriate (see n. 2187, 2343, 3168, 3503). Appropriation is effected when truths, or the knowledges of good and truth, are insinuated into the natural by means of things that are pleasant and delightful; and when these truths are adjoined to good there, there is then effected a communication with the truth and good of the rational, thus with the rational; and this communication is what is called appropriation, inasmuch as the truth and good are of the rational in the natural; for the things in the rational relatively to those in the natural are as particulars relatively to generals. It is known that from particulars there comes forth what is general, and that without particulars no general could come into existence. The general of the particulars of the rational is that which is exhibited in the natural; and because it is a general, it appears under another form, and this according to the order of the particulars which compose it, thus according to the form thence derived. If the singulars and derivative particulars of celestial good and spiritual truth are what form the general in the natural, there then comes forth a celestial and spiritual form, and in a certain image there is represented something of heaven in

every single thing of the general; but if the singulars and particulars are not those of good and truth, but of evil and falsity, which form the generals in the natural, there is then represented in an image something of hell in every single thing of the general.

[2] Such are the things which are signified by the eating and drinking in the Holy Supper, where also by “eating and drinking” is signified appropriation—namely, by “eating” the appropriation of good, and by “drinking” the appropriation of truth. If good, that is, love to the Lord and charity toward the neighbor, form the internal or rational man, and through this the external or natural man corresponding to it, then the man becomes in particular and in general an image of heaven, consequently an image of the Lord; but if contempt for the Lord and for the good and truth of faith, and hatred toward the neighbor, form the internal man, then the man becomes in particular and in general an image of hell; and especially when at the same time this is done in what is holy, for thence comes profanation. Thus it is that to those who eat and drink worthily, eternal life is appropriated; while they who eat and drink unworthily, appropriate death unto themselves.

**3514.** *And will bless thee before Jehovah.* That this signifies conjunction thereby, is evident from the signification of “blessing thee,” as being adjunction to his life (see n. 3504); and whereas it is here said, “I will bless thee before Jehovah,” it signifies conjunction. Adjunction is predicated of the communication of the truth of the natural with the good of the rational; but conjunction, of the communication of the good of the natural with the good of the rational; for there is a parallelism between the Lord and man as to the celestial things which are of good, but not as to the spiritual things which are of truth (n. 1832).

**3515.** *Before my death.* That this signifies thus life in the natural, is evident from the signification of “death,” as being resuscitation to life (see above, n. 3498, 3505).

**3516.** Verses 8–10. *And now my son hearken unto my voice, according to that which I command thee. Go now to the flock, and take me from thence two good kids of the goats, and I will make them dainties for thy father, such as he loveth. And thou shalt bring to thy father, and he shall eat, that he may bless thee before his death.*

“And now my son hearken unto my voice, according to that which I command thee” signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth; “go now to the flock,” signifies to natural domestic good not conjoined with the Divine rational; “and take me from thence two good kids of the goats,” signifies the truths of this good; “and I will make them dainties for thy father, such as he loveth,” signifies that he should make deliciousnesses therefrom; “and thou shalt bring to thy father, and he shall eat,” signifies to the Divine good of the Divine rational, and appropriation; “that he may bless thee,” signifies conjunction thereby; “before his death,” signifies resuscitation in the natural.

**3517.** [v. 8] *And now my son hearken unto my voice, according to that which I command thee.* That this signifies desire and delight perceived from the Divine truth in the Divine rational toward natural truth, is evident from the representation of Rebekah who speaks these things, as being the Divine truth of the Divine rational, concerning which above; and from the representation of Jacob to whom these things are said, as being natural truth, concerning which also above. That it is desire and delight, is manifest without explication.

**3518.** [v. 9] *Go now to the flock.* That this signifies to natural domestic good not conjoined with the Divine rational, is evident from the signification of “flock,” as being good (n. 343, 415, 1565), here, natural good, because it is said to Jacob, and indeed domestic good, because it was at home, whereas the field whence Esau (by whom is signified the good of the natural, n. 3500, 3508) took his hunting, was good not domestic. Elsewhere in the Word “flock” is predicated of the good of the rational; but in this case “herd” is predicated of the good of the natural (n. 2566). Natural domestic good is that good which a man derives from his parents, or into which he is born, quite distinct from the good of the natural which flows in from the Lord (the nature and quality of natural good may be seen above, n. 3470, 3471); and therefore for the sake of distinction the one good is called the Good of the Natural, and the other Natural Good. Moreover every man receives domestic good from his father and from his mother, which goods are in themselves distinct; that which he receives from the father being interior, and that from the mother exterior. In the Lord these goods were most distinct, for the good which He had from the Father was Divine, but that which He had from the mother was contaminated with hereditary evil; that

good in the natural which the Lord had from the Father was His own, because it was His very life, and is that which is represented by Esau; whereas the natural good which the Lord derived from the mother, being contaminated with hereditary evil, was in itself evil, and this is what is meant by “domestic good.” Although of such a character, this good was yet of service for the reformation of the natural; but when it had answered this purpose it was rejected.

[2] The case is similar with every man who is being regenerated: the good which he receives from the Lord as from a new father is interior, but the good which he derives from his parents is exterior; the former good, which he receives from the Lord, is called spiritual; but the latter, which he derives from his parents, is called natural good. The good that a man derives from his parents is serviceable first of all for his reformation, for by means of it are introduced as by what is pleasurable and delightful, first, memory-knowledges, and afterwards the knowledges of truth; but when it has served as a means for this use it is separated from these; and then spiritual good comes forth and manifests itself. This must be evident from much experience, as from the single instance that when a child is first instructed he is affected with the desire of knowing, not at first for any end that is manifest to himself, but from a certain pleasure and delight that is born with him and is also derived from other sources; but afterwards, as he grows up, he is affected with the desire of knowing for the sake of some end, as that he may excel others, or his rivals; and next for some end in the world; but when he is to be regenerated, he is affected from the delight and pleasantness of truth; and when he is being regenerated, which takes place in adult age, from the love of truth, and afterwards from the love of good; and then the ends which had preceded, together with their delights, are separated little by little, and to them succeeds interior good from the Lord, which manifests itself in his affection. From this it is evident that the former delights, which had appeared in the outward form as good, had served as means. Such successions of means are continual. [3] The case herein may be compared to that of a tree, which in its first age, or at the beginning of spring, adorns its branches with leaves, and afterwards as its age or the spring advances, decorates them with flowers; and next in summer puts forth the first germs of fruits, which afterwards become fruit; and lastly puts seeds therein, which contain in them new trees of

a like kind, and indeed whole orchards in potency; and if the seeds are sown, in act. Such analogues are there in nature, which also are representative; for universal nature is a theater representative of the Lord's kingdom in the heavens, thus of His kingdom on earth, that is, in the church, and hence of His kingdom in every regenerate man. From this it is plain how natural or domestic good, although a merely outward delight and indeed a worldly one, may serve as a means for producing the good of the natural, which may conjoin itself with the good of the rational, and thus become regenerate or spiritual good, that is, good which is from the Lord. These are the things which are represented and signified by "Esau and Jacob" in this chapter.

**3519.** *And take me from thence two good kids of the she-goats.* That this signifies the truths of this good, is evident from the signification of "kids of the she-goats," as being the truths of good, concerning which in what follows. The reason there were two, is that as in the rational, so in the natural, there are things which are of the will and things which are of the understanding. The things in the natural that have relation to the will are delights, and those which have relation to the understanding are memory-knowledges, and in order to be something these two must be conjoined together.

[2] That "kids of the she-goats" signify the truths of good, may be seen from those passages of the Word where "kids" and "she-goats" are mentioned. Be it known that in the genuine sense all the tame and useful beasts mentioned in the Word signify the celestial things of good and the spiritual things of truth (see n. 45, 46, 142, 143, 246, 714, 715, 2180, 2781, 3218); and because there are various kinds of celestial things or goods, and consequently various kinds of spiritual things or truths, one kind is signified by one beast, and another by another; thus one kind is signified by a "lamb," another by a "kid," another by a "sheep," by a "she-goat," a "ram," a "he-goat," a "bullock," an "ox;" another also by a "horse" and by a "camel;" another likewise by birds; and also another by the beasts of the sea, as by "whales" and "fishes." There are more genera of celestial and spiritual things than can be enumerated, consequently of goods and truths, although when the celestial or good is mentioned, and also the spiritual or truth, it appears as if it were not manifold, but only one. But how manifold they both are, or how innumerable their genera are, may be seen from what has been said concerning

heaven (n. 3241), namely, that it is distinguished into innumerable societies, and this according to the genera of celestial and spiritual things, or of the goods of love and thence of the truths of faith; and moreover every single genus of good, and every single genus of truth, has innumerable species into which the societies of each genus are distinguished, and every species in like manner.

[3] The most universal genera of good and truth are what were represented by the animals that were offered in the burnt-offerings and sacrifices; and because the genera are most distinct from one another it was expressly enjoined that such and no other should be offered—in some cases, for instance, male and female lambs, also male and female kids; in some cases rams and sheep, and also he-goats; but in others, calves, bullocks, and oxen; also pigeons and turtle-doves (n. 922, 1823, 2180, 2805, 2807, 2830, 3218). What was signified by “kids” and “she-goats” may be seen both from the sacrifices in which they were offered, and also from other passages in the Word; whence it is evident that male and female “lambs” signified the innocence of the internal or rational man, and that “kids” and “she-goats” signified the innocence of the external or natural man, thus the truth and good thereof.

[4] That the truth and good of the innocence of the external or natural man is signified by “kids” and “she-goats” is evident from the following passages in the Word. 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 sheep<sup>1</sup> together; and a little child shall lead them (Isa. 11:6);

where the Lord’s kingdom is treated of, and a state of no fear from evil, or of no dread on account of hell, because one of presence with the Lord. The “lamb” and the “kid” denote those who are in innocence, and because these are the safest of all, they are mentioned first.

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<sup>1</sup> The Hebrew for “sheep” (ovis) here is meri, which in the A. V. is rendered “fatling” three times, “fat cattle” twice, “fat beast” once, “fed beast” once. By Swedenborg it is rendered saginatum seven times, pinguis once, pingue pecus once, and ovis once. In the passage before us he has rendered it saginatum in Arcana Coelestia n. 10132; True Christian Religion n. 789; Apocalypse Explained n. 514, 780, and 781; pingue pecus in Arcana Coelestia n. 430 and ovis here in n. 3519 of the same work. The commentators usually understand by it a fattened calf; some rabbis a wild ox (buffalo or bubalus); none have “sheep.”



[5] When all the firstborn of Egypt were smitten, it was commanded that they should slay perfect and male young of the flock, of lambs or of kids, and should put some of the blood on the door-posts and on the lintel of the houses, and thus there should not be a plague on them from the destroyer (Exod. 12:5, 7, 13). The "firstborn of Egypt" denotes the good of love and charity extinct (n. 3325); "lambs" and "kids" are states of innocence; and those who are in these states are safe from evil, for all in heaven are protected by the Lord through states of innocence; and this protection was represented by the slaying of a lamb or kid, and by the blood upon the door-posts and lintel of the houses.

[6] When Jehovah appeared to anyone through an angel, a kid of the goats was sacrificed, lest the man should die—as when he appeared to Gideon (Judges 6:19), and to Manoah (13:15, 16, 19). The reason was that Jehovah or the Lord cannot appear to anyone, not even to an angel, unless he to whom He appears is in a state of innocence; and therefore as soon as the Lord is present with anyone he is let into a state of innocence; for the Lord enters through innocence, even with the angels in heaven. On this account no one can come into heaven unless he has somewhat of innocence, according to the words of the Lord in Matthew 18:3; Mark 10:15; Luke 18:17. That men believed they should die when Jehovah appeared, unless they offered such a burnt-offering may be seen in Judges 13:22, 23.

[7] Inasmuch as genuine conjugal love is innocence (see n. 2736), it was customary in the representative church to enter in unto a wife by a present of a kid of the she-goats; as we read of Samson (Judges 15:1); likewise of Judah when he went in unto Tamar (Gen. 38:17, 20, 23). That a "kid" and a "she-goat" signified innocence, is also evident from the sacrifices of guilt, which they were to offer when anyone had sinned through error (Lev. 1:10; 4:28; 5:6); sin through error is a sin of ignorance in which is innocence. The same is evident from the following Divine command in Moses:

The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk (Exod. 23:19; 34:26);

where by the "first-fruits of the ground, which they were to bring into the house of Jehovah," is signified the state of innocence which is in infancy; and by "not seething a kid in its mother's milk," that

they should not destroy the innocence of infancy. Because these things are signified, in both passages the one command follows the other without a break; and yet in the literal sense they appear to be altogether different; but in the internal sense they cohere together.

[8] Because as before said “kids” and “she-goats” signified innocence, it was also commanded that the curtain of the tent over the tabernacle should be made of the wool of she-goats (Exod. 25:4; 26:7; 35:5, 6, 23, 26; 36:14), for a sign that all the holy things therein represented derived their essence from innocence. By the “wool of she-goats” is signified the ultimate or outermost of the innocence that is in ignorance, such as exists with the Gentiles; and who in the internal sense are the “curtains” of the tabernacle. From all this it is evident what and of what quality are the truths of good that are signified by the “two good kids of the she-goats” concerning which Rebekah his mother spoke unto Jacob her son, namely, that they are those of innocence or of infancy, being in fact those which Esau was to bring to his father Isaac; concerning which above (n. 3501, 3508); and which indeed were not these truths of good, but at first appeared as if they were; and it is for this reason that by means of these Jacob simulated Esau.

**3520.** *And I will make the dainties for thy father, such as he loveth.* That this signifies that he should make deliciousnesses therefrom, is evident from the signification of “dainties,” as being pleasant things from good (concerning which above, n. 3502). They are here called “deliciousnesses,” because they are truths not from genuine good, but from domestic good (see n. 3518).

**3521.** [v. 10] *And thou shalt bring to thy father, and he shall eat.* That this signifies to the Divine good of the Divine rational, and appropriation, is evident from the representation of Isaac, here the “father”, as being the Divine good of the Divine rational (concerning which above); and from the signification of “eating,” as being appropriation (concerning which n. 3513); but that truth from domestic good is not appropriated, will appear from what follows.

**3522.** *That he may bless thee.* That this signifies conjunction thereby, is evident from the signification of “blessing,” as being conjunction (see n. 3504, 3514).

**3523.** *Before his death.* That this signifies resuscitation in the natural, is evident from the signification of “death,” as being resuscitation (concerning which, n. 3498, 3505); that it is in the natural is evident.

**3524.** Verses 11–13. *And Jacob said to Rebekah his mother, Behold Esau my brother is a hairy man, and I am a smooth man. Peradventure my father will feel me, and I shall be in his eyes as a misleader; and I shall bring upon myself a curse and not a blessing. And his mother said unto him, Upon me be thy curse, my son; only hearken to my voice, and go, take for me.*

“And Jacob said to Rebekah his mother,” signifies the Lord’s perception from Divine truth concerning natural truth; “behold Esau my brother is a hairy man,” signifies the quality of natural good relatively; “and I am a smooth man,” signifies the quality of natural truth relatively; “peradventure my father will feel me,” signifies the inmost degree of perception; “and I shall be in his eyes as a misleader,” signifies rejection, because apparently contrary to order; “and I shall bring upon myself a curse, and not a blessing,” signifies disjunction; “and his mother said unto him,” signifies perception from Divine truth; “upon me be thy curse, my son,” signifies that there would be no disjunction; “only hearken unto my voice, and go, take for me,” signifies from the effect.

**3525.** [v. 11] *And Jacob said to Rebekah his mother.* That this signifies the Lord’s perception from Divine truth concerning natural truth, is evident from the signification of “saying,” in the historicals of the Word, as being to perceive (n. 3509); from the representation of Jacob, as being natural truth (n. 3305); and from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational (n. 3012, 3013, 3077). That perception from Divine truth concerning natural truth is signified, and not perception from natural truth concerning Divine truth, according to the appearance from the sense of the letter, is because all the observation the natural exercises is from the rational; here therefore, because predicated of the Lord, the signification is “from the Divine truth of the Divine rational.”

**3526.** *Behold Esau my brother is a hairy man.* That this signifies the quality of natural good relatively, is evident from the signification of “Esau,” as being the good of the natural (see n. 3494,

3504); and from the signification of “a hairy man,” as being the quality of this good. That “hairy” signifies the natural in especial as to truth, may be seen above (n. 3301), and from what now follows.

**3527.** *And I am a smooth man.* That this signifies the quality of natural truth relatively, is evident from the representation of Jacob who is here speaking, as being the natural as to truth (see n. 3305); and from the signification of a “smooth man,” as being its quality, concerning which something shall now be said. Before it can be known what these things signify, it must be known what is meant by “hairy,” and what by “smooth.” The interiors in man present themselves in a kind of image in his exteriors, especially in his face and its expression; at the present day his inmosts are not seen there, but his interiors are in some measure seen there, unless from infancy he has learned to dissemble, for in this case he assumes to himself as it were another lower mind, and consequently induces on himself another countenance; for it is the lower mind that appears in the face. More than others, hypocrites have acquired this from actual life, thus from habit; and this the more in proportion as they are deceitful. With those who are not hypocrites, rational good appears in the face from a certain fire of life; and rational truth from the light of this fire. Man knows these things from a certain connate knowledge, without study; for it is the life of his spirit as to good and as to truth which thus manifests itself; and because man is a spirit clothed with a body, he has such knowledge from the perception of his spirit, thus from himself; and this is the reason why a man is sometimes affected with the countenance of another; although this is not from the countenance, but from the mind which thus shines forth. But the natural appears in the face in a more obscure fire of life, and a more obscure light of life; and the corporeal hardly appears at all except in the warmth and fairness of the complexion, and in the change of their states according to the affections.

[2] Because the interiors thus manifest themselves in especial in the face, as in an image, the most ancient people who were celestial men and utterly ignorant of dissimulation, much more of hypocrisy and deceit, were able to see the minds of one another conspicuous in the face as in a form; and therefore by the “face” were signified the things of the will and of the understanding; that is, interior rational things as to good and truth (n. 358, 1999, 2434); and in fact interior things as to good by the blood and its redness; and

interior things as to truths by the resultant form and its fairness; but interior natural things by the outgrowths thence, such as the hairs and the scales of the skin, namely, the things from the natural as to good by the hairs, and the things from the natural as to truth by the scales. Consequently they who were in natural good were called “hairy men,” but they who were in natural truth, “smooth men.” From these considerations it may be seen what is signified in the internal sense by the words, “Esau my brother is a hairy man, and I am a smooth man,” namely, the quality relatively to one another of natural good and natural truth. From all this it is evident what Esau represents, namely, the good of the natural, for he was called “Esau” from being hairy (Gen. 25:25), and “Edom” from being ruddy (Gen. 25:30). Mount Seir, where he dwelt, has the same meaning, namely, what is hairy; and because it had this meaning there was a mountain by which they went up to Seir that was called the bare or smooth mountain (Josh. 11:17; 12:7); which was also representative of truth ascending to good.

[3] That “hairy” is predicated of good, and thence of truth, and also in the opposite sense of evil, and thence of falsity, was shown above (n. 3301); but that “smooth” is predicated of truth, and in the opposite sense of falsity, is evident also from the following passages in the Word. In Isaiah:

Ye that inflame yourselves with gods under every green tree; in the smooth things of the valley is thy portion (Isa. 57:5, 6);

where “inflaming” is predicated of evil; and the “smooth things of the valley,” of falsity. Again:

The workman strengthens the smelter, him that smoothes with the hammer along with the beating on the anvil,<sup>2</sup> saying to the joint, It is good (Isa. 41:7);

where the “workman strengthening the smelter” is predicated of evil; and “smoothing with the hammer,” of falsity. In David:

They make thy mouth smooth as butter; when his heart approacheth his words are softer than oil (Ps. 55:21);

where a “smooth or flattering mouth” is predicated of falsity; and the “heart and its soft things,” of evil. Again:

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<sup>2</sup> This translation of Isa. 41:7 is made on the basis of Swedenborg’s translation in the Latin text, this being the only time he quotes the passage; but the verse is evidently susceptible of other renderings.

Their throat is an open sepulcher, they speak smooth things with their tongue (Ps. 5:9);

“the throat an open sepulcher” is predicated of evil; “the tongue speaking smooth things,” of falsity. In Luke:

Every valley shall be filled up; and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough places level ways (Luke 3:5);

where “valley” denotes what is lowly (n. 1723, 3417); “mountain and hill,” what is lifted up (n. 1691); “the crooked become straight,” the evil of ignorance turned into good, for “length” and what belongs thereto are predicated of good (n. 1613); the “rough places made level ways,” the falsities of ignorance turned into truths. (That “way” is predicated of truth, see n. 627, 2333.)

**3528.** [v. 12] *Peradventure my father will feel me.* That this signifies the inmost degree of perception, is evident from the signification of “feeling,” and thus of being sensible, as being the inmost and the all of perception; and from the signification of “father,” as being good, here, Divine good, because the Lord is treated of. That “to feel at” signifies the inmost and the all of perception is because all sensation has relation to the sense of touch, and this is derived and comes forth from what is perceptive; for sensation is nothing else than external perception, and perception is nothing else than internal sensation. What perception is, may be seen above (n. 104, 371, 495, 503, 521, 536, 1383–1398, 1616, 1919, 2145, 2171, 2831). Moreover all sensation and all perception, which appear so various, are referable to one common and universal sense, namely, the sense of touch; the varieties, such as taste, smell, hearing, and sight, which are external sensations, being nothing but different kinds of touch that originate from internal sensation, that is, from perception. This can be confirmed by much experience, and will of the Lord’s Divine mercy be shown in its own place. From this it is evident that in the internal sense “to feel at” signifies the inmost and the all of perception. Moreover all perception, which is internal sensation, comes forth from good, but not from truth, except from good through truth; for the Lord’s Divine life flows into good, and through good into truth, and thus produces perception. From this it can be seen what is signified by “peradventure my father will feel me,” namely,

the inmost and the all of perception from good, thus from the Lord's Divine.

**3529.** *And I shall be in his eyes as a misleader.* That this signifies rejection because apparently contrary to order, is evident from the signification of "being in his eyes," as being to be observed as to quality; for by the "eye" is signified the observation of the internal sight (n. 212, 2701, 2789, 2829, 3198, 3202); and from the signification of "misleading" or of "a misleader," as being contrary to order; here, apparently (all misleading is nothing else); and from this there would be rejection. But what is signified by "apparently contrary to order," will appear from what follows.

**3530.** *And I shall bring upon me a curse and not a blessing.* That this signifies disjunction, is evident from the signification of a "curse," as being disjunction, or a turning away from good (n. 245, 379, 1423); and from the signification of a "blessing," as being conjunction with good (n. 3504, 3514).

**3531.** [v. 13] *And his mother said unto him.* That this signifies perception from Divine truth, is evident from the signification of "saying," as being to perceive, concerning which often above; and from the representation of Rebekah, here the "mother," as being the Divine truth of the Lord's Divine rational (n. 3012, 3013).

**3532.** *Upon me be thy curse, my son.* That this signifies that there would be no disjunction is evident from the signification of a "curse," as being disjunction (see just above, n. 3530); and because the perception was from the Divine (n. 3531), it signifies that there should be no disjunction.

**3533.** *Only hearken to my voice, and go, take for me.* That this signifies from the effect, is evident from the signification of "hearkening to a voice," as being to obey; and from the signification of "going and taking for me," as being to do; and because this was said to the natural as to truth (represented by Jacob) by the rational as to truth, here the Divine rational (represented by Rebekah), therefore nothing else is signified than "from the effect;" for the natural sees from the effect, but the rational sees from the cause.

**3534.** Verses 14–17. *And he went, and took, and brought to his mother; and his mother made dainties, such as his father loved. And Rebekah took garments of desires of Esau her elder son that were with her in the house, and put them upon Jacob her younger son. And the skins of the kids of the she-goats she caused to be put*

*upon his hands, and upon the smooth of his neck. And she gave the dainties, and the bread, which she had made, into the hand of Jacob her son.*

“And he went, and took, and brought to his mother,” signifies a state of obedience of the truth of the natural; “and his mother made dainties, such as his father loved,” signifies things that are delectable, but not desirable; “and Rebekah took garments of desires of Esau her elder son,” signifies the genuine truths of good; “that were with her in the house,” signifies that were from the Divine good through the Divine truth of the Divine rational; “and put them upon Jacob her younger son,” signifies the affection of truth, or the life of good from truth; “and the skins of the kids of the she-goats,” signifies the external truths of domestic good; “she caused to be put upon his hands,” signifies according to the faculty of receiving; “and upon the smooth of his neck,” signifies that disjoining truth should not appear; “and she gave the dainties,” signifies delectable things thence derived; “and the bread,” signifies the good thence derived; “which she had made,” signifies which were from Divine truth; “into the hand of Jacob her son,” signifies that such was the affection of natural truth.

**3535.** [v. 14] *And he went, and took, and brought to his mother.* That this signifies a state of obedience of the truth of the natural, may be seen from what was said above (n. 3533); thus without further explication.

**3536.** *And his mother made dainties, such as his father loved.* That this signifies things that are delectable, but not desirable, is evident from the representation of Rebekah, who is here the “mother,” as being the Divine rational as to truth; and from the signification of “dainties,” as being the pleasant things which are of truth, concerning which above (n. 3502). The reason why the delectable things here referred to are not desirable, is that they are not from the hunting of Esau, that is, from the truth of genuine good (n. 3501), but from the kids of the goats which are of the flock, that is, from the truth of domestic good (n. 3518, 3519). How these things are circumstanced is evident from what was said above (n. 3502, 3512, 3518, 3519).

**3537.** [v. 15] *And Rebekah took garments of desires of Esau her elder son.* That this signifies the genuine truths of good, is evident from the signification of “garments of desires,” as being genuine



truths (that “garments” signify truths relatively lower may be seen above, n. 2576); “of desires” denotes genuine, because of the genuine good of the natural, which is represented by Esau the elder son (n. 3300, 3302, 3322, 3494, 3504, 3527).

**3538.** *That were with her in the house.* That this signifies that were from the Divine good through the Divine truth of the Divine rational, is evident from the representation of Rebekah, who is here meant by “her,” as being the Divine truth of the Divine rational (concerning which above); and from the signification of “house,” as being here the Divine good, because it is predicated of the Lord (that “house” is good may be seen above, n. 710, 2233, 2234, 2559, 3128). That these things are signified by the words “that were with her in the house,” is because by “house” is signified the rational both as to good and as to truth; or what is the same, both as to the will part, which is of good, and as to the intellectual part, which is of truth. When the rational acts from the will part or good, through the intellectual part or truth, then the rational mind is called “one house.” From this also heaven itself is called the “house of God,” because therein is nothing else than good and truth, and the good acts through truth united or conjoined with itself. This is also represented in marriages between a husband and wife who constitute one house, by reason that conjugal love comes forth from the Divine marriage of good and truth (n. 2728, 2729, 3132); and both the husband and the wife have a will from good, but with a difference such as is that of good in respect to its own truth; and therefore good is signified by the husband, and truth by the wife; for when there is one house, then good is the all therein, and truth, being of good, is also good. The reason why it is said, “with her in the house,” not “with him” or “with them,” is that the subject now is the state of the conjunction of truth and good, that is, the state before they were fully united or conjoined, which state is now to be described.

**3539.** *And put them upon Jacob her younger son.* That this signifies the affection of truth, or the life of good from truth, is evident from the representation of Rebekah, as being the Divine truth of the Divine rational; from the representation of Jacob, as being the Divine truth of the Divine natural; and from the signification of “putting upon,” as being here to communicate and to imbue, namely, the truths of good which are signified by the “garments of Esau” (n.

3537), thus the affection of truth of the natural, which is here the same as the life of good from truth. How these things are to be understood may be known from what was said above (n. 3518); but because they are such things as are at this day utterly unknown, it is permitted to unfold them somewhat further to the apprehension. In this chapter the Lord is treated of, and how He made His very natural Divine; and in the representative sense there is treated of the regeneration of man as to his natural (see n. 3490).

[2] The case herein with man is this: The end of regeneration is that man may be made new as to his internal man, thus as to his soul or spirit; but man cannot be made new or regenerated as to his internal man unless he is regenerated as to his external man also; for although after death man becomes a spirit, he nevertheless has with him in the other life the things which are of his external man, namely, natural affections, and also doctrinal things, and even memory-knowledges; in a word, all things of the exterior or natural memory (see n. 2475–2483); for these are the planes in which his interiors are terminated; and therefore according to the disposition that has been made of these things is the character of interior things when they flow into them, because they are modified in them. This shows that man must be regenerated or made new not only as to his internal or rational man, but also as to his external or natural man; and unless this were the case there would not be any correspondence. (That there is a correspondence between the internal man and its spiritual things, and the external man and its natural things, may be seen above, n. 2971, 2987, 2989, 2990, 3002, 3493.)

[3] The state of the regeneration of man is described in a representative sense in this chapter by “Esau” and “Jacob;” here, the quality of man’s first state while he is being regenerated, or before he has been regenerated; for this state is entirely inverted in respect to that in which man is when he has been regenerated. For in the former state, during regeneration, or before he has been regenerated, intellectual things which are of truth apparently act the first part; but when he has been regenerated, the things of the will, which are of good, act the first part. That intellectual things which are of truth apparently act the first part in the first state, was represented by Jacob, in that he claimed the birthright of Esau for himself (see n. 3325, 3336); and also in that he claimed the blessing, which is here treated of; and that the state has been completely inverted, is

represented by Jacob's feigning to be Esau, in clothing himself with the garments of Esau and the skins of the kids of the she-goats; for in this state rational truth not yet thus conjoined with rational good, or what is the same, the understanding not thus conjoined with the will, in this manner inflows and acts into the natural, and disposes inversely the things which are there.

[4] This can also be seen from much experience, especially from the fact that a man is able to observe in the understanding, and thereby his natural can know, many things which are good and true, and yet the will cannot as yet act in accordance with them; as for instance that love and charity are the essential in man: this the intellectual faculty of man can see and confirm, but until he has been regenerated the will faculty cannot acknowledge it: there are even those who are in no love to the Lord whatever, and in no charity toward the neighbor, who well apprehend this. In like manner that love is the very life of man, and that such as the love is, such is the life; and likewise that everything delightful and everything pleasant is from love, consequently all joy and all happiness; and therefore also such as the love is, such is the joy and such the happiness. A man is also able to apprehend in his understanding, even should his will dissent or go contrary thereto, that the happiest life is from love to the Lord and from charity toward the neighbor, because the very Divine flows into it; and on the other hand that the most miserable life is from the love of self and the love of the world, because hell flows into it; and from this it may be perceptible to the understanding, yet not to the will, that love to the Lord is the life of heaven, and that mutual love is the soul from this life; and therefore insofar as a man does not think from the life of his will, nor reflect upon his life derived therefrom, so far he perceives this in his understanding; but insofar as he thinks from the life of his will, so far he does not perceive, nay denies it.

[5] Also to the understanding it may clearly appear that it is into the humiliation with a man that the Divine can inflow; for the reason that in this state the loves of self and of the world, and consequently the infernal things which oppose, are removed; but yet so long as the will is not new and the understanding has not been united to it, the man cannot be in humiliation of heart; nay, insofar as the man is in a life of evil, that is, insofar as his will is toward evil, so far this state is not possible; and what is more, so far the

matter is obscure to him, and so far he even denies it. Hence also a man can perceive in his understanding that the humiliation of man is not for the sake of the Lord's love of glory, but for the sake of His Divine love, and in order that He can thereby inflow with good and truth and make the man blessed and happy; nevertheless so far as the will is consulted, so far this is obscured. The same is true in very many other cases.

[6] This faculty of man of being able to understand what is good and true although he does not will it, has been given to man in order that he may have the capacity of being reformed and regenerated; on which account this faculty exists with the evil as well as with the good; nay, with the evil it is sometimes more acute, but with this difference, that with the evil there is no affection of truth for the sake of life, that is, for the sake of the good of life from truth, and therefore they cannot be reformed; but with the good there is the affection of truth for the sake of life, that is, for the sake of the good of life, and therefore they can be reformed. But the first state of the reformation of these is that the truth of doctrine appears to them to be in the first place, and the good of life in the second, because they do what is good from truth; and their second state is that the good of life is in the first place, and the truth of doctrine in the second, for then they do what is good from good, that is, from the will of good; and when this is the case, because the will has been conjoined with the understanding as in a marriage, the man has been regenerated. In the internal sense these two states are treated of in the things said concerning Esau and Jacob.

**3540.** [v. 16] *And the skins of the kids of the she-goats she caused to be put.* That this signifies the external truths of domestic good, is evident from the signification of "skins," as being external things (concerning which below); and from the signification of the "kids of the she-goats," because from a home flock, as being the truths of domestic good (concerning which n. 3518, 3519, where also it appears what domestic good is, and what the truths thence derived). Every good has its own truths, and every truth has its own good, which must be conjoined together in order for them to be anything. That "skins" signify things external is because skins are the outermosts of the animal in which its interiors are terminated, in like manner as is the case with the skin or cuticles in man. This signification is derived from the representation in the other life, there

being those there who belong to the province of the skin, concerning whom of the Lord's Divine mercy something will be said when we speak concerning the Grand Man at the end of the following chapters. They are such as are only in external good and its truths. Hence the "skin" of man, and also of beasts, signifies what is external; which is also manifest from the Word, as in Jeremiah:

For the multitude of thine iniquity are thy skirts uncovered, and thy heels suffer violence. Can the Ethiopian change his skin, and the leopard his spots? Then can ye also do good that are taught to do evil (Jer. 13:22, 23);

where "skirts" are external truths; "heels," outermost goods (that the "heel," and "shoes," are the lowest natural things may be seen above, n. 259, 1748); and because these truths and goods are from evil, as here said, they are compared to an "Ethiopian," or a black, and his "skin," and also to a "leopard" and his "spots."

[2] In Moses:

If in pledging thou shalt have pledged thy neighbor's garment, thou shalt restore it unto Him before the sun goes down; for that is his only covering; it is his garment for his skin wherein he shall lie down (Exod. 22:26, 27).

As all the laws in the Word, even those which are civic and forensic, have a correspondence with the laws of good and truth in heaven, and were thence enacted, such is the case with this law also; otherwise it would be impossible to discover why a pledged garment should be restored before the sun went down; and why it is said that his garment is for his skin wherein he shall lie down. But from the internal sense the correspondence is manifest, being that our companions are not to be defrauded of external truths, which are the doctrinal things according to which they live, and rituals (that a "garment" signifies such truths, may be seen above, n. 297, 1073, 2576); but the "sun" is the good of love or of life which is therefrom (n. 1529, 1530, 2441, 2495); that this should not perish, is signified by the garment being restored before the sun went down; and because these external truths are the externals of the interior things, or their termination, it is said that "his garment is for his skin wherein he shall lie down."

[3] As "skins" signified external things, it was commanded that the covering of the Tent should be of the skins of red rams, and over

these the skins of badgers (Exod. 26:14); for the Tent was representative of the three heavens, thus of the celestial and spiritual things of the Lord's kingdom. The curtains which were round about represented natural things that are external (n. 3478), which are the "skins of rams and of badgers," and as external things are those which cover internal ones, or in other words natural things are those which cover spiritual and celestial ones, just as the body covers its soul, therefore this was commanded; and in like manner that when the camp set forward Aaron and his sons should cover the ark of the testimony with the veil of covering, and should put over this covering the skin of a badger; and that upon the table and the things which were upon it they should spread a cloth of scarlet double-dyed, and should cover it with badger's skin as a covering; likewise that they should put the lampstand and all its vessels under a covering of badger's skin; and should put all the vessels wherewith they ministered under a cloth of blue, and should cover them with a covering of badger's skin (Num. 4:5-12). Whoever thinks of the Word holily may know that Divine things are represented by all these things: by the ark, the table, the lampstand, and the vessels wherewith they ministered; also by the coverings of scarlet double-dyed and blue; and also by the coverings of badgers' skins; and that by all these things are represented the Divine things that are within the external ones.

[4] Inasmuch as the prophets represented those who teach, and hence the teaching of good and truth from the Word (n. 2534), and Elijah the Word itself (n. 2762), in like manner John, who for this reason is called the Elias that was to come (Matt. 17:10-13); therefore in order that they might represent the Word as it is in its external form, that is, in the letter, Elijah was girded with a girdle of skin about his loins (2 Kings 1:8); and John had his raiment of camel's hair, and a girdle of skin about his loins (Matt. 3:4). And inasmuch as the skin of man and beast signified external things, which are natural things in their relation to spiritual and celestial ones; and as in the Ancient Church it was customary to speak and write by significatives, therefore also in Job, which is a book of the Ancient Church, "skin" has the same signification, as may be seen from several passages in that book, and also from this:

I know my Redeemer, He liveth, and at the last He will arise above the dust, and afterward these shall be encompassed with my skin, and from my flesh I shall see God (Job 19:25, 26).

To be “encompassed with skin” denotes by the natural, such as man has with him after death (see n. 3539); “from the flesh to see God” is to do so from what is our own, vivified (that this is “flesh” may be seen above, n. 148, 149, 780). That the book of Job is a book of the Ancient Church is evident as before said from its representative and significative style; but it is not of those books which are called the Law and the Prophets, because it has not an internal sense which treats solely of the Lord and of His kingdom; for this is the one thing that makes a book of the genuine Word.

**3541.** *Upon his hands.* That this signifies according to the faculty of receiving, is evident from the signification of “hand” as being power (see n. 878, 3091); thus the faculty of receiving.

**3542.** *And upon the smooth of his neck.* That this signifies that disjoining truth should not appear is evident from the predication of “smooth,” or of “smoothness” as being concerning truth (n. 3527); and from the signification of the “neck” as being that which conjoins (concerning which below); here, therefore, because the appearance was upon the smooth of his neck, the signification is that disjoining truth should not appear. How the case herein is can be seen from what was said and shown above (n. 3539), namely, that that good and those truths which flow forth from the understanding, and not at the same time from the will, are not good and not truths, however much they may so appear in the outward form; and if the will is of evil, the good and the truths disjoin instead of conjoining; but if anything of the will is of good, then they do not disjoin, but conjoin, although they are disposed in an inverted order, for by their means the man is being regenerated; and because when thus disposed they serve at first for the regeneration of man, it is said that thus disjoining truth should not appear; but more concerning these things below.

[2] The reason why the “neck” signifies that which conjoins, is that the higher things in man, which are of the head, communicate through the intervening neck with the lower things which are of his body; hence it is that both influx and communication, and consequently conjunction, are signified by this intermediate part; as may be seen still more conclusively from the correspondences of the grand man with the things of the human body, treated of at the ends of the chapters. From this comes a like signification of the “neck” in the Word, as in Isaiah:

His breath as an overflowing stream will divide even unto the neck (Isa. 30:28);

where an “overflowing stream” denotes falsity thus overflowing; “dividing even unto the neck” denotes falsity closing up and thus intercepting the communication and thus the conjunction of higher things with lower ones; which conjunction is precluded and intercepted when spiritual good and truth are not received.

[3] In Habakkuk:

Thou hast smitten the head out of the house of the wicked, laying bare the foundation even unto the neck (Hab. 3:13);

where “smiting the head out of the house of the wicked” denotes destroying the principles of falsity; “laying bare the foundation even unto the neck” denotes intercepting the conjunction thereby. In Jeremiah:

Transgressions knit together are come up upon my neck; he hath overthrown my forces; God hath given me into their hands, I am not able to rise up (Lam. 1:14);

“transgressions knit together ascending upon my neck” denote falsities ascending toward interior or rational things.

[4] Inasmuch as by the “neck” was signified this communication and conjunction, therefore by the bonds of the neck was signified interception, consequently the desolation of truth which comes forth when the spiritual things that continually flow in from the Lord are no longer admitted into the rational of man, and consequently not into his natural. This interception, or desolation, is what is represented in Jeremiah by the command that he should make unto himself bonds and yokes, and should put them upon his neck, and send them to the peoples, and should say that they were to serve Nebuchadnezzar king of Babylon; and that they who did not yield their necks under his yoke should be visited by the sword, the famine, and the pestilence; but that those who bowed down their necks should be left upon the land (Jer. 27:2, 3, 8, 11). To “put the neck under the yoke of the king of Babylon and serve him,” signifies to be desolated as to truth, and to be vastated as to good (that it is “Babel” which vastates, may be seen above, n. 1327; and that they are vastated lest holy things should be profaned, n. 301–303, 1327, 1328, 2426, 3398, 3399, 3402); and because when the influx of good and truth



is intercepted, what is evil and false is served, therefore also to “put the neck under the yoke” signifies to serve.

[5] Again in the same Prophet:

Thus saith Jehovah, Even so will I break the yoke of Nebuchadnezzar king of Babylon within two years of days from off the neck of all the nations (Jer. 28:11);

signifying that they should be delivered from vastation. In Isaiah:

Shake thyself from the dust; arise, sit thee down, O Jerusalem; open the bonds of thy neck, O captive daughter of Zion (Isa. 52:2);

where “to open the bonds of the neck” signifies to admit and receive good and truth. In Micah:

Behold against this family do I devise an evil from which ye shall not draw forth your necks, and ye shall not walk erect, for it is an evil time (Micah 2:3).

“Not to draw forth the neck from evil” is not to admit truth; “not to walk erect” is thereby not to look to higher things, that is, to those which are of heaven (n. 248).

**3543.** [v. 17] *And she gave the dainties.* That this signifies the delectable things thence derived, is evident from the signification of “dainties,” as being things pleasant and also delectable (see above, n. 3502, 3536).

**3544.** *And the bread.* That this signifies the good thence derived, is evident from the signification of “bread,” as being good (see n. 276, 680, 1798, 2165, 2177, 3464, 3478).

**3545.** *That she had made.* That this signifies which were from Divine truth, is evident from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational; and because it is said of Rebekah that she had “made them,” it signifies that they were from Divine truth.

**3546.** *Into the hand of Jacob her son.* That this signifies that such as the affection of natural truth, is evident from its being a closing period of what precedes and at this time such was Jacob, by whom is represented natural truth (n. 3305, 3509, 3525), in that he was clothed as to his hands and neck with the skins of kids of goats, and had in his hands dainties that he was to carry to his father Isaac.

**3547.** Verses 18–20. *And he came unto his father and said, My father; and he said, Behold me, who art thou my son? And Jacob said unto his father, I am Esau thy firstborn; I have done*

*according as thou spokest unto me; arise I pray thee, sit, and eat of my hunting, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast hastened to find it, my son? And he said, Because Jehovah thy God made it come to meet my face.*

“And he came unto his father and said, My father; and he said, Behold me, who art thou my son?” signifies a state of perception from the presence of that truth; “and Jacob said unto his father,” signifies the observation of natural truth; “I am Esau thy firstborn,” signifies that it believed that it was natural good itself; “I have done according as thou spokest unto me” signifies obedience; “arise I pray thee, sit, and eat of my hunting,” signifies the truth of the affection of such good; “that thy soul may bless me,” signifies conjunction; “and Isaac said unto his son,” signifies perception; “how is it that thou hast hastened to find it, my son?” signifies production so speedy, “and he said, Because Jehovah thy God made it come to meet my face,” signifies providence.

**3548.** [v. 18] *And he came unto his father and said, My father; and he said, Behold me, who art thou my son?* That this signifies a state of perception from the presence of that truth, is evident from the representation of Isaac, who is here the “father;” and from the representation of Jacob, who is here the “son,” concerning which several times before; also from the signification of “saying,” as being to perceive, concerning which likewise above. From these and from the rest of the expressions it is evident that the signification herein is a state of perception from the presence of that truth which is represented by Jacob; but what is the quality of this truth which is now represented by Jacob is manifest from the internal sense of what goes before and of what follows, namely, that in outward form it appears like the good and the truth of good which are represented by Esau and are signified by his hunting, but that it is not such in its internal form. The natural as to truth in the man who is being regenerated, that is, before he has been regenerated, appears of this character, not indeed in the sight of man, for he knows nothing about the good and truth with him during regeneration; but in the sight of the angels, who see such things in the light of heaven. Man does not even know what the good and truth of the natural are; and because he does not know this, he cannot perceive it; and because he does not perceive it in general, neither can he perceive it in particular; thus he cannot perceive the differences, and still less the changes of

their state; and this being so, he can with difficulty comprehend from any description how the case is with this good and its truth. But as these matters are what are treated of in this chapter, therefore in what follows the subject is to be unfolded insofar as it can be apprehended.

**3549.** [v. 19] *And Jacob said unto his father.* That this signifies the observation of natural truth, is evident from the signification of “saying,” as being to perceive, concerning which above; here, to observe, because from the natural; and from the representation of Jacob, as being natural truth, concerning which also above.

**3550.** *I am Esau thy firstborn.* That this signifies that it believed it was natural good itself, is evident from the representation of Esau, and from the signification of “firstborn,” as being good, and indeed the natural good which is represented by Esau; for such is the case with the truth appertaining to man before he is regenerated that it is believed to be good itself: they who have perception know that it is not good, but that it is truth under the form of good; but they who have not perception know no otherwise than that it is good. This also will better appear from what follows.

**3551.** *I have done according as thou spakest unto me.* That this signifies obedience, is evident without explication.

**3552.** *Arise I pray thee, sit, and eat of my hunting.* That this signifies the truth of the affection of such good, is evident from the signification of “arising,” as involving somewhat of elevation (see n. 2401, 2785, 2912, 2927, 3171); and from the signification of “sitting,” as involving somewhat of tranquillity; from the signification of “eating,” as being appropriation (n. 2187, 3168); and from the signification of “hunting,” as being the truth which is from good (n. 3501), hence in the present case the affection of that good from which is truth, for the things signified by “arising,” “sitting,” and “eating,” in the internal sense belong to affection, and therefore only affection is mentioned to denote them.

**3553.** *That thy soul may bless me.* That this signifies conjunction, is evident from the signification of “to be blessed,” as being conjunction (see n. 3504, 3514, 3530).

**3554.** [v. 20] *And Isaac said unto his son.* That this signifies the perception of the rational represented by Isaac concerning the natural which is represented by Jacob; and that “to say” denotes to perceive, has often been shown before.

**3555.** *How is it that thou hast hastened to find it, my son?* That this signifies production so speedy, is evident without explication.

**3556.** *And he said, Because Jehovah thy God made it come to meet my face.* That this signifies providence, is also evident without explication. The providence here treated of is that during regeneration good and the derivative truth are thus disposed in order with man, that is, that they appear outwardly, or are there presented, with a face like that of genuine good and its derivative genuine truths; when nevertheless they are not such, but as before said are domestic good and the derivative truths that are of service merely for the regenerating of man, thus for introducing goods and truths of a grosser nature, because such are conducive to the end.

**3557.** Verses 21–23. *And Isaac said unto Jacob, Come near I pray, and I will feel thee my son, whether thou be my very son Esau, or not. And Jacob came near to Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he recognized him not, because his hands were hairy like his brother Esau's hands; and he blessed him.*

“And Isaac said unto Jacob,” signifies perception concerning this natural; “come near I pray, and I will feel thee my son,” signifies inmost perception from presence; “whether thou be my very son Esau, or not,” signifies that it was not natural good; “and Jacob came near to Isaac his father,” signifies a state of presence; “and he felt him,” signifies thence all perception; “and said, The voice is Jacob's voice, but the hands are the hands of Esau,” signifies that in this case the intellectual part is of truth which is within, but the will part is of good which is without, thus they are of inverted order; “and he recognized him not, because his hands were hairy as his brother Esau's hands,” signifies that from the will part that was without it was perceived that it was natural good; “and he blessed him,” signifies the consequent conjunction.

**3558.** [v. 21] *And Isaac said unto Jacob.* That this signifies perception concerning this natural, is evident from the signification of “saying,” as being to perceive, concerning which above; and from the representation of Jacob as being the natural as to truth, here only the natural, because he also represented apparently, or in an external form simulated, Esau; thus also the natural as to good, which is Esau, and likewise his hunting, which is the truth that is of

that good (n. 3501). The reason why "he said" is so often repeated, is also because what is new thus begins, or a new perception (n. 2061, 2238, 2260).

**3559.** *Come near I pray, and I will feel thee my son.* That this signifies inmost perception from presence, is evident from the signification of "coming near" as being presence; and from the signification of "feeling," as being an inmost and complete perception (n. 3528).

**3560.** *Whether thou be my very son Esau, or not.* That this signifies that it was not natural good, is evident from the doubt expressed in these words and in those which presently follow; and as it is the rational which perceives what and of what quality the natural is, there is signified a perception that it was not natural good, or Esau.

**3561.** [v. 22] *And Jacob came near to Isaac his father.* That this signifies a state of presence, is evident from what goes before.

**3562.** *And he felt him.* That this signifies all perception, is evident from the signification of "feeling," as being an inmost and complete perception (see above, n. 3528, 3559), here, all perception, because the perception of all things is from that which is inmost, that is, they who are in inmost perception are in the perception of all things which are beneath; for the things which are beneath are nothing but derivations and compositions therefrom, inasmuch as the inmost is the all in all of the things beneath it; for unless whatever is beneath is from things interior; or what is the same, from things superior, as an effect from its efficient cause, it does not come into existence. And this shows why the end makes a man happy or unhappy in the other life; for the end is the inmost of every cause, insomuch that unless the end is in the cause, nay, unless it is the all thereof, the cause is not; and in like manner the end is the inmost of every effect, for the effect is from such cause; and because this is so, whatever pertains to man derives its being from the end which is in him, and hence in the other life his state is such as is his end (see n. 1317, 1568, 1571, 1645, 1909, 3425). From this it may be seen that as feeling signifies inmost perception, it therefore signifies all perception.

**3563.** *And said, The voice is Jacob's voice, but the hands are the hands of Esau.* That this signifies that in this case the intellectual part is of truth which is within, but that the will part is of

good which is without, thus that they are of inverted order, is evident from the predication of “voice” as being of truth, and from the predication of “hand” as being of good (that “voice” is predicated of truth is evident from what was adduced in volume 1, n. 219, 220); and from its being said, “the voice is Jacob’s voice,” by whom is represented natural truth, as has been repeatedly shown above. And the reason why “hand” is predicated of good is that by “hand” is signified power and faculty (n. 878, 3541), which is derived from no other source than good, all the power and faculty of truth being therefrom, although it appears to be from truth; the same is evident also from its being said, “the hands are the hands of Esau,” by whom good is represented, as also has been shown above. That these things are of inverted order is evident from the fact that it is according to order for good which is of the will to be within, and for truth which is of the understanding to be without. However, as before said, these things are such that they cannot be so well set forth to the apprehension, because few are in any knowledge concerning such things; for even if they should be most clearly set forth, yet when knowledge is wanting they are not apprehended and yet it is necessary to state how the case is, because this is the subject here treated of.

[2] The good of the natural comes forth from no other source in man than interior good, that is, from the good of the rational; that the natural has good from no other source is evident; but the influx causes the good in the natural to be such as the natural is; and as this is the only source of the good of the natural, the truth of the natural is from the same source; for where good is, there is truth, both being necessary in order that there may be anything; but the influx causes the truth therein to be such as is that into which it flows. The influx takes place in this way: The good of the rational flows into the natural in two ways; through the shortest way, into the good itself of the natural, thus immediately; and through the good of the natural into the truth there; this good and this truth are what is represented by Esau and his hunting. The good of the rational also flows into the natural by a way less short, namely, through the truth of the rational, and by this influx forms something like good, but it is truth.

[3] It is according to order that the good of the rational should inflow into the good of the natural and at the same time into its

truth, immediately; and also through the truth, of the rational into the good of the natural, thus mediately; and in like manner into the truth of the natural both immediately and mediately; and when this is the case, then the influx is according to order. Such influx exists with those who have been regenerated; but as before said there is another influx before they have been regenerated, namely, that the good of the rational does not flow immediately into the good of the natural, but mediately through the truth of the rational, and thus presents something like good in the natural, but which is not genuine good, and consequently not genuine truth; yet it is such that inmosty it really has good from the influx through the truth of the rational; but no further. Therefore also good comes forth there under another form, namely, outwardly like the good which is represented by Esau, but inwardly like the truth which is represented by Jacob; and as this is not according to order, it is said to be of inverted order; but yet in respect to the fact that man can be regenerated in no other way, it is according to order.

[4] I am aware that these things, even though clearly stated, and consequently possible of clear perception on the part of those who are in the knowledge of such things, are yet obscure to those who do not know what influx is; and still more so to those who do not know that the rational is distinct from the natural; and still more so to those who have not any distinct idea about good and truth. But what the quality of natural good is, and of natural truth, in the state previous to regeneration, can appear solely from the affections at that time. When man is affected with truth, not for the sake of ends of life, but for the sake of other ends, such as that he may become learned, and this from a certain affection of emulation, or from a certain affection of childish envy, and also from a certain affection of glory; then are the good of the natural and the truth of the natural in such an order as is here represented by Jacob, consequently relatively to each other they are in inverted order; that is, the will part which is of good is without, and the intellectual part which is of truth is within.

[5] But in the state after regeneration it is otherwise; for then man is not only affected with truth for the sake of ends of life, but still more is he affected with the good itself of life; and the former affections, namely those of emulation, of childish envy, and of glory,

separate themselves, and this until it appears as if they were dissipated; for then the good which is of the will is within, and the truth which is of the understanding is without; yet still in such a manner that truth acts as a one with good, because from good. This order is genuine; and the former order tends to the forming of this order, inasmuch as the will part, which is then without, admits many things that are serviceable to regeneration, and is like a sponge that absorbs both clear and muddy waters; thus also it admits things that would otherwise be rejected, which yet serve as means, and also for forming ideas about goods and truths, and for other uses.

**3564.** [v. 23] *And he recognized him not, because his hands were hairy like his brother Esau's hands.* That this signifies that from the will part which was without it was perceived that it was natural good, is evident from the fact that he did not recognize Jacob to be Jacob, that is, the truth which Jacob represents; but he perceived Esau, that is, the natural good which was without; and this because of the influx spoken of above (n. 3563), for between interior good and exterior good there is communication, because there is parallelism (n. 1831, 1832, 3514); but not between good and truth, unless the influx of good into truth is such as has been described just above.

**3565.** *And he blessed him.* That this signifies the consequent conjunction, is evident from the signification of "being blessed," as being conjunction (n. 3504, 3514, 3530); but in this state the conjunction was no other than that which was described above (n. 3563). With the truth represented by Jacob there was inmost conjunction, but not mediate conjunction; thus through the end which is the inmost good, and which was that thus and no otherwise it could be effected. When there is this end, then for the first time there is a conjunction of the inmost things with the outermost; mediate conjunction comes successively, and is produced by the end; for in the end lies concealed all the progression, inasmuch as the Lord acts through the ends, and through them successively disposes the intermediate things into order; from which comes the conjunction which is signified by Isaac blessing Jacob.

**3566.** Verses 24, 25. *And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's hunting, that my soul may bless thee; and he brought*



*it near to him, and he did eat, and he brought him wine, and he drank.*

“And he said, Art thou my very son Esau? And he said, I am,” signifies the state of the affection of natural truth, that from the external form it then believed itself to be natural good; “and he said, Bring it near to me, and I will eat of my son’s hunting” signifies a longing to conjoin with itself natural truth through good; “that my soul may bless thee,” signifies conjunction; “and he brought it near to him, and he did eat,” signifies the conjunction of good first; “and he brought him wine, and he drank,” signifies the conjunction of truth afterwards.

**3567.** [v. 24] *And he said, Art thou my very son Esau? And he said, I am.* That this signifies the state of natural truth, that from the external form it then believed itself to be natural good, is evident from Isaac’s inquiry, “Art thou my very son Esau?” by which in the internal sense nothing can be signified than the influx of the rational from good into the natural truth represented by Jacob; and from the reply, “and he said, I am,” as signifying that it then believed itself to be good. (See what is said above, n. 3550.)

**3568.** [v. 25] *And he said, Bring it near to me, and I will eat of my son’s hunting.* That this signifies a longing to conjoin with itself natural truth through good, is evident from the signification of “eating,” as being to conjoin and appropriate (n. 2187, 2343, 3168, 3513); and from the signification of “my son’s hunting,” as being the truth of good (n. 3309, 3501, 3508). That a longing is signified, is evident.

**3569.** *That my soul may bless thee.* That this signifies conjunction, is evident from the signification of “being blessed,” as being conjunction (n. 3504, 3514, 3530, 3565).

**3570.** *And he brought it near to him, and he did eat.* That this signifies the conjunction of good first; and that “he brought him wine and he drank” signifies the conjunction of truth afterwards, is evident from the signification of “eating,” as being to be conjoined and appropriated in respect to good (concerning which just above, n. 3568); and from the signification of “wine,” as being the truth which is from good (n. 1071, 1798); and from the signification of “drinking,” as being to be conjoined and appropriated in respect to truth (n. 3168). In regard to the circumstance that the good of the rational, represented by Isaac, conjoins with itself good first, and

truth afterwards, and this through the natural, which is Jacob, the case is this: When the natural is in the state in which it is outwardly good and inwardly truth (n. 3539, 3548, 3556, 3563), it then admits many things which are not good, but which nevertheless are useful, being means to good in their order. But the good of the rational does not conjoin and appropriate to itself from this source anything but that which is in agreement with its own good; for good receives nothing else, and whatever disagrees, it rejects. The rest of the things in the natural it leaves, in order that they may serve as means for admitting and introducing more things that are in agreement with itself.

[2] The rational is in the internal man, and what is there being transacted is unknown to the natural, for it is above the sphere of its observation; and for this reason the man who lives a merely natural life cannot know anything of what is taking place with him in his internal man, that is, in his rational; for the Lord disposes all such things entirely without the man's knowledge. Hence it is that man knows nothing of how he is being regenerated, and scarcely that he is being regenerated. But if he is desirous to know this, let him merely attend to the ends which he proposes to himself, and which he rarely discloses to anyone. If the ends are toward good, that is to say, if he cares more for his neighbor and the Lord than for himself, then he is in a state of regeneration; but if the ends are toward evil, that is to say, if he cares more for himself than for his neighbor and the Lord, let him know that in this case he is in no state of regeneration.

[3] Through his ends of life a man is in the other life; through ends of good in heaven with the angels; but through ends of evil in hell with devils. The ends in a man are nothing else than his loves; for that which a man loves he has for an end; and inasmuch as his ends are his loves, they are his inmost life (n. 1317, 1568, 1571, 1645, 1909, 3425, 3562, 3565). The ends of good in a man are in his rational, and these are what are called the rational as to good, or the good of the rational. Through the ends of good, or through the good therein, the Lord disposes all things that are in the natural; for the end is as the soul, and the natural is as the body of this soul; and such as the soul is, such is the body with which it is encompassed; thus such as the rational is as to good, such is the natural with which it is invested.

[4] It is known that the soul of man commences in the ovum of the mother, and is afterwards perfected in her womb, and is there encompassed with a tender body, and this of such a nature that through it the soul may be able to act in a manner suited to the world into which it is born. The case is the same when man is born again, that is, when he is being regenerated. The new soul which he then receives is the end of good, which commences in the rational, at first as in an ovum there, and afterwards is there perfected as in a womb; the tender body with which this soul is encompassed is the natural and the good therein, which becomes such as to act obediently in accordance with the ends of the soul; the truths therein are like the fibers in the body, for truths are formed from good (n. 3470). Hence it is evident that an image of the reformation of man is presented in his formation in the womb; and if you will believe it, it is also the celestial good and spiritual truth which are from the Lord that form him and then impart the power to receive each of them successively, and this in quality and quantity precisely as like a man he looks to the ends of heaven, and not like a brute animal to the ends of the world.

[5] That the rational as to good through the natural conjoins with itself good first, and truth afterwards, which is signified by Jacob's bringing dainties and bread to Isaac and his eating, and bringing him wine and his drinking, may also be illustrated by the offices which the body performs for its soul. It is the soul which gives to the body to have appetite for food, and also to enjoy the taste of it, the foods being introduced by means of the delight of appetite and the delight of taste, thus by means of external good; but the foods which are introduced do not all enter the life, for some serve as menstruums for digesting; some for tempering; some for opening; some for introducing into the vessels; but the good foods selected are introduced into the blood, and become blood, out of which the soul conjoins with itself such things as are of use.

[6] The case is the same with the rational and the natural: to appetite and taste correspond the desire and the affection of knowing truth; and knowledges correspond to foods (n. 1480); and because they correspond, they are circumstanced in like manner; the soul (which is the good of the rational) gives to long for and to be affected with the things which are of memory-knowledge and of doctrine, and introduces them through the delight of the longing and the good of

the affection. But the things which it introduces are not all such as to become the good of life; for some serve as means for a kind of digesting and tempering; some for opening and introducing; but the goods which are of life it applies to itself, and thus conjoins them with itself, and from them forms for itself truths. From this it is evident how the rational disposes the natural, in order that it may serve it as the soul or what is the same, may serve the end, which is the soul, to perfect itself, that it may be of use in the Lord's kingdom.

**3571.** Verses 26–29. *And Isaac his father said unto him, Come near I pray, and kiss me, my son. And he came near, and kissed him; and he smelled the smell of his garments, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed. And God shall give thee of the dew of heaven, and of the fat things of the earth, and a multitude of corn and new wine. Peoples shall serve thee, and peoples shall bow down themselves to thee. Be thou a master to thy brethren, and let thy mother's sons bow down themselves to thee; cursed are they that curse thee, and blessed are they that bless thee.*

“And Isaac his father said unto him, Come near I pray,” signifies a degree of perception still more interior; “and kiss me, my son” signifies whether it can be united; “and he came near, and kissed him,” signifies presence and union; “and he smelled the smell of his garments,” signifies that which was grateful from the truth of good which he perceived; “and blessed him,” signifies conjunction thus; “and said, See, the smell of my son,” signifies that which was grateful from the truth of good; “is as the smell of a field,” signifies as from good ground out of which is truth; “which Jehovah hath blessed,” signifies that it is multiplied and made fruitful from the Divine; “and God shall give thee of the dew of heaven,” signifies from Divine truth; “and of the fat things of the earth,” signifies from Divine good; “and a multitude of corn,” signifies the derivative natural good; “and new wine,” signifies the derivative natural truth; “peoples shall serve thee,” signifies the truths of the church, or spiritual churches; “and peoples shall bow down themselves to thee,” signifies the truths of good; “Be thou a master to thy brethren,” signifies the dominion at first appearing to be that of the affection of natural truth over the affections of natural good; “and let thy mother's sons bow down themselves to thee,” signifies over all other affections

of truth; “cursed are they that curse thee,” signifies that he who disjoins himself shall be disjoined; “and blessed are they that bless thee,” signifies that he who conjoins himself shall be conjoined.

**3572.** [v. 26] *And Isaac his father said unto him, Come near I pray.* That this signifies a degree of perception still more interior, is evident from the signification of “saying that he should come near,” as being a degree of more interior perception from presence; “to come near” has no other signification.

**3573.** *And kiss me my son.* That this signifies whether it can be united, is evident from the signification of “kissing;” as being union and conjunction from affection. “Kissing,” which is an outward thing, signifies nothing else than the affection of conjunction, which is an inward thing; they also correspond. As is evident from what has been said above, the subject here treated of in the supreme sense is the glorification of the natural in the Lord, that is, how the Lord made the natural in Himself Divine; but in the representative sense the subject is the regeneration of the natural in man, thus the conjunction of the natural with the rational; for the natural is not regenerated until it has been conjoined with the rational. This conjunction is effected by the immediate and mediate influx of the rational into the good and truth of the natural; that is to say, from the good of the rational immediately into the good of the natural, and through this into the truth of the natural; and mediately through the truth of the rational into the truth of the natural, and thence into the good of the natural—which conjunctions are here treated of.

[2] These conjunctions are impossible except by means provided by the Divine, and indeed by such as are utterly unknown to man, and of which he can scarcely have any idea by means of the things of the world’s light, that is, which are of the natural lumen with him; but only by means of the things which are of the light of heaven, that is, which are of rational light. Nevertheless all these means have been disclosed in the internal sense of the Word, and are manifest before those who are in that sense, thus before the angels, who see and perceive innumerable things on this subject, of which scarcely one can be unfolded and explained in a manner suited to the apprehension of man.

[3] But from effects and the signs thereof it is in some measure manifest to man how the case is with this conjunction; for the rational mind (that is, man's interior will and understanding) ought to represent itself in the natural mind just as this mind represents itself in the face and its expressions, insomuch that as the face is the countenance of the natural man, so the natural mind should be the countenance of the rational mind. When the conjunction has been effected, as is the case with those who have been regenerated, then whatever man interiorly wills and thinks in his rational presents itself conspicuously in his natural, and this latter presents itself conspicuously in his face. Such a face have the angels; and such a face had the most ancient people who were celestial men, for they were not at all afraid that others should know their ends and intentions, inasmuch as they willed nothing but good; for he who suffers himself to be led by the Lord never intends or thinks anything else. When the state is of this character, then the rational as to good conjoins itself immediately with the good of the natural, and through this with its truths; and also mediately through the truth that is conjoined with itself in the rational with the truth of the natural, and through this with the good therein; and in this way the conjunction becomes indissoluble.

[4] But how far man is at this day removed from this state, thus from the heavenly state, may be seen from the fact that it is believed to be of civil prudence to speak, to act, and also to express by the countenance, something else than what one thinks and intends, and even to dispose the natural mind in such a manner that together with its face it may act contrary to the things which it interiorly thinks and wills from an end of evil. To the most ancient people this was an enormous wickedness, and such persons were cast out from their society as devils. From these things, as from effects and their signs, it is evident in what consists the conjunction of the rational or internal of man as to good and truth with his natural or external man; and thus what is the quality of a man-angel, and what the quality of a man-devil.

**3574.** [v. 27] *And he came near, and kissed him.* That this signifies presence and union, is evident from the signification of "coming near," as being presence; and from the signification of "kissing,"

as being union or conjunction from affection (n. 3573). That “kissing” has this signification is evident also from the following passages in the Word. In David:

Serve Jehovah with fear. Kiss the Son, lest He be angry, and ye perish in the way, for His anger will soon be kindled. Blessed are all they that put their trust in Him (Ps. 2:11, 12);

where the Lord is treated of, whose Divine Human is the “Son;” to “kiss Him” is to be conjoined with Him through the faith of love. Again:

Mercy and truth are met together; justice and peace have kissed each other (Ps. 85:10);

“justice and peace have kissed each other” denotes their conjunction together. In Hosea:

Ephraim spoke horror, and became guilty in Baal; and now they sin more and more and have made them a molten image of their silver, even idols in their own intelligence, all of them the work of the craftsmen; they say to them, Let the sacrificers of men kiss the calves (Hos. 13:1, 2);

“Ephraim” denotes intelligence, here, man’s own intelligence, that is, those who believe themselves to be wise, and who desire to be wise, not from the Lord; the “molten image of their silver” denotes good falsified; “all of them the work of the craftsmen” denotes self-intelligence. They who are such are said to “kiss the calves,” that is, to embrace magic and to adjoin themselves thereto. In the first book of Kings:

Jehovah said to Elijah, I have caused to be left seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him (1 Kings 19:18);

where “to kiss” denotes to join one’s self from affection, thus to worship.

**3575.** *And he smelled the smell of his garments.* That this signifies that which was grateful from the truth of good which he perceived, is evident from the signification of the “smell,” as being that which is grateful (n. 925), and of “smelling,” as being to perceive that which is grateful; and from the signification of “garments,” as being truth (n. 297, 1073, 2576); and because they were Esau’s, who is here meant by “his,” and by Esau is represented the good of the natural, therefore it is the truth of good which is signified. The truth of good is that which is produced in the natural by means

of the immediate and mediate influx of the rational (see above n. 3573); this truth was that which was desired; but because it could not be produced by immediate influx from the good of the rational, unless at the same time by mediate influx (that is, through the truth of the rational), and as this could not be produced except by means of a number of means, which are what are here described by “Esau” and “Jacob” in the internal sense, therefore by “smelling the smell of his garments” is signified the truth of good which was perceived.

**3576.** *And he blessed him.* That this signifies conjunction thus, is evident from the signification of “being blessed,” as being conjunction (n. 3504, 3514, 3530, 3565). From these particulars which are related concerning Esau and Jacob it is evident that the good of the rational conjoined itself inmosty with the good of the natural, and through the good therein with truth; for Isaac represents the rational as to good; Rebekah, the rational as to truth; Esau, the good of the natural; and Jacob, the truth of it. That the rational as to good, signified by “Isaac,” conjoined itself inmosty with the good of the natural, signified by “Esau,” and not with the truth of the natural, signified by “Jacob,” except mediately, is evident from the fact that Isaac had Esau in mind when he pronounced the blessing on Jacob; nor did he then think of Jacob, but of Esau. He who pronounces a blessing, blesses him of whom he is thinking, and not then him of whom he is not thinking. All the blessing that is uttered with the mouth goes forth from within, and has life in it from the will and thought of him who blesses, and therefore it essentially belongs to him for whom he wills, and of whom he thinks. He who takes it away and thus makes it his own is like one who steals something which should be restored to another. That when Isaac blessed he thought of Esau and not of Jacob, is evident from all that goes before, as from verses 18 and 19, where Isaac says to Jacob, “Who art thou my son?” and Jacob said unto his father, “I am Esau thy firstborn;” and from verses 21, 22, and 23, where Isaac said to Jacob, “Come near I pray, and I will feel thee, my son, whether thou be my very son Esau, or not;” and after he had felt him, he said, “The voice is Jacob’s voice, but the hands are the hands of Esau, and he recognized him not;” also from verse 24, “And he said, Art thou my very son Esau? And he said, I am;” and at last when he kissed him, he smelled the smell of his garments,” namely, Esau’s; and when he then blessed him, he said, “See, the smell of my son;” from all which it is evident that



by the son whom he blessed no other was meant than Esau; and therefore also when he heard from Esau that it was Jacob, "Isaac shuddered with exceeding great shuddering" (verse 33), "and said, Thy brother came with fraud" (verse 35); but the reason why Jacob retained the blessing, according to what is said in verses 33 and 37, is that the truth represented by Jacob was apparently to have the dominion for a time, as has been shown several times above.

[2] But after the time of reformation and regeneration has been completed, then the good itself which had lain inmosty concealed, and from within had disposed each and all things that had appeared to be of truth, or that truth had attributed to itself, comes forth and openly has the dominion. This is signified by what Isaac said to Esau: "By thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from upon thy neck" (verse 40), the internal sense of which words is that so long as truth is being conjoined with good, good is apparently made to take a lower place; but that it will be in the prior place, and then there will be a conjunction of the rational with the good of the natural, and thereby with the truth; and thus truth will come to be of good; consequently Esau will then represent the good itself of the natural, and Jacob the truth itself thereof, both conjoined with the rational; thus in the supreme sense the Lord's Divine natural; Esau, as to the Divine good, and Jacob as to the Divine truth, therein.

**3577.** *As the smell of a field.* That this signifies as from good ground out of which comes truth, is evident from the signification of the "smell of a field," as being the perception of truth from good, like the exhalation from the harvest in a field (that "field" denotes good ground may be seen above, n. 3500). The reason why "smell" signifies perception, is that the delights of good and the pleasant things of truth which are perceived in the other life, manifest themselves there by corresponding odors (see n. 1514, 1517–1519); and from this and also from the correspondences it is evident that smell is nothing else than the perceptive, but the natural perceptive that corresponds to the spiritual perceptive.

**3578.** *Which Jehovah hath blessed.* That this signifies that it is multiplied and made fruitful from the Divine, is evident from the signification of "Jehovah blessing," as being to be multiplied as to truth and to be made fruitful as to good (see n. 2846, 3406).

**3579.** [v. 28] *And God shall give thee of the dew of heaven.* That this signifies from Divine truth, and that “of the fat things of the earth” signifies from Divine good, is evident from the signification of the “dew of heaven,” as being truth (of which in what follows); and from the signification of “fat things,” as being good (n. 353), both Divine in the supreme sense, in which they are predicated of the Lord. With the multiplication of truth and fructification of good the case is this: When the rational flows into the natural, it there presents its good in a general form; through this good it produces truths therein, almost as the life in man builds up fibers, and disposes them into forms according to uses. This good, through these truths disposed into heavenly order, produces further good; and through this good further truths, which are derivations. Such a natural idea may be had of the formation of truth from good, and further of good through truth, whereby again truth is formed; but a spiritual idea cannot be had except by those who are in the other life, for there ideas are formed from the light of heaven, in which is intelligence.

[2] That “dew” signifies truth is evident also from the Word elsewhere, as in Zechariah:

The seed of peace, the vine shall give her fruit and the earth shall give her produce, and the heavens shall give their dew (Zech. 8:12);

speaking of a new church, where the “vine giving its fruit” denotes the spiritual of the church or the truth of faith, giving good; and the “earth giving its produce,” the celestial of the church or the good of charity, giving truth; these are the “dew which the heavens shall give.” In Haggai:

Because of Mine house that lieth waste over you the heavens are closed from dew, and the earth is closed from her produce (Hag. 1:9, 10);

where the “dew of the heavens and the produce of the earth,” which were restrained, have a like signification.

[3] In David:

From the womb of the dawning, thou hast the dew of thy birth (Ps. 110:3);

concerning the Lord; the “dew of birth” denoting the celestial of love. In Moses:

Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep lying beneath (Deut. 33:13);

concerning Joseph; the “precious things of heaven” are spiritual things (n. 3166), which are signified by “dew;” the “deep lying beneath” signifies natural things. Again:

Israel dwelt securely, alone at the fountain of Jacob, in a land of corn and new wine, yea his heavens dropped down dew (Deut. 33:28);

where also the “dew which the heavens dropped” denotes the spiritual things which are of truth.

[4] In the genuine sense “dew” is the truth of good which is from a state of innocence and peace; for by “morning” or “day-dawn,” when the dew descends, are signified these states (see n. 2333, 2405, 2540, 2780); hence also the manna which was from heaven was with the dew that descended in the morning, as may be seen from Moses:

In the morning the dew was laid round about the camp; and when the laying of the dew withdrew, behold on the faces of the wilderness a small round thing, small as the hoar frost on the ground (Exod. 16:13, 14). When the dew fell upon the camp in the night, the manna fell upon it (Num. 11:9).

As the manna was heavenly bread, in the supreme sense it signified the Lord as to the Divine good; hence with men the celestial of love, for this is from the Divine of the Lord (n. 276, 680, 1798, 2165, 2177, 3464, 3478); the “dew” in which and with which the manna descended, in the supreme sense denotes the Divine truth; and in the relative sense, the spiritual truth with men; “morning” is the state of peace in which these goods are (n. 92, 93, 1726, 2780, 3170).

[5] Inasmuch as “dew” signifies the truth which is from good, or what is the same, the spiritual which is from the celestial, therefore also in the Word spiritual truth is compared to “dew;” for things which signify serve also for comparison with the same thing, as in Isaiah:

Thus hath Jehovah said unto me, I will be still, and I will behold in My dwelling-place; like serene heat upon light; like a cloud of dew in the heat of harvest (Isa. 18:4).

In Hosea:

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your holiness is as a cloud of the dawn, and as the dew that falleth in the morning (Hos. 6:4; 13:3).

Again:

I will be as the dew unto Israel; he shall blossom as the lily, and shall fix his roots as Lebanon (Hos. 14:5).

In Micah:

The remnant of Jacob shall be in the midst of many peoples as dew from Jehovah, as drops upon the herb (Micah 5:7).

In David:

Like the goodly oil upon the head that came down upon the border of Aaron's garments; like the dew of Hermon that cometh down upon the mountains of Zion; for there Jehovah commanded the blessing of life forevermore (Ps. 133:2, 3).

And in Moses:

My doctrine shall drop as the rain, My word shall distil as the dew; as the small rain upon the grass; and as drops upon the herb (Deut. 32:2); where "dew" denotes the multiplication of truth from good, and the fructification of good through truth; and as the dew is that which every morning renders the field and vineyard fruitful, good itself and truth are signified by "corn and new wine," concerning which in what follows.

**3580.** *And a multitude of corn.* That this signifies the derivative natural good, and that "new wine" signifies the derivative natural truth, is evident from the signification of "corn," as being good; and from the signification of "new wine," as being truth; which when predicated of the natural signify natural good and truth, and then "bread and wine" are predicated of the rational. (That "bread" is celestial good, see above, n. 276, 680, 1798, 2165, 2177, 3464, 3478; and that "wine" is what is spiritual, thus truth from good, n. 1071, 1798.)

[2] That "corn and new wine" have this signification, may be seen also from the following passages in the Word. In Haggai:

The heavens are closed from dew, and the earth is closed from her produce. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine; and upon that which the ground bringeth forth (Hag. 1:10, 11);

where "drought" denotes a lack of dew and of rain, thus a lack of truth derived from any good; "drought upon the corn" is a lack of good and "drought upon the new wine" is a lack of truth. In Moses:

Israel shall dwell securely, alone at the fountain of Jacob in a land of corn and new wine; yea, his heavens shall drop down dew (Deut. 33:28);

“alone” denotes those who are not infested by evils and falsities (n. 139, 471); a “land of corn and new wine” denotes the good and truth of the church.

[3] In Hosea:

I will be as the dew unto Israel; he shall bud forth as the lily, and shall fix his roots as Lebanon; his branches shall go forth, and his honor shall be as the olive tree, and his smell as Lebanon; they that dwell under his shadow shall return; they shall vivify the corn, and blossom as the vine; his memory shall be as the wine of Lebanon (Hos. 14:5-7);

where “corn” denotes spiritual good and wine,” spiritual truth. In Isaiah:

The curse shall devour the earth. The new wine shall mourn, the vine shall languish, all the glad of heart shall sigh (Isa. 24:6, 7);

where the vastation of the spiritual church is treated of; the “new wine mourning” denotes that truth shall cease.

[4] In Jeremiah:

Jehovah hath redeemed Jacob. And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Jehovah, to the corn and to the new wine, and to the oil, and to the sons of the flock and of the herd (Jer. 31:11, 12);

the “corn and new wine” denote good and the derivative truth; “oil,” the good from which they come, and which is from them; “the sons of the flock and of the herd,” the truth which thus comes therefrom; and as these things have such a signification, they are called “the goodness of Jehovah.”

[5] In Hosea:

She did not know that I gave her the corn, and the new wine, and the oil, and multiplied unto her silver and gold which they made for Baal. Therefore will I return and take away My corn and My new wine in their appointed season, and I will pluck away My wool and My flax (Hos. 2:8, 9);

where the church perverted is treated of; and it is manifest that by “corn” is not meant corn; nor by “new wine,” new wine; neither by “oil,” “silver,” “gold,” “wool,” and “flax,” are such things meant, but those which are spiritual; that is, those of good and truth.

[6] In like manner where a new church is treated of, in the same Prophet:

I will betroth thee unto Me in faithfulness and thou shalt know Jehovah. And it shall come to pass in that day that I will hearken to the

heavens; and these shall hearken to the earth; and the earth shall hearken to the corn, and the new wine, and the oil; and these shall hearken to Jezreel (Hos. 2:20–22);

where “Jezreel” denotes a new church. In Joel:

Awake ye drunkards and weep, and howl all ye drinkers of wine, because of the new wine, for it is cut off from your mouth. The field is wasted, the land mourneth; for the corn is wasted, the new wine is dried up, the oil languisheth (Joel 1:5, 10).

[7] Again:

Rejoice ye sons of Zion, and be glad in Jehovah your God; for He hath given you the early rain for justice; and He will cause to come down for you the rain, the early rain and the latter rain in the first. And the floors shall be filled with pure corn, and the vats shall overflow with new wine and oil (Joel 2:23, 24).

Again in the same Prophet:

And it shall come to pass in that day that the mountains shall drop down sweet wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters, and a fountain shall go forth out of the house of Jehovah (Joel 3:18);

where the Lord’s kingdom is treated of; and by “sweet wine,” by “milk,” and by “waters,” are signified spiritual things whose abundance is thus described.

[8] In Zechariah:

Jehovah their God shall save them in that day as the flock of His people. For how great is His goodness! and how great is His beauty! corn shall make the young men to flourish, and new wine the virgins (Zech. 9:16, 17).

In David:

Thou dost visit the earth, and delightest in it; Thou greatly enrichest it; the stream of God is full of waters; Thou preparest them corn; the meadows are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing (Ps. 65:9, 13).

From all this we can see what is signified by “corn and new wine.”

**3581.** [v. 29] *Peoples shall serve thee.* That this signifies the truths of the church, and that “peoples shall bow down themselves to thee” signifies the truths of good, is evident from the mention of “serving,” as being concerning truths (n. 2567, 3409); and from the signification of “peoples,” as being truths (n. 1259, 1260, 2928, 3295). By the “peoples” first mentioned are signified the truths of

the church, which are called spiritual truths; and by the “peoples” mentioned the second time are signified the truths of good, which are spiritual goods, and are called truths relatively, the goods of charity being such truths. Because there is this distinction, the “peoples” mentioned in the first place and in the second are not expressed in the Hebrew tongue by the same word, but yet by a word somewhat akin.

**3582.** *Be thou a master to thy brethren.* That this signifies the dominion at first appearing to be of that of the affection of natural truth over the affections of natural good, is evident from the signification of being “a master,” as being dominion and from the signification of “brethren,” as being the affections of good, here, of natural good (n. 367, 2360, 3303). (Concerning the apparent dominion at first of truth over good, see n. 3324, 3325, 3330, 3332, 3336, 3470, 3539, 3548, 3556, 3563, 3570.)

**3583.** *And let thy mother’s sons bow down themselves to thee.* That this signifies over all other affections of truth, is evident from the signification of “sons,” as also being truths (see n. 489, 491, 533, 1147, 2623, 3373); and from the signification of “mother,” as being the affection of spiritual truth, and thence the church; because the church is and is so called from truth and the affection thereof (n. 289, 2691, 2717).

**3584.** *Cursed are they that curse thee.* That this signifies that he who disjoins himself shall be disjoined; and that “blessed are they that bless thee” signifies that he who conjoins himself shall be conjoined, is evident from the signification of “being cursed” as being to be disjoined; and of “being blessed,” as being to be conjoined (n. 3504, 3514, 3530, 3565). These things are predicated of truths, and by “those who curse” are signified falsities which separate themselves from truths; and by “those who bless” are signified truths which adjoin themselves to other truths; for with truths and goods the case is that they form a society together, at last making as it were one city; and in such a manner they also consociate. This originates from the form of heaven, in which the angels are ranged in order according to the relationships and affinities of good and truth, and thus together constitute one kingdom or one city, from which truths and goods flow in with man, and are disposed in him into a similar form, and this by the Lord alone. But how the case herein is, will be more plainly evident from the correspondence of the Grand Man,

which is heaven, with each and everything that is in man; which correspondence will of the Lord's Divine mercy be described at the close of the chapters. From all this it is now evident what is involved in the blessing of Isaac pronounced to Jacob, but meant with respect to Esau; namely, the fructification of good through the multiplication of truth, and again the fructification of truth.

**3585.** Verses 30–33. *And it came to pass as Isaac made an end of blessing Jacob, and Jacob was scarcely yet gone out from the faces of Isaac his father, that Esau his brother came from his hunting. And he also made dainties, and brought unto his father; and he said unto his father, Let my father arise and eat of his son's hunting, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau. And Isaac shuddered with exceeding great shuddering, and said, Who then is he that hath hunted hunting, and brought it to me, and I have eaten of all before thou camest and blessed him? Yea, and he shall be blessed.*

“And it came to pass as Isaac made an end of blessing Jacob,” signifies when the first conjunction had been thus effected; “and Jacob was scarcely yet gone out from the faces of Isaac his father,” signifies progression and change of state; “that Esau his brother came from his hunting,” signifies the truth of good and its arrival; “and he also made dainties, and brought unto his father,” signifies things desirable and delightful to the Divine rational; “and he said unto his father, Let my father arise, and eat of his son's hunting,” signifies that it should appropriate to itself the truth of natural good; “that thy soul may bless me,” signifies that there might be conjunction; “and Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn, Esau,” signifies a state of perception concerning natural good and the derivative truth; “and Isaac shuddered with exceeding great shuddering,” signifies a great alteration in respect to the inversion of the state; “and said, Who then is he that hath hunted hunting, and brought it to me,” signifies an inquiry concerning that truth; “and I have eaten of all before thou camest,” signifies that it was appropriated; “and blessed him; yea, and he shall be blessed,” signifies that it had been conjoined.

**3586.** [v. 30] *And it came to pass as Isaac made an end of blessing Jacob.* That this signifies when the first conjunction had been thus effected, is evident from the signification of “blessing,” as



being conjunction (see above, n. 3504, 3514, 3530, 3565, 3584); thus “as Isaac made an end of blessing” signifies when conjunction had been effected; that the first conjunction was with truth, represented by Jacob, is evident from what has been already said.

**3587.** *And Jacob was yet scarcely gone out from the faces of Isaac his father.* That this signifies progression and change of state, is evident from the signification of “going out from the faces,” as being when those things ceased which were represented by Jacob, thus when the state was changed; for the subject is now Esau, and in the internal sense the good of the natural, how as before said this comes forth from the inmost and manifests itself; and when reformation has been accomplished by the ministry of truth, has the dominion.

**3588.** *That Esau his brother came from his hunting.* That this signifies the truth of good and its arrival is evident from the representation of Esau, as being the good of the natural (concerning which see above); from the signification of “coming,” as being arrival; and from the signification of “hunting,” as being the truth which is from good (n. 3501).

**3589.** [v. 31] *And he also made dainties, and brought unto his father.* That this signifies things desirable and delightful to the Divine rational, is evident from the signification of “dainties,” as being the delightful things which are of good and the pleasant things which are of truth (n. 3502, 3536), the delightful things which are of good are the desirable things, and the pleasant things which are of truth are the delightful things; for the affection of good is that which desires, and then the affection of truth is that which delights.

**3590.** *And he said unto his father, Let my father arise, and eat of his son's hunting.* That this signifies that the Divine rational should appropriate to itself the truth of natural good, is evident from the representation of Isaac, who here is the “father,” as being the good of the rational (concerning which frequently above) from the signification of “eating,” as being to appropriate (see n. 2187, 2343, 3168, 3513); and from the signification of “hunting,” as being the truth of natural good (see just above, n. 3588).

**3591.** *That thy soul may bless me.* That this signifies that there might be conjunction, is evident from the signification of “being blessed,” as being conjunction (see also above, n. 3504, 3514, 3530, 3565, 3584).

**3592.** [v. 32] *And Isaac his father said unto him, Who art thou? and he said, I am thy son, thy firstborn, Esau.* That this signifies a state of perception concerning natural good and the derivative truth, is evident from what was said above (n. 3548–3550), at verses 18 and 19, where similar words occur.

**3593.** [v. 33] *And Isaac shuddered with exceeding great shuddering.* That this signifies a great alteration in respect to the inversion of the state, is evident from the signification of “shuddering,” as being an alteration; that it is in respect to the inversion of the state, is evident from what has been said above concerning the two states of the man who is being regenerated—the state before he has been regenerated, and the state after he has been regenerated—namely, that in the state before he has been regenerated, truths apparently have the dominion; while in the state after he has been regenerated, truths give place, and good receives the dominion (on which subject see what has been frequently shown above, n. 1904, 2063, 2189, 2967, 2979, 3286, 3288, 3310, 3325, 3330, 3332, 3336, 3470, 3509, 3539, 3548, 3556, 3563, 3570, 3576, 3579).

**3594.** *And said, Who then is he that hath hunted hunting, and brought it to me.* That this signifies an inquisition concerning that truth, is evident from the representation of Jacob, in reference to whom it is here said, “Who is he,” as being the natural as to truth (concerning which above); and from the signification of “hunting,” as being truth from good (n. 3501); here, an inquisition concerning that truth, as to whether it was from good.

**3595.** *And I have eaten of all before thou camest.* That this signifies that it had been appropriated, is evident from the signification of “eating,” as being to be appropriated (n. 2187, 2343, 3168, 3513).

**3596.** *And blessed him; yea, and he shall be blessed.* That this signifies that it has been conjoined, is evident from the signification of “being blessed,” as being to be conjoined (n. 3504, 3514, 3530, 3565, 3584). How the case is with the appropriation and conjunction of the truth represented by Jacob may be seen from what has been said above. But as these subjects are of such a nature as to transcend the apprehension of the natural man, and cannot be seen except in the light in which is the rational or internal man, in which light at the present day there are but few, because few are being regenerated, therefore it is better to illustrate them no further, for the illustration

of things unknown and transcending the apprehension does not bring them into light, but into more shade. Moreover such things are to be built upon ideas of natural truths, through which they are to be apprehended, and at the present day these also are wanting. This is the reason why the words just preceding have been explained so briefly, and merely as to the internal sense of the expressions.

[2] From what has been said it may be seen what is involved in the statement that Isaac asked hunting of his son, that he might eat of it before he blessed him, and that he did not bless him till after he had eaten, and thus that after eating followed the blessing of him who prepared and brought the dainties—as is also evident from Isaac's words (here concerning Jacob), "he brought to me, and I have eaten of all before thou camest, and blessed him; yea, and he shall be blessed." The reason referred to appears from the internal meaning of the rituals of the Ancient Church; for with them eating signified appropriation and conjunction—conjunction that is to say with him with whom or of whose bread they had eaten. Food in general signified what is of love and charity, that is, the same as celestial and spiritual food—bread what is of love to the Lord, and wine what is of charity toward the neighbor. When these had been appropriated, the persons were conjoined; thus they spoke to each other from affection, and were consociated together. Feasts with the ancients were nothing else, nor was anything else represented in the Jewish Church by their eating together of the holy things, nor was anything else represented in the primitive Christian Church by their dinners and suppers.

**3597.** Verses 34-40. *When Esau heard the words of his father, he cried with an exceeding great and bitter cry, and said unto his father, Bless me, me also, O my father. And he said, Thy brother came with fraud, and hath taken away thy blessing. And he said, Is it not that his name is called Jacob? And he hath supplanted me these two times; he hath taken away my birthright, and behold now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold I have made him thy master, and all his brethren have I given to him for servants; and with corn and new wine have I sustained him; and what then shall I do for thee, my son? And Esau said unto his father, Hast thou but this one blessing, my father? Bless me, me also, O my father. And Esau lifted up his*

*voice, and wept. And Isaac his father answered and said unto him, Behold of the fat things of the earth shall be thy dwelling, and of the dew of heaven from above. And upon thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from upon thy neck.*

[2] “When Esau heard the words of his father” signifies the observation of natural good from Divine good; “he cried with an exceeding great and bitter cry” signifies its great alteration in respect to the inversion of the state; “and said unto his father, Bless me, me also, O my father” signifies that it longed for conjunction, even although by what had gone before truth had been conjoined; “and he said, Thy brother came with fraud” signifies what is inverted of order; “and hath taken away thy blessing” signifies conjunction in that manner.

[3] “And he said, Is it not that his name is called Jacob” signifies its quality; “and he hath supplanted me these two times” signifies that it had inverted order; “he hath taken away my birthright” signifies the loss of the priority; “and behold now he hath taken away my blessing” signifies the loss of the conjunction; “and he said, Hast thou not reserved a blessing for me” signifies whether there was for it anything in respect to conjunction in that former state.

[4] “And Isaac answered and said unto Esau” signifies instruction; “behold I have made him thy master” signifies that in that state it should have the dominion; “and all his brethren have I given to him for servants” signifies that to the affection of truth at that time there had apparently been subordinated the affections of good; “and with corn and new wine have I sustained him” signifies, as before, its good and truth; and “what then shall I do for thee, my son” signifies that in that state there is nothing else for good.

[5] “And Esau said unto his father” signifies the observation of natural good; “hast thou but this one blessing, my father” signifies whether in that case anything else could be adjoined from natural good; “bless me, me also, O my father” signifies that it longed for conjunction even although thereby truth had been conjoined; and “Esau lifted up his voice and wept” signifies a further state of alteration.

[6] “And Isaac his father answered and said unto him” signifies perception concerning natural good, that it would be made Divine;

“behold, of the fat things of the earth shall be thy dwelling” signifies that life is from the Divine good; “and of the dew of heaven from above” signifies that it is from the Divine truth.

[7] “And upon thy sword shalt thou live, and thou shalt serve thy brother” signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place; “and it shall come to pass when thou shalt have the dominion” signifies that it shall be in the prior place; “that thou shalt break his yoke from upon thy neck” signifies that the conjunction would then be through good, and that truth would be of good.

**3598.** Inasmuch as the things contained in verses 34 to 38 are such as have been already unfolded, and what they involve may be seen from what has been already said, it is therefore needless any further to unfold them in respect to the internal sense, except that merely the things contained in verses 39 and 40, relating to the blessing of Esau by Isaac his father, shall be illustrated.

**3599.** [v. 39] *And Isaac his father answered and said unto him.* That this signifies perception concerning natural good, that it would be made Divine, is evident from the signification of Isaac, as being the Lord’s Divine rational as to the Divine good therein (n. 3012, 3194, 3210); and from the signification in the historicals of the Word of “saying,” as being to perceive, which has already been frequently treated of; and from the representation of Esau, to whom he spoke, as being natural good, concerning which also much has been already said. That it should be made Divine, is evident from the blessing, now to be considered. It was said above that Esau represents the Lord’s Divine natural as to Divine good, and Jacob His Divine natural as to Divine truth; but here, that Esau represents the natural good which was to be made Divine; and in what goes before, that Jacob represented the natural truth which also was to be made Divine. How the case herein is may be seen from what was said above (n. 3494, 3576); but that it may become still clearer, a few words shall be added.

[2] The natural good which Esau first represents is the natural good of the Lord’s infancy, which was Divine from the Father, but human from the mother; and insofar as it was from the mother it was imbued with hereditary evil; and being such, it could not be at once in an order capable of receiving the Divine that was inmost within it; but had first to be reduced into order by the Lord. The case is the

same with the truth represented by Jacob; for where there is good there must be truth in order for there to be anything; all that which is of thought, even with infants, is of truth, adjoined to the will part which is of good. Wherefore after the Lord had reduced the natural as to good and as to truth in Himself into order, so that it might receive the Divine, and that thus He Himself might inflow from His Divine, and after by successive steps He had expelled all the human that was from the mother; then Esau represents the Lord's Divine natural as to good, and Jacob His Divine natural as to truth.

[3] But Esau and Jacob represent the Divine good and Divine truth of the Lord's Divine natural as conjoined with each other like brothers, which Divine good and Divine truth considered in themselves are nothing else than one simultaneous power for the formation and reception of actual good and truth. This actual good and truth are treated of later. From all this it is evident what great arcana are contained in the internal sense of the Word, which arcana are such that not even their most general points fall into the understanding of man; as possibly may be the case with the things just stated; and how then can the innumerable particulars relating thereto do so? Yet are they well adapted to the understanding and apprehension of the angels, who concerning these and the like things receive from the Lord heavenly ideas illustrated by representatives of ineffable loveliness and bliss; from which some conception may be formed of the nature of angelic wisdom, yet remotely, because such things are in the shade of the human understanding.

**3600.** [v. 39] *Behold of the fat things of the earth shall be thy dwelling.* That this signifies that life is from Divine good; and that "of the dew of heaven from above" signifies that it is from Divine truth, is evident from the signification of "fatness," as being good (n. 353), here, Divine good, because it is spoken of the Lord; and from the signification of "dwelling," as being life (see above, n. 1293, 3384), and that "dwelling" is predicated of good (n. 2268, 2451, 2712); and from the signification of the "dew of heaven," as being truth derived from the good of a state of peace and innocence (n. 3579), here, Divine truth, because it is spoken of the Lord. Similar words were spoken to Jacob, namely, "God shall give thee of the dew of heaven and of the fat things of the earth" (verse 28) but there "dew" (thus truth) is spoken of in the first place; and the "fat things of the earth" (thus good) in the second; and also that

“God should give” of them; whereas here in relation to Esau, the “fat things of the earth” (thus good) are spoken of in the first place; and in the second place the “dew of heaven” (thus truth); and it is not said that “God would give,” but that “his dwelling should be of them;” which also shows that Jacob represents truth, and Esau good; also that truth as apparently in the former place is first; but that this is the inverse of order, according to what has already been frequently shown.

**3601.** [v. 40] *And upon thy sword shalt thou live, and shalt serve thy brother.* That this signifies that so long as truth is being conjoined with good, good will in appearance be in a lower place, is evident from the signification of a “sword,” as being truth combating (n. 2799); hence to “live upon the sword” denotes while truth is being conjoined with good, for the conjunction is effected by means of combats, that is, temptations, because without these truth is not conjoined; and from the signification of “serving thy brother,” as being to be in a lower place. That nevertheless good is not in a lower place, but only apparently so, is evident from what has so frequently been said above (n. 3582).

**3602.** *And it shall come to pass when thou shalt have the dominion.* That this signifies that it shall be in a prior place, is evident from the signification of “having the dominion,” as being to be in a prior place; on this subject see what now follows.

**3603.** *That thou shalt break his yoke from upon thy neck.* That this signifies that the conjunction would then be through good, and that truth would be of good, is evident from the signification of “breaking a yoke from upon the neck,” as being liberation (that by the “neck” is signified influx and communication, and the consequent conjunction; and that by a “yoke upon the neck” is signified restraint and interception, see above, n. 3542); thus “breaking the yoke from upon the neck” denotes liberation from restraint, and interception; and therefore it denotes conjunction through good; and also that truth becomes of good; for where there is no longer any restraint and interception, good flows in and conjoins itself with truth.

[2] How the case herein is may be seen from what has been already said and shown; but few comprehend in what consists the apparent priority of truth and in the meanwhile the inferiority of good, and this principally because few reflect on such things, and do not even reflect upon good, in that it is distinct from truth. Moreover

all those are ignorant of what good is who live a life of the love of self and of the world, for they do not believe that there can be any good except that which is from this source; and because they are ignorant of what good is, they are also ignorant of what truth is, for truth is of good. They do indeed know from revelation that it is good to love God and the neighbor, and that truth consists of doctrinal things derived from the Word, but inasmuch as they do not live according to these things, they have no perception of such good and truth, but merely have knowledges separated from these. Nay, even those who are being regenerated do not know what good is until they have been regenerated; for before this they supposed that truth was good, and that to do according to truth was good, when yet that which they then do is not good, but truth. When man is in this state, he is in the state which is described by “Jacob” and in the “blessing” given to him; but when he comes into a state of doing good from the affection of good—that is, when he is regenerate—he then comes into the state which is described in the blessing given to Esau.

[3] This may be illustrated by those things which appear with man in his first and second ages, and afterwards in his third and fourth. In his first age man knows only by memory the things contained in the Word, and in like manner what is in the doctrinal matters of faith; and he believes himself to be good when he is acquainted with many things therefrom, and can apply some of them, not to his own life, but to the life of others. In his second age, when he is more grown up, he is not content to know only by memory the things contained in the Word and in doctrine, but begins to reflect upon them from his own thought, and insofar as he adds thereto from his own thought, insofar he is pleased; and thereupon he is in the affection of truth from a kind of worldly love, which love is also the means of his learning many things that without it would be left unlearned. In his third age, if he is one of those who can be regenerated, he begins to think about use, and to reflect on what he reads in the Word and imbibes from doctrinal matters for the sake of use; and when he is in this state the order is inverted, so that truth is no longer so much put in the first place. But in his fourth age, when comes the age of his regeneration, because then the state is full (see n. 2636), he loves the Word and the doctrinal things that are from the Word—that is, truth—for the sake of the good of life, consequently from the good of life. Thus good comes to be in the



prior place, which until this time was apparently in the posterior place.

[4] The reason why good was apparently in the posterior place, is that it lay inmostly concealed in all his affection; nor could it manifest itself, inasmuch as outside of it there were such things as it could not agree with, namely, vain and empty things such as are those of self-glory and the glory of the world; but after the man has been regenerated these things recede; and the good, which had lain inmostly concealed, comes forth as it were from its place of confinement, and flows into those things which are outside, and makes truths its own, that is, truths of good, and thus manifests itself.

[5] In the meantime, like that involuntary which is in his voluntary, the good in the man is in everything he thinks, and thence in everything he does. Man knows not that he has this involuntary, because he perceives nothing else in himself except that which is his own; that is, the voluntary. This involuntary is two-fold, the one being his heredity that he has from his father and mother, while the other flows in through heaven from the Lord. As a man grows up, if he is such as not to suffer himself to be regenerated, that which he has hereditarily from his parents manifests itself more and more; for he takes evils from it, and makes them his own, or proper to himself. But with those who are being regenerated the involuntary which is from the Lord through heaven manifests itself in adult age; and in the meantime it has disposed and governed each and all things of their thought and also of their will, although it has not been visible.

**3604.** Verses 41-45. *And Esau hated Jacob because of the blessing wherewith his father blessed him; and Esau said in his heart, The days of mourning for my father draw near, and I will kill Jacob my brother. And the words of Esau her elder son were told to Rebekah; and she sent and called unto Jacob her younger son, and said unto him, Behold Esau thy brother comforteth himself concerning thee to kill thee. And now my son hearken unto my voice, and arise, flee thou to Laban my brother to Haran. And tarry with him some days until thy brother's wrath turn away, until thy brother's anger turn away from thee, and he forget that which thou hast done to him, and I will send and take thee from thence; why should I be bereaved even of you both in one day?*

“And Esau hated Jacob because of the blessing wherewith his father blessed him,” signifies that natural good was averse to the

inverted conjunction of truth; “and Esau said in his heart,” signifies thought; “the days of mourning for my father draw near, and I will kill Jacob my brother,” signifies the inversion and privation of the self-derived life of truth; “and the words of Esau her elder son were told to Rebekah,” signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good at that time; “and she sent and called unto Jacob her younger son, and said unto him,” signifies the state of observation of the affection of truth from influx through Divine truth; “behold Esau thy brother comforteth himself concerning thee to kill thee,” signifies the purpose to invert the state and deprive truth of self-derived life; “and now my son hearken unto my voice, and arise,” signifies delay as yet; “flee thou to Laban my brother to Haran,” signifies to the affection of external or corporeal good; “and tarry with him some days,” signifies what is successive; “until thy brother’s wrath turn away,” signifies until the state turns thereto; “until thy brother’s anger turn away from thee,” signifies what is successive of the state with natural good; “and he forget that which thou hast done to him” signifies habit acquired from the delay; “and I will send and take thee from thence,” signifies then the end; “why should I be bereaved even of you both in one day,” signifies that otherwise there would be no conjunction.

**3605.** [v. 41] *And Esau hated Jacob because of the blessing wherewith his father blessed him.* That this signifies that natural good was averse to the inverted conjunction of truth is evident from the signification of “hating” as here in the internal sense being to be averse to, which is the subject treated of in what follows; and from the representation of Esau, as being natural good; and of Jacob as being natural truth (concerning which above); and from the signification of a “blessing” as being conjunction (see n. 3504, 3514, 3530, 3565, 3584); that here it is an inverted conjunction of truth which is represented by Jacob is evident from what was said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

[2] That in the internal sense “to hate” denotes to be averse to is because it is predicated of good, which is represented by Esau, and good does not even know what hatred is, being the direct opposite thereof, and opposites are never possible in the same subject; but instead of hatred, good, or they who are in good, feel a kind of aversion; hence it is that “hatred” here in the internal sense denotes to be averse to; for the internal sense is principally for those who are

in heaven, wherefore when it descends thence, and is derived into the literal sense, then, the historicals being of this nature, the affection of aversion falls into the expression “hatred,” but yet in such a way that with those who are in heaven there is no idea of hatred. This case is like that which was related from experience in volume 1 (see n. 1875), concerning the words in the Lord’s prayer, “Lead us not into temptation, but deliver us from evil”; in that temptation and evil are rejected until what is purely angelic, that is, good, remains without any idea of temptation and of evil, and this with the adjunction of a species of indignation and aversion, in regard to evil being thought of when the Lord is thought of.

[3] The case is the same when we read in the Word concerning Jehovah or the Lord “hating.” As in Zechariah:

Let none of you think evil in your heart of his neighbor; and love no lying oath; for all these are things that I hate, saith Jehovah (Zech. 8:17).

In Moses:

Thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:22).

In Jeremiah:

Mine heritage is become unto Me as a lion in the forest; she hath uttered her voice against Me, therefore I have hated her (Jer. 12:8).

In Hosea:

In Gilgal I hated them; because of the wickedness of their works I will drive them out of Mine house; I will love them no more (Hos. 9:15).

In these passages “hatred,” predicated of Jehovah or the Lord, in the internal sense is not hatred, but mercy, for the Divine is mercy; but when this flows in with a man who is in evil, and he runs into the penalty of evil, it then appears as hatred and because it so appears, in the sense of the letter it is likewise so called.

[4] It is in the same way that “anger,” “wrath,” and “fury” are in the Word predicated of Jehovah or the Lord (concerning which, n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235). Above all other peoples the Jewish and Israelitish people were such that as soon as they observed anything unfriendly, even in their associates, they believed it lawful to treat them cruelly, and not only to kill them, but also to expose them to wild beasts and birds; and therefore because the inflowing mercy of the Lord was turned with them into such hatred, not only against their enemies, but also against their

companions, they could not believe otherwise than that Jehovah also entertained hatred, was angry, wrathful, and furious, and for this reason it is so expressed in the Word according to the appearance; for such as is a man's quality, such the Lord appears to him (see n. 1838, 1861, 2706). But what the quality of hatred is with those who are in love and charity, that is, who are in good, is evident from the words of the Lord in Matthew:

Ye have heard that it has been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that injure and persecute you, that ye may be the sons of your Father who is in the heavens (Matt. 5:43-45).

**3606.** *And Esau said in his heart.* That this signifies thought, is evident from the signification of "saying in the heart," as being thought.

**3607.** *The days of mourning for my father draw near, and I will kill Jacob my brother.* That this signifies the inversion and privation of the self-derived life of truth, is evident from the signification of "days of mourning," as being the inversion of the state; and from the signification of "killing Jacob his brother," as being to deprive truth of self-derived life. The case herein is similar to what was just now said concerning the signification of "hatred" in the internal sense, namely, that it is not hatred; and the same may be seen from what is continually taking place in the other life, where all the good that flows down from heaven to those who are in evil is turned into evil, and with the infernals into the opposite; in like manner truth into falsity (see n. 2123); and therefore on the other hand the evil and falsity that is with such spirits is in heaven good and truth; and in order that it may become good there are spirits in the way who reject the ideas of evil and falsity, so that the idea of good and truth may be presented (concerning which rejection see above, n. 1393, 1875). And moreover when that which is evil and false approaches those who are in good and truth, it does not appear as evil and falsity, but under another form in accordance with the nature and state of their goodness.

[2] From this it is evident that in the internal sense to "kill Jacob the brother" is not to kill, but is a privation of that life which is not compatible with truth; for truth has no life of itself, but from good, inasmuch as truth is only a vessel recipient of good (see n.

1496, 1832, 1900, 2063, 2261, 2269, 2697, 3049, 3068, 3128, 3146, 3318, 3387); and that in good there is life, but not in truth, except that which is from good (see n. 1589, and frequently elsewhere). Wherefore the privation of the self-derived life of truth is not the extinction of truth, but its vivification; for when truth appears to itself to have life from itself, then it has no life, except such life as in itself is not life; but when it is deprived of this, it is then gifted with real life, namely, through good from the Lord, who is life itself.

[3] This plainly appears from those who are in the other life. With such as are in truth alone, the ideas appear closed, so that those things which are of heaven cannot flow in, except only in a manner so general that the influx is scarcely known to be from heaven; whereas with such as are at the same time in good, their ideas appear open, so that the things which are of heaven flow in as into a heaven in miniature, or as into an image of themselves; for they flow in by means of the good that is in them through truths (see n. 1869, 2425). That truth is deprived of self-derived life when good begins to be in the prior place, or to have the dominion, may be seen from what has been said and shown above concerning the apparent priority of truth at first, and concerning the subsequent priority of good; this privation of the self-derived life of truth is what is here signified. The reason why these things are called the “mourning for a father,” is that days of mourning signify inversion of state, which inversion of state was signified above by the exceeding great shuddering with which Isaac shuddered (verse 33, n. 3593), and by the great and exceeding bitter cry with which Esau cried out (verse 34, n. 3597).

**3608.** [v. 42] *And the words of Esau her elder son were told to Rebekah.* That this signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good at that time, is evident from the signification of “being told,” as being to think and reflect (n. 2862), thus to perceive; and from the representation of Rebekah, as being the Divine truth of the Lord’s Divine rational; and from the representation of Esau, as being natural good (concerning which representations see above). From this it is evident that its “being told Rebekah concerning the words of Esau her elder son,” signifies the Lord’s perception from Divine truth concerning the animus or purpose of natural good.

**3609.** *And she called unto Jacob her younger son, and said unto him.* That this signifies the state of observation of the affection of truth from influx through Divine truth, is evident from the representation of Rebekah, who “called and said,” as being the Divine truth of the Lord’s Divine rational conjoined with the Divine good therein; from the representation of Jacob, as being natural truth, or the affection of truth therein (concerning which representations see above); and from the signification of “calling him and saying to him,” as being a state of perception (concerning which also see above); here a state of observation, because the natural is the subject treated of.

**3610.** *Behold Esau thy brother comforteth himself concerning thee to kill thee.* That this signifies the purpose to invert the state and deprive truth of self-derived life, is evident from the signification of “comforting one’s self” for anyone, as being to appease unrest of mind with hope concerning anyone, or concerning anything, “concerning thee” implying the inversion of the state of truth—and from the signification of “to kill thee,” that is, Jacob, as being to deprive truth of self-derived life (concerning which just above, n. 3607, where it was shown that depriving truth of life is not extinguishing it, but vivifying it). For the case with respect to the life of truth is this: When they who are in truth, or in the affection of truth, do not live according to the truth which they know and with which they are affected, there is then somewhat of pleasure and delight derived from the love of self or the love of the world, which has adjoined itself to the affection of truth, and which appears as good, when yet it is not good, except as regards the use, in that truths may thus be introduced and learned which afterwards may be serviceable to real good and its life. When truth is in this state, that is, they who are in the affection of truth, then truth is said to have self-derived life, which is not life, as is evident from the fact that in the love of self, and the love of the world, or in their pleasure and delight, there is not life; but in celestial and spiritual love, and in their delight and pleasure. Therefore when truth, that is, they who are in such an affection of truth, are deprived of that life, they then for the first time receive life, or are then for the first time vivified.

[2] These things cannot possibly be apprehended by those who are in the affection of self and of the world, for they believe that no other life is possible; consequently that if they should be deprived

of that life, they would altogether cease to live; for they who are in that life can in no wise know what spiritual and heavenly life is. When yet the fact is that when they are deprived of that life of the affection of self and of the world, then life flows in from the Lord such as is the angelic and heavenly life, together with ineffable wisdom and happiness; and when the former life is viewed from this life, it appears as no life, or as the unclean life of brute animals, inasmuch as there is nothing of the Divine therein, except that they can think and speak, and thus appear in external form like others.

[3] In respect to the circumstance that good had the purpose to invert the state and deprive truth of self-derived life, which is signified by Esau comforting himself for Jacob to kill him, the case is this: with a man who is being regenerated, the good in him is continually in the purpose to invert the state, and to reduce it into such order that truth may not be in the prior place, but in the posterior; as is consonant with the state of heaven. But this purpose lies deeply concealed, nor is it observed until the purpose has been effected. The case herein is as it is with conjugal love, which does not appear during infancy and childhood, but still lies hidden within; nor does it come forth until each and all things have been so disposed that it can manifest itself; meanwhile it produces all means that are suited to itself; that is, they are produced. The case is the same in the vegetable kingdom: in every tree and in every plant there lies inmosty concealed an endeavor to produce fruits or seeds; but this endeavor cannot manifest itself until it has first produced all the means, namely, branches, leaves, and flowers, which being produced the endeavor comes forth into act.

[4] So also is it with those who are born anew: the conjugal principle of good and truth long lies hidden within; but still it is present as an endeavor in the efficient cause and thence in the effect; yet it does not appear until all things have been disposed into order; and when they have been so disposed, it for the first time comes forth and manifests itself. It is this endeavor which is meant by the purpose to invert the state and deprive truth of self-derived life. Hence it is manifest that the internal sense is altogether different from that which is expressed in the sense of the letter, namely, that it treats of the reduction of truth into order, and its vivification, and not of the destruction and privation of its life.

**3611.** [v. 43] *And now, my son, hearken unto my voice, and arise.* That this signifies delay as yet, is evident from the signification of “hearkening to a voice,” as being to obey; namely, that he should tarry yet in that inverted state, which is the subject treated of in what follows.

**3612.** *Flee thou to Laban my brother to Haran.* That this signifies to the affection of external or corporeal good, is evident from the representation of Laban, as being the affection of good in the natural man (see n. 3129, 3130, 3160); and from the signification of “Haran,” as being what is external and thence relatively obscure (see n. 1430); but what is here properly signified by “Laban” and “Haran” may be seen from what follows, where mention is made of Laban and Haran, namely, that it is the collateral good of a common stock; for goods and truths have a conjunction among themselves like that of parents, brethren, kinsmen, and relations, in families (see n. 685, 917, 2508, 2524, 2556, 2739). But these things are altogether hidden from the man who is not in the life of good, and who does not even know what good is, and thus not what truth is; if he first knew these, that is, if he did so from doctrine conjoined with life, or from life conjoined with doctrine, he would then know and perceive innumerable things concerning good and truth, and this successively more and more distinctly, and afterwards their mutual and correlative conjunctions with each other, and at last their proximities in their series, and in each proximity again things innumerable; thus lastly heaven in its form, that is, in its beauty and happiness.

**3613.** [v. 44] *And tarry with him some days.* That this signifies what is successive, is evident from the signification of “to tarry,” as being the like as “to dwell,” thus as “to live” (concerning which n. 1293, 2268, 2451, 2712, 3384), but “to tarry” is predicated of the life of truth with good, and “to dwell,” of the life of good with truth; and from the signification of “days,” as being times and states (n. 23, 487, 488, 493, 2788, 3462); thus it is the life of subsequent times and states, consequently what is successive, that is here signified by “tarrying with him some days.” This successive condition—that is, the tarrying of Jacob with Laban—is treated of in the chapters which follow.

**3614.** *Until thy brother's wrath turn away.* That this signifies until the state turns thereto; and that “until thy brother's anger turn



away from thee” signifies what is successive of the state with natural good, is evident from the signification of “wrath” and “anger,” as being states which are repugnant, as will be shown in what follows. When these states become such that they are no longer repugnant, but begin to conjoin themselves, it is then said that “wrath turns away,” and that “anger turns away;” hence it is that “until thy brother’s wrath turns away” signifies until the state turns thereto; and that “until thy brother’s anger turn away” signifies what is successive of the state with natural good. That “wrath” involves one thing, and “anger” another, may be seen from the words being in other respects alike, and that otherwise there would be an idle repetition, namely, “until thy brother’s wrath turn away” and “until thy brother’s anger turn away.” What is implied in each expression is manifest from the general explication, and also from the predication of wrath and the predication of anger; for “wrath” is predicated of truth, here of the truth of good, which is represented by Esau; whereas “anger” is predicated of this good itself.

[2] “Wrath” and “anger” are frequently mentioned in the Word, but in the internal sense they do not signify wrath and anger, but repugnance, and this for the reason that whatever is repugnant to any affection produces wrath or anger, so that in the internal sense they are only repugnances; but the repugnance of truth is called “wrath,” and the repugnance of good is called “anger;” and in the opposite sense “wrath” is the repugnance of falsity or its affection, that is, of the principles of falsity; and “anger” is the repugnance of evil or its cupidity, that is, of the love of self and the love of the world. In this sense “wrath” is properly wrath, and “anger” is anger; but when they are predicted of good and truth, “wrath” and “anger” are zeal; which zeal, because in external form it appears like wrath and anger, therefore in the sense of the letter is also so called.

[3] That in the internal sense “wrath” and “anger” are merely repugnances, may be seen from the following passages in the Word. In Isaiah:

Jehovah hath heat against all the nations, and wrath against all their army (Isa. 34:2).

The “heat of Jehovah against the nations” denotes repugnance against evil (that “nations” are evils, see above, n. 1259, 1260,

1849, 1868, 2588); “wrath against all their army” denotes repugnance against the derivative falsities (that the “stars,” which are called the “army of the heavens,” are knowledges, and thus truths and in the opposite sense falsities, may be seen above, n. 1128, 1808, 2120, 2495, 2849). Again:

Who gave Jacob for a prey, and Israel to the spoilers? Did not Jehovah? He against whom we have sinned? Therefore He poured upon him the wrath of His anger (Isa. 42:24, 25).

The “wrath of anger” denotes repugnance against the falsity of evil; “Jacob,” those who are in evil; and “Israel,” those who are in falsity.

[4] Again:

I have trodden the winepress alone; and of the peoples there was no man with Me; and I have trodden them in Mine anger, and destroyed them in My wrath; and I trampled the peoples in Mine anger, and made them drunk in My wrath (Isa. 63:3, 6);

where the Lord is treated of and his victories in temptations; to “tread and trample in anger” denotes victories over evils; and to “destroy and make drunk in wrath,” victories over falsities; to “trample upon,” in the Word, is predicated of evil; and to “make drunken,” of falsity. In Jeremiah:

Thus saith the Lord Jehovih, Behold, Mine anger and My wrath shall be poured out upon this place, upon man, and upon beast, and upon the tree of the field, and upon the fruit of the ground; and it shall burn and shall not be quenched (Jer. 7:20);

where mention is made of both “anger” and “wrath,” because both evil and falsity are treated of.

[5] It is usual with the Prophets in speaking of evil to speak also of falsity, as in speaking of good to speak also of truth, and this because of the heavenly marriage, which is the marriage of good and truth, in everything of the Word (see n. 683, 793, 801, 2173, 2516, 2712); hence also both “anger” and “wrath” are mentioned; otherwise one term would have been sufficient. In the same Prophet:

I Myself will fight with you with an outstretched hand and with a strong arm, even in anger, and in wrath, and in great heat; and I will smite the inhabitants of this city, both man and beast (Jer. 21:5, 6).

Here in like manner “anger” is predicated of the punishment of evil, and “wrath” of the punishment of falsity, and “heat” of the punishment of both; “anger” and “wrath,” because they denote repugnance, also denote punishment; for things which are repugnant come into

collision, and then evil and falsity are punished; for in evil there is repugnance to good, and in falsity there is repugnance to truth; and because there is repugnance, there is also collision; that from this comes punishment may be seen above (n. 696, 967).

[6] In Ezekiel:

Thus shall Mine anger be consummated, and I will make My wrath to rest upon them, and I will comfort Myself, and they shall know that I Jehovah have spoken in My zeal when I have consummated My wrath upon them, when I shall do judgments in thee in anger and in wrath and in the reproofs of wrath (Ezek. 5:13, 15);

where also “anger” denotes the punishment of evil; “wrath,” the punishment of falsity, from its repugnance and consequent attack. In Moses:

It shall not please Jehovah to pardon him, because then the anger of Jehovah and his zeal shall smoke against that man. And Jehovah shall separate him unto evil out of all the tribes of Israel. The whole land thereof shall be brimstone and salt, and a burning; it shall not be sown, and shall not bud, neither shall therein any herb come up; like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in His anger and in His wrath; and all the nations shall say, Wherefore hath Jehovah done thus unto this land? What meaneth the heat of this great anger? (Deut. 29:20–24).

Inasmuch as “Sodom” denotes evil, and “Gomorrah” the derivative falsity (n. 2220, 2246, 2322), and the nation of which Moses here speaks is compared thereto in respect to evil and falsity, therefore “anger” is spoken of in respect to evil, and “wrath” in respect to falsity, and “heat of anger” in respect to both. That such things are attributed to Jehovah or the Lord is according to the appearance, because it so appears to man when he runs into evil and the evil punishes him (see n. 245, 592, 696, 1093, 1683, 1874, 2395, 2447, 3235, 3605).

**3615.** [v. 45] *And he forget that which thou hast done to him.* That this signifies habit acquired from the delay, is evident from the signification here of “forgetting,” as being the successive abolition of repugnance; and as this is effected by means of delay and the consequent habit, therefore this is signified by “and he forget that which thou hast done unto him.”

**3616.** *And I will send and take thee from thence.* That this signifies then the end, is evident from what goes before and from what follows; for the end, which is here signified by “sending and

taking thee from thence,” is when truth is in agreement with good, and thus truth serves in subordination to good; this end, after the tarrying of Jacob with Laban was ended, is represented by Esau when he ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him, and they wept (Gen. 33:4); for when the end is, that is, the conjunction, then the good of the rational flows immediately into the good of the natural, and through the good into its truth, and also mediately through the truth of the rational into the truth of the natural, and through this into the good therein (n. 3573). From this it is evident why it was said by Rebekah, by whom is represented the truth of the rational, to Jacob, by whom is represented the truth of the natural, “I will send and take thee from thence.”

**3617.** *Why should I be bereaved even of you both in one day?* That this signifies that otherwise there would be no conjunction, is evident from the fact that if those things were not done which in the internal sense are represented in what follows by Jacob sojourning with Laban, truth could not have been conjoined with good, thus good could not have been united to the truth in the natural, consequently the rational would be deprived of both; for without the conjunction in the natural of truth with good, and the union of good with truth, there is no regeneration, which in the relative sense is the subject treated of in this chapter. This also is the conclusion of that which goes before.

**3618.** Verse 46. *And Rebekah said to Isaac, I loathe my life because of the daughters of Heth; if Jacob should take a woman of the daughters of Heth, such as these, of the daughters of the land, wherefore have I lives?*

“And Rebekah said to Isaac,” signifies the Lord’s perception from Divine truth; “I loathe my life because of the daughters of Heth,” signifies the adjunction of natural truth from another source; “if Jacob should take a woman of the daughters of Heth,” signifies that natural truth should not be associated therewith; “such as these, of the daughters of the land,” signifies because not from that ground; “wherefore have I lives?” signifies that thus there would not be conjunction.

**3619.** *And Rebekah said to Isaac.* That this signifies the Lord’s perception from Divine truth, is evident from the signification of “saying,” as being to perceive; from the representation of Rebekah as being the Divine truth of the Lord’s Divine rational; and from

the representation of Isaac as being the Divine good therein (concerning which see above); and whereas Divine good is being itself, and Divine truth is the derivative life, on which account the Lord is the Lord principally from Divine good, therefore it is said "the Lord's perception from Divine truth." Perception from the Divine truth of the rational is from the intellectual part, whereas perception from Divine good is from the will part; but perception from the intellectual part is not of this part, but is of the inflowing will part; for the intellectual part is nothing but the will part in form. Such is the intellectual part when conjoined with the will part; but before it is so conjoined the intellectual part appears to be by itself, and the will part by itself, although this is nothing but that the external separates itself from the internal; for when the intellectual part inwardly wills and thinks anything, there is an end from the will part which makes its life, and directs the thinking there. The reason why the intellectual part has life from the end, is that the end with man is his life (n. 1909, 3570); hence it may in some measure be evident what in the representative sense is anyone's perception from truth, and what in the supreme sense is the Lord's perception from Divine truth.

**3620.** *I loathe my life because of the daughters of Heth.* That this signifies the adjunction of natural truth from another source, is evident from the signification of "loathing one's life," as being no adjunction, namely, of natural truth to the truth of the rational, for when there is not adjunction, then to the rational its life appears as if it were no life, as may be seen from what was said above (n. 3493); and from the signification of the "daughters of Heth," as being the affections of truth from what is not genuine; here, the affections of natural truth, because spoken of Jacob, by whom natural truth is represented, as before shown. (That "daughters" are affections may be seen above, n. 2362; and that "Heth" or "Hittite" is truth from what is not genuine, n. 3470.) Hence it is evident that by "I loathe my life because of the daughters of Heth," is signified that there could be no adjunction of the natural through truth which is not from what is genuine; thus that there must be the adjunction of natural truth from another source. The adjunction of natural truth is treated of in what follows, where mention is made of Jacob's stay with Laban, namely, that truths from a common stock were adjoined thereto; and by the truths which the daughters of Heth represent, because they

were not from that stock, no adjunction could be effected, since there was disparity and discordance; for by the sons of Heth is represented the spiritual church among the Gentiles (n. 2913, 2986), in which, as they have not the Word, the truths are not from that origin.

**3621.** *If Jacob should take a woman of the daughters of Heth.* That this signifies that natural truth should not be associated thereto, is evident from the signification of “taking a woman,” as being to be associated; and from the signification of the “daughters of Heth,” as being the affections of truth from what is not genuine (see just above, n. 3620); or what is the same, truth; for truth without affection is not conjoined (n. 3066, 3336). How the case is with these things is evident from what was said above concerning the daughters of Heth.

**3622.** *Such as these, of the daughters of the land.* That this signifies because not from that ground, that is, from truths of the genuine church, is evident from the signification of “daughters,” as being churches; for “daughters” signify the affections of good and truth (n. 2362); and “land” signifies the region where the church is, thus the church (n. 662, 1066, 1067, 1262, 1733, 1850, 2117, 2118, 2928, 3355); thus the “daughters of the land” are the goods and truths of the church.

**3623.** *Wherefore have I lives?* That this signifies that thus there would not be conjunction, is evident from the signification of “lives,” as being conjunction through truths and goods; for when no truth from a common stock or genuine source could be adjoined to natural truth, then neither would there be the adjunction of the natural to the truth of the rational; thus to the rational its life would appear as no life (n. 3493, 3620); hence by the words, “wherefore have I lives?” is signified that thus there would not be conjunction. The reason why here and in other passages lives are spoken of in the plural, is that there are two faculties of life in man; one of which is called the understanding, and is of truth; and the other of which is called the will, and is of good; these two lives or faculties of life make a one when the understanding is of the will, or what is the same, when truth is of good. This is the reason why in the Hebrew tongue frequent mention is made of “life,” and also of “lives.” That mention is made of “lives,” is evident from the following passages in Genesis:

And Jehovah God formed man of dust from the ground, and breathed into his nostrils the breath of lives, and man became a living soul (Gen.

2:7). And out of the ground made Jehovah God to grow every tree that is desirable to the sight, and good for food; and the tree of lives in the midst of the garden (Gen. 2:9). Behold I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of lives (Gen. 6:17). And they went in unto Noah into the ark, two, two, of all flesh wherein is the breath of lives (Gen. 7:15, n. 780). All in whose nostrils was the breathing of the breath of lives died (Gen. 6:22).

And in David:

I believe to see the goodness of Jehovah in the land of lives (Ps. 27:13).

Again:

What man is he that desireth lives, and loveth days that he may see good (Ps. 34:12).

Again:

With Thee is the fountain of lives; in Thy light shall we see light (Ps. 36:9).

In Malachi:

My covenant was with Levi of lives and peace (Mal. 2:5).

In Jeremiah:

Thus saith Jehovah, Behold I set before you the way of lives, and the way of death (Jer. 21:8).

In Moses:

To love Jehovah thy God, and to obey His voice, and to cleave unto Him for He is thy lives, and the length of thy days; that thou mayest dwell in the land (Deut. 30:20).

And again:

It is not a vain word from you, because it is your lives, and through this word ye shall prolong your days upon the land (Deut. 32:47);

and in other places. "Lives" are spoken of in the plural because they are two, as was said, and yet a one; as also in the Hebrew tongue are "heavens," which are many, and yet a one; in like manner "waters," those above and those beneath (Gen. 1:6, 7, 9), which are spiritual things pertaining to the rational and the natural, and which also are to be a one through conjunction. In respect to "lives," they signify in the plural both what is of the will and what is of the understanding, consequently what is of good and what is of truth; for the life of man is nothing else than good and truth wherein is life from the Lord, inasmuch as man, without good and truth, and life therein, is no man; for man without these would not be able to will anything or

think anything, all his faculty of willing being from what is good or what is not good, and his faculty of thinking from what is true or what is not true; hence man has lives, which are one life when his thinking is from his willing, that is, when the truth which is of faith is from the good which is of love.

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CONCERNING THE CORRESPONDENCE OF  
ALL MAN'S ORGANS AND MEMBERS,  
BOTH INTERIOR AND EXTERIOR, WITH  
THE GRAND MAN, WHICH IS HEAVEN.

**3624.** It is now permitted to relate and describe wonderful things which, so far as I know, have not as yet been known to anyone, nor have even entered into the mind of anyone, namely, that the universal heaven is so formed as to correspond to the Lord, to His Divine Human; and that man is so formed as to correspond to heaven in regard to each and all things in him, and through heaven to the Lord. This is a great mystery which is now to be revealed, and which shall be treated of here and at the close of the subsequent chapters.

**3625.** It is from this ground that it has been occasionally said above, in speaking of heaven and the angelic societies, that they belong to some province of the body; as to that of the head, or that of the breast, or of the abdomen, or of some member or organ therein; and this because of the correspondence here spoken of.

**3626.** That there is such a correspondence is perfectly well known in the other life, not only to angels, but also to spirits, and even to the wicked. Angels know from it the most hidden things in man and the most hidden things in the world and in its universal nature, as has very often been made manifest to me from the fact that when I spoke of any part of man, they, from their mental view into the heavenly order which they followed, to which the order of that part corresponded, not only knew all the structure of that part, its manner of acting and use, but likewise innumerable things besides, more than man is ever capable of exploring or even understanding, and this in their order and in their series. Thus being in first principles, they thence know the things which are from these.



**3627.** It is a general rule that nothing can exist and subsist from itself, but from something else, that is, through something else, and that nothing can be kept in form except from, that is, through it, as is evident from each and everything in nature. That on the outside the human body is kept in form by the atmospheres, is known; and unless it were also kept in form within by some acting or living force, it would fall to pieces in a moment; for everything unconnected with what is prior to itself, and through things prior with the First, instantly perishes. That the Grand Man, or influx therefrom, is that prior by which man as to each and all things in him is connected with the First, that is, with the Lord, will appear from what follows.

**3628.** On this subject I have been instructed by much experience, and indeed that not only the things pertaining to the human mind, namely to its thought and affection, correspond to things spiritual and celestial which are of heaven from the Lord, but also the whole man in general, and in particular whatever is in man; insomuch that there is not the smallest part, nor even the smallest constituent of a part, which does not correspond; also that man exists and continually subsists therefrom; and further, that unless there were such a correspondence of man with heaven, and through heaven with the Lord, thus with what is prior to himself, and through prior things with the First, he would not subsist even a moment, but would dissolve into nothing.

[2] There are always two forces which, as before said, keep everything in its connection and in its form, namely, a force acting from without, and a force acting from within, in the midst of which forces is that which is kept in connection and form; thus is it with man as to every part of him, even the most minute. That the atmospheres are that which from without keep the whole body in connection, by their continual pressure or incumbence and the consequent acting force, is known; and also that the aerial atmosphere by its inflow keeps the lungs in their connection and form, and likewise its organ which is the ear, with its forms constructed therein according to the modifications of the air. It is also known that the ethereal atmosphere in like manner maintains the interior connections; for this atmosphere flows in freely through all the pores, and keeps the interior viscera of the whole body inseparable in their forms, by nearly the same pressure or incumbence, and the consequent acting force; also that the same atmosphere keeps in connection and form its organ which

is the eye, with its forms therein constructed to the modifications of the ether. Unless there were internal forces correspondent to these which should react against the external forces and thus keep the intermediate forms in connection and equilibrium, they would not subsist a moment.

[3] From this it is evident that in order that anything may exist and subsist there must needs be two forces. The forces which flow in and act from within are from heaven and through heaven from the Lord, and have in themselves life. This is very clearly manifest from the organ of hearing: unless there were interior modifications, which are of life, and to which correspond the exterior modifications which are of the air, there would be no hearing. The same is also evident from the organ of sight: unless there were interior light which is of life, and to which corresponds the exterior light which is of the sun, no vision would be possible. The case is the same with all the other organs and members in the human body: there are forces acting from without, which are natural and in themselves not living, and there are forces acting from within, in themselves living, which keep every organ in its connection, and cause it to live, and this according to the form such as has been given them for use.

**3629.** That the case is thus, few can believe, because men do not know what the spiritual is, and what the natural, and still less how these are distinguished from each other; also what correspondence is, and what influx; and that the spiritual, when it flows into the organic forms of the body, presents living operations such as appear; and that without such influx and correspondence not even the most minute particle of the body can have life and be moved. As to these things I have been informed by living experience that not only heaven in general flows in, but also the societies in particular; likewise what the societies are and of what quality which flow into this and that organ of the body, and into this and that member; and further, that there is not one society only which flows into each organ or member, but very many, and that in each society also there are very many; for the more there are, so much the better and stronger is the correspondence, inasmuch as perfection and strength are from the unanimous multitude of many who act as a one in a heavenly form; hence results a more perfect and stronger endeavor into particulars according to the numbers.

**3630.** From this it may be seen that the viscera and members, or organs of motion and sensation, correspond each and all to societies in heaven, thus as it were to so many distinct heavens; and that from those societies, that is, through them, celestial and spiritual things flow in with man, and this into adequate and suitable forms, and in this manner present the effects which are apparent to man. These effects however do not appear to man otherwise than as natural, thus altogether under another form and under another appearance, so that they cannot be known to be from heaven.

**3631.** It was also once shown me to the life what societies they are, and of what quality, and how they flow in and act, which constitute the province of the face, and flow into the muscles of the forehead, of the cheeks, of the chin, and of the neck, and what communication there is between them. In order that this might be presented to the life, it was allowed them by means of influx and in various ways to present the appearance of a face. In like manner it was shown what societies, and of what quality, flow into the lips, into the tongue, into the eyes, and into the ears; and it was also given to speak with them, and thus to be fully instructed. In this way it was made evident that all who come into heaven are organs or members of the Grand Man; and also that heaven is never shut, but that the greater its numbers the stronger is the endeavor, the stronger the force, and the stronger the action; and further, that the heaven of the Lord is immeasurable, so immeasurable as to exceed all belief; the inhabitants of this earth being very few in comparison, and almost as a pool compared with the ocean.

**3632.** Divine order, and the heavenly order thence derived, are not terminated except in man, in what is of his body, namely, in his gestures, actions, looks, speech, external sensations, and their delights. These are the extremes of order, and the extremes of influx, which are then terminated; but the interior things which flow in are not such as they appear in externals, but have altogether a different appearance, a different countenance, a different sensation, and a different pleasure. Correspondences teach of what sort these are, and also representations, which have been described. That there is such a difference may be seen from the actions which flow from the will, and from the speech which flows from the thought—the actions of the body are not such in the will, nor are the expressions of speech such in the thought. Hence also it is manifest that natural acts flow

from spiritual, for that which is of the will and of the thought is spiritual; and that these spiritual are effigied in those natural acts correspondently, but still differently.

**3633.** All spirits and angels appear to themselves as men; of such a face and such a body, with organs and members; and this for the reason that their inmost conspires to such a form; just as the primitive of man, which is from the soul of the parent, endeavors toward the formation of the whole man in the ovum and the womb, although this primitive is not in the form of the body, but in another most perfect form known to the Lord alone; and inasmuch as the inmost with every one in like manner conspires and endeavors toward such a form, therefore all there appear as men. Moreover the universal heaven is such that every one is as it were the center of all, for he is the center of influxes from all through the heavenly form; and hence an image of heaven results in every one, and makes him like unto itself, thus a man; for such as the general is, such is a part of the general, inasmuch as the parts must be like their general, in order that they may be of it.

**3634.** A man who is in correspondence, that is, who is in love to the Lord and in charity toward the neighbor, and thence in faith, is as to his spirit in heaven, and as to his body in the world; and because he thus acts as one with the angels, he is also an image of heaven; and as there is an influx of all, or a general influx into the particulars or parts, as before said, he is also a little heaven under a human form; for man has from good and truth that he is man and is distinguished from brute animals.

**3635.** There are in the human body two things which are the fountains of all its motion, and also of all external or mere bodily action and sensation, namely, the heart and the lungs. These two correspond in such a manner to the Grand Man or heaven of the Lord that the celestial angels therein constitute one kingdom, and the spiritual another kingdom, for the kingdom of the Lord is celestial and spiritual. The celestial kingdom consists of those who are in love to the Lord; the spiritual kingdom of those who are in charity toward the neighbor (n. 2088, 2669, 2715, 2718, 3235, 3246). The heart and its kingdom in man correspond to the celestial angels; the lungs and their kingdom correspond to the spiritual. The angels also flow into the things which are of the heart and lungs, so that these things exist and subsist by influx from them. But the correspondence of

the heart and lungs with the Grand Man will of the Lord's Divine mercy be treated of specifically.

**3636.** This is a most universal truth: That the Lord is the Sun of heaven, and that from this Sun is all the light in the other life; and that to angels and spirits, or those who are in the other life, nothing at all of the light of the world appears; and also that the light of the world, which is from its sun, is only thick darkness to angels. From the Sun of heaven, or from the Lord, there is not only light, but also heat; but it is spiritual light and spiritual heat. To the angels' eyes this light appears as light, but has within it intelligence and wisdom, because this is its source; and by their senses this heat is perceived as heat, but there is within it love, because this is its source. For this reason love is also called spiritual heat, and likewise constitutes the heat of man's life; and intelligence is called spiritual light, and likewise constitutes the light of man's life. From this universal correspondence all other correspondences are derived; for all things both in general and in particular have relation to the good which is of love, and to the truth which is of intelligence.

**3637.** Relatively to man, the Grand Man is the Lord's universal heaven; but in the supreme sense the Grand Man is the Lord alone, for heaven is from Him, and all things therein correspond to Him. Inasmuch as by a life of evil and the consequent persuasions of falsity, the human race had become altogether perverted, and as the lower things with man then began to dominate over the higher, or his natural things over the spiritual, so that Jehovah or the Lord could no longer flow in through the Grand Man, that is heaven, and reduce them into order, there was a consequent necessity for the coming of the Lord into the world, that thereby He might put on the human, and make it Divine, and by it restore order, so that the universal heaven might have relation to Him as the Only Man, and might correspond to Him alone; those who were in evil and thence in falsity being rejected beneath the feet, thus out of the Grand Man. Hence they who are in the heavens are said to be in the Lord, even in His Body; for the Lord is the all of heaven, in whom all and each are assigned their provinces and offices.

**3638.** From this it is that in the other life all societies, how many soever they may be, keep their situation constant in respect to the Lord, who appears like a sun to the universal heaven; and what is wonderful, and can scarcely be credited by anyone, because not

apprehended, the societies there keep the same situation in respect to each individual, wherever he may be, and however he may turn himself and move about—as for instance, the societies which appear on the right are continually at his right, and those which appear on the left are continually at his left, however he changes his position as to face and body. This also it has been given me frequently to observe in turning the body. Thus it is manifest that the form of heaven is such as to bear a constant relation to a Grand Man relatively to the Lord; and that all the angels are not only with the Lord, but in the Lord; or what is the same, that the Lord is with them, and in them; otherwise this condition would not exist.

**3639.** Hence all situations in heaven are determined with respect to the human body, according to their points of direction from it; that is, on the right, on the left, forward, and backward, in whatever position; as also according to planes, as in the plane of the head and of its parts, as of the forehead, the temples, the eyes, and the ears; in the plane of the body, the plane of the shoulders, of the breast, the abdomen, the loins, the knees, the feet, and the soles of the feet; likewise above the head, and beneath the soles of the feet, at every degree of obliquity; at the back also, from the hinder part of the head downward. It is known from the very situation what the societies are, and to what provinces of man's organs and members they belong, and this in all cases infallibly; but more is known from their genius and disposition as to affections.

**3640.** The hells, which are very numerous, have also a constant situation, so that from their mere situation it may be known what they are, and of what quality. With their situation the case is similar—all the hells beneath man are in planes in every direction under the soles of the feet. Some spirits from them appear also above the head, and elsewhere scatteredly; but it is not that they have their situation there, for the same is a persuasive phantasy which deceives and counterfeits in respect to their situation.

**3641.** All, both they who are in heaven and they who are in hell, appear erect, with the head upward and the feet downward; when nevertheless in themselves, and according to angelic vision, they are in a different position. That is to say, they who are in heaven have their heads toward the Lord, who is the Sun there, and thus is the common center from whom is all position and situation; whereas in the sight of the angels the infernals have their heads downward

and their feet upward, thus in a position opposite, and also oblique; for to the infernals that is beneath which to the celestials is above, and that is above which to the celestials is beneath. From this it is in some degree manifest how heaven may as it were make a one with hell; or how they may together present a one in situation and position.

**3642.** One morning I was in company with angelic spirits, who according to custom acted in unity of thought and speech. This penetrated also toward hell, into which it was continued, insomuch that they appeared as it were to act as a one with the infernals; but the reason was that the good and truth with the angels was by a wonderful turning changed with the infernals into evil and falsity, and this by degrees as it flowed down, where hell acted as a one by persuasions of falsity and by cupidities of evil. Notwithstanding that the hells are out of the Grand Man, they are nevertheless in this manner reduced as it were into a one, and thereby are kept in order, according to which are their consociations; thus the Lord from His Divine directs the hells also.

**3643.** It was observed that they who are in the heavens are in a serene aura of light, like the light of morning and of noon, also verging to evening; and in like manner that they are in heat as of spring, of summer, and of autumn; whereas they who are in hell are in an atmosphere gross, cloudy, and dark, and are also in cold. It was observed that between these in general there is an equilibrium; also that in proportion as the angels are in love, charity, and the derivative faith, in the same proportion they are in an aura of light and of vernal heat; and in proportion as the infernals are in hatred, and thence in falsity, in the same proportion they are in thick darkness and in cold. As before said in the other life the light has intelligence within it, the heat has within it love, the thick darkness insanity, and the cold hatred.

**3644.** As to their souls, or what is the same, as to the spirit which is to live after the body's decease, all men in the universal world have a situation either in the Grand Man (that is, in heaven), or outside of it in hell. During his life in this world man is not aware of this; but still he is there, and is thereby directed. All are in heaven in accordance with their good of love and the derivative truth of faith; and in hell in accordance with their evil of hatred and the derivative falsity.

**3645.** The universal kingdom of the Lord is a kingdom of ends and uses. It has been given me manifestly to perceive this Divine sphere of ends and uses, and certain things at the same time which are inexpressible. Each and all things flow forth from this sphere, and are directed by it. Insofar as the affections, thoughts, and actions have within them the end to do good from the heart, so far the man, spirit, or angel is in the Grand Man, that is, in heaven; but insofar as a man or spirit has the end to do evil from the heart, so far he is out of the Grand Man, that is, in hell.

**3646.** With brute animals the case is similar to what it is with men in respect to influxes and correspondences, namely, that with them there is an influx from the spiritual world and an afflux from the natural world by which they are held together and live; but the very operation exhibits itself in different ways in accordance with the forms of their souls and thence of their bodies. The case is as with the light of the world, which flows into various objects of the earth in a like degree and manner, and nevertheless acts diversely in different forms, producing beautiful colors in some, and colors not beautiful in others. So when spiritual light flows into the souls of brutes, it is received altogether differently, and thus actuates them differently from what it does when it flows into the souls of men.

[2] For the latter are in a higher degree, and in a more perfect state, and are such that they can look upward, thus to heaven and to the Lord, and therefore the Lord can adjoin them to Himself, and give them eternal life; but the souls of brutes are such that they cannot do otherwise than look downward, thus to earthly things alone, and therefore can be adjoined solely to such things; wherefore also they perish together with the body. The ends are what show the quality of the life which man has; and the quality of the life which beasts have. Man is able to have spiritual and heavenly ends; he may see them, acknowledge them, believe them, and be affected with them, whereas beasts can have no other than natural ends. Thus man is able to be in the Divine sphere of ends and uses which is in heaven and which constitutes heaven; but beasts cannot be in any other sphere than that of earthly ends and uses. Ends are nothing but loves, for that which is loved is regarded as the end.

[3] The reason why very many men do not know how to distinguish between their life and the life of beasts, is that they in like manner are in external things, and at heart are solely concerned



about earthly, bodily, and worldly objects; and such persons believe themselves to be like the beasts in respect to life also, and suppose that after death they will be dissipated like them; for as to what spiritual and celestial things are they know not, because they care not. Hence comes the insanity of our age, in that men compare themselves to brute beasts and do not see the internal distinction; but he who believes in celestial and spiritual things, or suffers spiritual light to flow in and act, sees altogether differently, and likewise how far he is above brute animals. But the life of brute animals will of the Lord's Divine mercy be treated of separately.

**3647.** How the case is with these things has also been shown. It was given me to see and perceive certain ones as they entered into the other life who in the life of the body had regarded only earthly things and had had nothing else as their end; nor had they been initiated by means of any knowledges into good and truth. They had belonged to the common crowd of sailors and of peasants. They appeared (as was also perceived) to have so little life that I thought it impossible for them to receive eternal life like other spirits, being like machines, little animated; but the angels had tender care for them, and through the faculty which they possessed as men insinuated into them the life of good and truth, whereby they were more and more led on from a life like that of animals to human life.

**3648.** There is an influx from the Lord through heaven into the subjects also of the vegetable kingdom; as into trees of every kind, and into their fructifications; and into plants of various kinds, and their multiplications. Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they would never vegetate and grow in so wonderful a manner and succession; but the forms therein are such that they do not receive anything of life. It is from this influx that they have within them an image of the eternal and infinite, as is evident from the fact that they are in the continual endeavor to propagate their kind and their species, and thus to live as it were forever, and also to fill the universe; this endeavor being in every seed. But man attributes all these marvelous things to mere nature, nor believes in any influx from the spiritual world, because at heart he denies it; although he might know that nothing can subsist except through that from which it has come forth; that is, that subsistence is a perpetual coming forth; or what is the same, production is continual creation.

That hence universal nature is a theater representative of the Lord's kingdom may be seen above (n. 3483). But on this subject also, and on the correspondence of the vegetable kingdom with the Grand Man, of the Lord's Divine mercy something shall be said elsewhere.

**3649.** The subject of the Grand Man and correspondence therewith will be continued at the close of the subsequent chapters.

# GENESIS

## CHAPTER TWENTY-EIGHT

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**3650.** In the preface to the preceding chapter there was unfolded what the Lord taught and foretold in Matthew 24, verses 8 to 14, concerning the Last Judgment, that is, the last days of the church (see n. 3486–3489). There now follow in order, for explication in accordance with the same method of procedure, the contents of verses 15 to 18 in the same chapter:

When therefore ye shall see the abomination of desolation which was told of by Daniel the prophet standing in the holy place, let him that readeth understand, then let them that are in Judea flee into the mountains; let him that is upon the housetop not go down to take anything out of his house; and let him that is in the field not return back to take his garment (Matt. 24:15–18).

**3651.** Every one may see that these words contain arcana, and that unless these arcana are disclosed it is impossible to know what is meant by “them that are in Judea fleeing to the mountains;” by “him that is upon the housetop not going down to take anything out of his house;” and by “him that is in the field not returning back to take his garment.” Unless the internal sense were to teach what these words signify and enfold within them, the investigators and interpreters of the Word might be led away and fall into opinions altogether foreign to the truth; or it might even happen that those who at heart deny the holiness of the Word might come to the conclusion that such expressions merely describe flight and escape on the approach of an enemy; consequently that there is nothing more holy contained therein; when yet by these words of the Lord there is fully described a state of the devastation of the church in respect to the goods of love and the truths of faith; as may be seen from the following explication of the words in question.

**3652.** According to the internal sense, the signification is as now follows.

When therefore ye shall see the abomination of desolation; signifies the devastation of the church, which occurs when the Lord is no longer acknowledged; consequently when there is no love and

no faith in Him; also when there is no longer any charity toward the neighbor; and consequently when there is not any faith of good and truth. When this is the case in the church, or rather in the region where the Word is in existence—that is, when men are such in the thoughts of the heart, even if not in the doctrine of their lips—then there is “desolation,” and the things just mentioned are its “abomination;” so that the words “when ye shall see the abomination of desolation” signify when anyone observes such things; and what is to be done in such a case is told in what now follows in verses 16 to 18.

[2] Which was told of by Daniel the prophet;

in the internal sense signifies by the prophets; for where any prophet is mentioned by name in the Word, it is not the prophet that is meant, but the prophetic Word itself; because names never penetrate into heaven (see n. 1876, 1888); and yet the same is not signified by one prophet as by another. What is signified by “Moses,” “Elias,” and “Elisha,” may be seen in the preface to chapter 18 and in n. 2762; but by “Daniel” is signified everything prophetic concerning the Lord’s advent, and concerning the state of the church; in the present case concerning its last state. The subject of devastation is largely treated of in the Prophets, and by it in the sense of the letter is signified the devastation of the Jewish and Israelitish Church, but in the internal sense there is signified the devastation of the church in general, thus also the devastation which is now at hand.

[3] Standing in the holy place;

signifies devastation as to all things which are of good and truth; the “holy place” is a state of love and faith (that “place” in the internal sense is state, see above, n. 2625, 2837, 3356, 3387); the holy of this state is the good which is of love, and the derivative truth which is of faith; and nothing else than these is meant by “holy” in the Word, because these things are from the Lord, who is the Holy itself, or the Sanctuary.

Let him that readeth understand;

signifies that these things are to be well observed by those who are in the church, especially by those who are in love and faith; who now come to be treated of.

[4] Then let them that are in Judea flee into the mountains;

signifies that they who are of the church will not look elsewhere than to the Lord, thus to love to Him, and to charity toward the neighbor (that by “Judea” is signified the church, will be shown below; that by a “mountain” is signified the Lord Himself, but by “mountains” love to Him, and charity toward the neighbor, may be seen above, n. 795, 796, 1430, 2722). According to the sense of the letter the meaning would be that when Jerusalem was besieged, as it came to be by the Romans, then they should not betake themselves thither, but to the mountains, according to what is written in Luke:

When ye see Jerusalem compassed with armies, then know that her devastation is at hand. Then let them that are in Judea flee upon the mountains; and let them that are in the midst of her depart out; and let not them that are in the regions enter therein (Luke 21:20, 21);

[5] but in this passage the case is the same with Jerusalem, namely, that in the sense of the letter it is Jerusalem which is understood, while in the internal sense it is the Lord’s church (see n. 402, 2117); for each and all of the things recorded in the Word concerning the Jewish and Israelitish people are representative of the Lord’s kingdom in the heavens, and of His kingdom on earth; that is, of the church, as has been often shown. Hence it is that by “Jerusalem” in the internal sense is nowhere meant Jerusalem, nor by “Judea,” Judea. But these matters were of such a nature as to be capable of representing the celestial and spiritual things of the Lord’s kingdom, and the events took place for the sake of the representation. In this way the Word could be so written as to be adapted to the apprehension of the man who should read it, and also to the understanding of the angels who are with the man. This likewise was the reason why the Lord spoke in the same manner; for had He spoken otherwise, His Word would not have been adapted to the understanding of those who read it, especially at that time; nor to the understanding of the angels; thus it would neither have been received by man, nor understood by the angels.

[6] Let him that is upon the housetop not go down to take anything out of his house;

signifies that such as are in the good of charity should not betake themselves to those things which belong to doctrinal matters of faith. In the Word the “housetop” signifies the higher state of man, thus his state as to good; but those things which are below it signify the lower state of man, thus his state as to truth (n. 710, 1708, 2233,

2234, 3142, 3538). As regards the state of a man of the church, the case is this: While he is being regenerated he learns truths for the sake of good, for he has the affection of truth on this account; but after he has been regenerated he acts from truth and good. After the man has arrived at this state he ought not to betake himself to his former state, for if he should do this he would reason from truth concerning the good in which he is, and would thereby pervert his state, for all reasoning ceases, and ought to cease, when a man is in a state to will what is true and good; for he then thinks and acts from the will, consequently from conscience, and not as before from the understanding; and if he should again think and act from this, he would fall into temptations in which he would succumb. This then is what is signified by "Let him that is upon the housetop not go down to take anything out of his house."

[7] And let him that is in the field not return back to take his garment;

(that is, his tunic), signifies that such as are in the good of truth should not betake themselves from the good thereof to what is doctrinal of truth. In the Word a "field" signifies this state of man in respect to good (what is meant by "field" may be seen above, n. 368, 2971, 3196, 3310, 3317, 3500, 3508); and a "garment" or "tunic" signifies that which clothes good, that is, what is doctrinal of truth, for this is as clothing to good (that a "garment" has this signification may be seen above, n. 297, 1073, 2576, 3301). Every one can see that in these words deeper things are hidden than those which appear in the letter, for they were spoken by the Lord Himself.

**3653.** From all this it is now evident that in these verses there is fully described the state of devastation of the church in respect to the goods of love and the truths of faith, and that at the same time there is given an exhortation to those who are in these goods and truths in regard to what they ought then to do. There are three kinds of men within the church; namely, those who are in love to the Lord; those who are in charity toward the neighbor; and those who are in the affection of truth. Those who belong to the first class, who are in love to the Lord, are specifically signified in the words, "let them that are in Judea flee into the mountains." Those in the second class, who are in charity toward their neighbor, are specifically signified in the words, "let him that is upon the housetop not go down to take anything out of his house." Those in the third class, who are in the

affection of truth, are specifically signified in the words, “and let him that is in the field not return back to take his garment.” (See what has been said and explained above in regard to these words, n. 2454; and what is meant by “returning back,” and “looking behind him.”)

**3654.** That in the internal sense of the Word “Judea” does not signify Judea; nor in like manner “Jerusalem,” Jerusalem, may be seen from many passages in the Word. “Judea” is not so frequently mentioned in the Word as is the “land of Judah,” and by the “land of Judah,” as well as by the “land of Canaan,” is signified the Lord’s kingdom (consequently also the church, for the church is the Lord’s kingdom on earth), and this for the reason that the Lord’s celestial kingdom was represented by Judah, or by the Jewish nation, and His spiritual kingdom by Israel, or the Israelitish people; and inasmuch as it was so represented, therefore also when mention is made in the Word of that nation and people, in the internal sense there is nothing else signified thereby.

[2] That this is the case will appear from what of the Lord’s Divine mercy will be said hereafter concerning Judah and the land of Judah; and in the meantime from the following few passages in the Prophets. In Isaiah:

My beloved had a vineyard in the horn of a son of oil; and he made a hedge about it, and gathered out the stones thereof, and planted it with a noble vine, and built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now O inhabitant of Jerusalem, and man of Judah, judge I pray you between Me and My vineyard. I will make it a desolation. For the vineyard of Jehovah Zebaoth is the house of Israel, and the man of Judah is the plant of His delights; and He looked for judgment, but behold a festering; for justice, but behold a cry (Isa. 5:1–3, 6, 7).

In this passage, in the sense of the letter, the perverted state of the Israelites and Jews is treated of, but in the internal sense the perverted state of the church as represented by Israel and Judah. The “inhabitant of Jerusalem” is the good of the church (that “inhabitant” signifies good, or what is the same, those who are in good, may be seen above, n. 2268, 2451, 2712, 3613; and that “Jerusalem” signifies the church, see n. 402, 2117). The signification of the “house of Israel” is similar (that “house” signifies good may be seen above, n. 710, 1708, 2233, 2234, 3142, 3538; and that “Israel” signifies the

church, n. 3305); in like manner the “man of Judah,” for by “man” is signified truth (n. 265, 749, 1007, 3134, 3310, 3459), and by “Judah” good, but with the difference that the “man of Judah” signifies truth from the good of love to the Lord (which is called celestial truth), that is, those who are in such truth.

[3] In the same:

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. The envy also of Ephraim shall depart, and the enemies of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not straiten Ephraim. Jehovah shall accurse the tongue of the Egyptian sea, and with the vehemence of His breath shall shake His hand over the river. And there shall be a highway for the remains of His people, which shall be left from Asshur (Isa. 11:12, 13, 15, 16).

The subject here treated of in the sense of the letter is the bringing back of the Israelites and Jews from captivity, but in the internal sense it is concerning a new church in general and with every individual in particular who is being regenerated or is becoming a church. The “outcasts of Israel” denote the truths of such persons; the “dispersed of Judah,” their goods; “Ephraim,” their intellectual part in that it will no longer be resistant; “Egypt,” memory-knowledges; and “Asshur,” the derivative reasoning, which they have perverted; the “outcasts,” the “dispersed,” the “remains,” and “those who are left,” denote the truths and goods which survive. (That “Ephraim” denotes the intellectual part, will be made manifest elsewhere; and that “Egypt” is memory-knowledge, n. 1164, 1165, 1186, 1462, 2588, 3325; that “Asshur” is reasoning, n. 119, 1186; and that “remains” are goods and truths from the Lord stored up in the interior man, n. 468, 530, 560, 561, 660, 661, 798, 1050, 1738, 1906, 2284.)

[4] In the same:

Hear ye this, O house of Jacob, called by the name of Israel, and they have come forth out of the waters of Judah. For they call themselves of the holy city, and stay themselves upon the God of Israel (Isa. 48:1, 2); where the “waters of Judah” denote the truths which are from the good of love to the Lord; the truths thence derived are the very goods of charity, which are called spiritual goods, and constitute the spiritual church, the internal of which is “Israel,” and the external the “house of Jacob;” hence it is manifest what is signified by the



“house of Jacob called by the name of Israel,” and by their “coming forth out of the waters of Judah.”

[5] In the same:

I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall possess it, and My servants shall dwell there (Isa. 65:9);

“out of Judah an inheritor of mountains” in the supreme sense denotes the Lord, and in the representative sense those who are in love to Him, thus in the good of love to the Lord and of love to the neighbor. (That “mountains” signify these goods was shown above, n. 3652.)

[6] So in Moses:

Judah is a lion's whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? (Gen. 49:9);

where it is clearly manifest that in the supreme sense by “Judah” is meant the Lord, and in the representative sense those who are in the good of love to Him. So in David:

When Israel went forth out of Egypt, the house of Jacob from a barbarous people, Judah became His sanctuary, Israel His dominion (Ps. 114:1, 2);

in this passage also “Judah” denotes celestial good, which is the good of love to the Lord; and “Israel,” celestial truth, or spiritual good.

[7] So in Jeremiah:

Behold the days come, saith Jehovah, that I will raise unto David a just offshoot, and He shall reign as king, and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby He shall be called: JEHOVAH OUR JUSTICE (Jer. 23:5, 6; 33:15, 16);

where the Lord's advent is treated of, “Judah” denoting those who are in the good of love to the Lord; “Israel,” those who are in the truth of this good. That by “Judah” is not meant Judah, nor by “Israel” Israel, is evident from the fact that neither Judah nor Israel was saved. In like manner in the same:

I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first (Jer. 33:7).

In the same:

In those days, and in that time, saith Jehovah, the sons of Israel shall come, they and the sons of Judah together; going and weeping shall they

go, and shall seek Jehovah their God; and they shall seek Zion in the way with their faces thitherward (Jer. 50:4, 5).

Again:

At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, for the name of Jehovah, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk to the house of Israel, and they shall come together out of the land of the north upon the land (Jer. 3:17, 18).

[8] Again:

Behold the days come, saith Jehovah, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And I will make a new covenant with the house of Israel and with the house of Judah; this is the covenant that I will make with the house of Israel after those days; I will put My law in the midst of them, and will write it on their heart (Jer. 31:27, 31, 33).

That Israel or the house of Israel is not here meant, is very evident, because they were dispersed among the Gentiles, and were never brought back out of captivity; consequently neither was Judah nor the house of Judah meant, but thereby were signified, in the internal sense, those who are of the Lord's spiritual and celestial kingdom. With these is made a new covenant, and on their heart is the law written; a "new covenant" denoting conjunction with the Lord by means of good (see n. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037); the "law written on their heart," denoting the consequent perception of good and of truth, and also conscience.

[9] So in Joel:

And it shall come to pass in that day that the mountains shall drop new wine, and the hills shall flow with milk, and all the streams of Judah shall flow with waters; and a fountain shall go forth out of the house of Jehovah, and shall water the stream of Shittim. Egypt shall be a waste, and Edom shall be for a wilderness of a waste for the violence done to the sons of Judah, because they have shed innocent blood in their land. But Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:18, 20);

from all the particulars in this passage also it is manifest that by "Judah" is not meant Judah, nor by "Jerusalem," Jerusalem, but those who are in the holy of love and of charity; for these "shall abide forever, and to generation and generation."

[10] So 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. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of eternity, and as in former years (Mal. 3:1, 4);

where the Lord's advent is treated of. That at that time the offering of Judah and Jerusalem was not pleasant unto Jehovah, is evident; and from this it is manifest that by "Judah and Jerusalem" are signified such things as are of the Lord's church. The case is the same everywhere in the Word where mention is made of "Judah," of "Israel," and of "Jerusalem." From all this then it is evident what is signified by "Judah" in Matthew, namely, the Lord's church, in the present case vastated.

**3655.** The subject treated of in the preceding verses from the evangelist, was the first and second state of the church's perversion. That the first state consisted in their beginning no longer to know what is good and what is true, and in disputing together about them, whence came falsities, may be seen above (n. 3354); and that the second state consisted in their despising what is good and true, and also in being averse thereto, and thus in the dying out of faith in the Lord, according to the degrees of the cessation of charity, may be seen above (n. 3487, 3488). So that the subject treated of in this preface is the third state of the church, which is its state of desolation in respect to good and truth.

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## GENESIS 28

1. And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan.
2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother.
3. And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples.

4. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham.
5. And Isaac sent away Jacob; and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.
6. And Esau saw that Isaac blessed Jacob, and sent him to Paddan-aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan.
7. And Jacob hearkened to his father and to his mother, and went to Paddan-aram.
8. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.
9. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth, over his women to himself for a woman.
10. And Jacob went out from Beersheba, and went toward Haran.
11. And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place.
12. And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it.
13. And behold Jehovah standing upon it; and He said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed.
14. And thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed.
15. And behold I am with thee, and will keep thee whithersoever thou goest, and will bring thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee.

16. And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.
17. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven.
18. And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it.
19. And he called the name of that place Bethel; but the name of the city was Luz at the first.
20. And 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 raiment to put on.
21. And I return in peace to my father's house, Jehovah shall be to me for God.
22. And this stone which I have set up for a pillar, shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee.

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## THE CONTENTS

**3656.** In the supreme sense this chapter treats of the Lord, how He began to make His natural Divine both as to truth and as to good; and the means by which He effected this are described in general. But in the representative sense it treats of how the Lord regenerates or makes new the natural of man both as to truth and as to good; the process in general is in like manner described (verses 1–10).

**3657.** In the internal supreme sense there is described how the Lord began to make His natural Divine as to truth from the ultimate of order, that thereby He might make disposition of the intermediates, and might conjoin each and all things with the First; that is, with His Divine Itself. But in the internal representative sense there is described how the Lord regenerates the human natural also from the ultimate of order, and thereby disposes the intermediates, in order that through the rational He may conjoin them with Himself (verses 11–22).

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## THE INTERNAL SENSE

**3658.** Verses 1, 2. *And Isaac called Jacob, and blessed him, and commanded him, and said unto him, Thou shalt not take a woman of the daughters of Canaan. Arise, go to Paddan-aram, to the house of Bethuel, thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother.*

“And Isaac called Jacob,” signifies perception by the Lord of the quality in respect to the good of truth; “and blessed him,” signifies that thus conjunction would be effected; “and commanded him, and said unto him,” signifies reflection and consequent perception; “thou shalt not take a woman of the daughters of Canaan,” signifies provided that it be not conjoined with the affections of falsity and evil; “arise” signifies provided it should elevate that good thence; “go to Paddan-aram,” signifies the knowledges of such truth; “to the house of Bethuel thy mother's father, and take thee from thence a woman of the daughters of Laban thy mother's brother,” signifies collateral external good, and the derivative truth that was to be conjoined.

**3659.** *And Isaac called Jacob.* That this signifies perception by the Lord of the quality in respect to the good of truth, is evident from the signification of “calling” anyone as being to perceive the quality (n. 3609); and from the representation of Isaac, as being the Lord as to the Divine good of the Divine rational (n. 1893, 2066, 2072, 2083, 2630, 3012, 3194, 3210); and from the representation of Jacob, as being the Lord as to natural truth (n. 1893, 3305, 3509, 3525, 3546, 3576, 3599). But here, and in what follows in this chapter, Jacob represents the good of this truth; from which it is evident that by the words, “Isaac called Jacob,” is signified perception by the Lord of the quality in respect to the good of truth.

[2] The reason why Jacob here represents the good of this truth, is that he has now carried off the birthright of Esau, and also his blessing, and has thereby put on the person of Esau, but still no further than in respect to the good of the truth which he had before represented; for all truth, whatsoever it be and whatsoever its quality, has good within it, inasmuch as truth is not truth except from good; it is from this that it is called truth. By the birthright which he took, and by the blessing, he obtained over Esau the privilege that his posterity should succeed to the promise made to Abraham and

Isaac concerning the land of Canaan, and thus that by him should be represented the Lord's Divine natural, as by Isaac was represented the Divine rational, and by Abraham His Divine Itself. In order therefore that the representative might fall upon one person, it was permitted that he should thus take from Esau the birth-right, and afterwards the blessing. Hence it is that Jacob now represents the good of the natural, but here at first the good of that truth, namely, of the truth which he had represented just before. Esau is also still further treated of, as in the following verses (6-8) of this chapter, to the intent that there might be represented the good of truth and the interior truth of good of the Lord's natural, which could not as yet be represented by Jacob. What and of what quality is the good of truth here represented by Jacob, will appear from what follows.

**3660.** *And blessed him.* That this signifies that thus conjunction would be effected, is evident from the signification of being "blessed," as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584). The reason why Isaac the father now blesses Jacob the son, although he had come with guile and taken the blessing from Esau, and Isaac had shuddered at that deed (as appears from the preceding chapter, verses 33 and 35), is that Isaac now perceived that it was the posterity of Jacob, and not that of Esau, that was to possess the land of Canaan; and therefore the blessing was confirmed by Isaac. But the guile at which Isaac shuddered signified and foretold what was deceptive in the posterity of Jacob in regard to the representatives; that is to say, that they were very far from sincerely or at heart representing the Divine or celestial things of the Lord's kingdom, and were thus utterly unlike the Ancient Church, being merely in externals separate from what is internal, and not even in these, inasmuch as they so often fell away into open idolatries.

[2] What is meant by being conjoined, or by conjunction, here signified in the internal sense by being "blessed," was shown above, namely, that the natural as to good and as to truth should be adjoined to the rational, or what is the same thing, the external man to the internal; for in order that the Lord might make His natural Divine, He had to implant therein such good and truth as would correspond with the good and truth of the Divine rational. Without corresponding goods and truths no conjunction is possible. There are innumerable goods and truths of the natural, or such as are proper to the natural man; so innumerable that man can scarcely know their

most general kinds, in spite of the fact that when mention is made of natural good and truth it appears to man as one simple thing; for the whole natural and all that is in it is nothing else than this good and truth. And this being the case, it is evident that there are goods and truths of the natural in which the goods and truths of the rational can be, and that there are goods and truths of the natural in which the goods and truths of the rational cannot be; consequently, that there are goods and truths of the natural which can be adjoined to the goods and truths of the rational by correspondence. Such goods and truths are treated of in this and the following chapters.

[3] To know these goods and truths, and to distinguish them from one another, and also to view their qualities, and thus how they are adapted for conjunction, does not so well appear to man so long as he does not think from what is interior, or from enlightenment by the light of heaven; for in this case such things appear to him to be both obscure and undelightful. But nevertheless they are suited to the apprehension and understanding of angels, and even to the apprehension of spirits; for the thoughts of angels and spirits are not distracted by cares for worldly, corporeal, and earthly things, as they had formerly been when they lived as men in the world. Angels and spirits are in the pleasantness of intelligence and the bliss of wisdom when such things are present with them from the internal sense of the Word; for then what is Divine shines upon them, because in the supreme sense the Lord is treated of, and in the representative sense the church and regeneration; and thereby they are in the Lord's Divine sphere, and in that of His ends and uses.

**3661.** *And commanded him, and said unto him.* That this signifies reflection and consequent perception, is evident from the signification in the historicals of the Word of "commanding," as being to reflect; and from the signification of "saying," as being to perceive (see n. 1791, 1815, 1819, 1822, 1898, 1919, 2080, 2619, 2862). Reflection is the mental view of a thing in regard to its nature and quality, and from this comes perception.

**3662.** *Thou shalt not take a woman of the daughters of Canaan.* That this signifies provided that it be not conjoined with the affections of falsity and evil, is evident from the signification of "taking a woman," as being to be associated or conjoined; from the signification of "daughters," as being affections (n. 568, 2362, 3024);



and from the signification of "Canaan," as being falsity and evil (n. 1093, 1140, 1141, 1167, 1205, 1444, 1573, 1574, 1868).

**3663.** *Arise.* That this signifies provided it should elevate that good thence, is evident from the signification of "arising," as implying some elevation (n. 2401, 2785, 2912, 2927, 3171); in the present case an elevation from such things as are signified by the "daughters of Canaan," to such things as are signified by the "daughters of Laban," concerning which in what follows.

**3664.** *Go to Paddan-aram.* That this signifies the knowledges of such truth, is evident from the signification of "Aram," or "Syria," as being knowledges (see n. 1232, 1234, 3249). That "Paddan-aram" signifies the knowledges of truth is because it was in Syria of the rivers, where Nahor, Bethuel, and Laban dwelt; and that by "Syria" are signified the knowledges of truth may be seen above (n. 3051). Paddan-aram is also mentioned above (25:20), and again below (31:18); in which places likewise it signifies the knowledges of truth.

**3665.** *To the house of Bethuel, thy mother's father, and take thee from thence a woman of the daughters of Laban, thy mother's brother.* That this signifies collateral external good, and the derivative truth that was to be conjoined, is evident from the representation of Bethuel, as being the good of the Gentiles of the first class (see n. 2865); from the representation of Laban, as being the affection of good in the natural man, that is the affection of external good, and properly the collateral good of a common stock (n. 3129, 3130, 3160, 3612); and from the signification of "taking a woman of his daughters," as being to be associated to or conjoined with the derivative affections of truth. That "taking a woman" denotes to be conjoined, is manifest, and that "daughters" are affections, may be seen above (n. 568, 2362, 3024). Hence it is evident what these words signify, namely, that the good of the natural, here represented by Jacob, was to be conjoined with the truths derived from collateral external good.

[2] The case herein is this: When man is being regenerated, he is at first led by the Lord as an infant, then as a child, afterwards as a youth, and at last as an adult. The truths he learns as an infant child are altogether external and corporeal, for as yet he is unable to apprehend interior truths. These truths are no other than knowledges of such things as contain, in their inmost, things Divine;

for there are knowledges of things that do not contain anything Divine in their inmost; and there are knowledges that do contain it. The knowledges that do contain what is Divine are such that they can admit interior truths more and more, successively, and in order; whereas the knowledges which do not contain what is Divine are such that they do not admit, but reject these interior truths; for the knowledges of external and corporeal good and truth are like ground, which according to its quality admits seeds of one nature and not of another, bringing to maturity one kind of seeds, and suffocating another. Knowledges which contain in their inmost what is Divine, admit into them spiritual and celestial truth and good, possessing this capacity from the Divine which is within, and which disposes; but the knowledges which do not contain in them what is Divine, admit only what is false and evil, such being their nature. Those knowledges of external and corporeal truth which admit spiritual and celestial truth and good, are here signified by the “daughters of Laban of the house of Bethuel;” but those which do not thus admit them, are signified by the “daughters of Canaan.”

[3] The knowledges which are learned from infancy to childhood are like most general vessels, which are to be filled with goods, and in proportion as they are filled the man is enlightened. If the vessels are such as to admit into them genuine goods, then the man is enlightened from the Divine that is within them, and this successively more and more; but if they are such that genuine goods cannot be in them, then the man is not enlightened. It does appear that he is enlightened, but this is from a fatuous light, which is that of falsity and evil, whereby he is more and more darkened in respect to good and truth.

[4] Such knowledges are manifold, and so manifold that their genera can scarcely be counted; still less can their species be discriminated; for they are derived in many ways from the Divine through the rational into the natural. For some flow in immediately through the good of the rational, and thence into the good of the natural; and also into the truth of this good, and thence further into the external or corporeal natural, where also they divide into various streams. And some flow in mediately through the truth of the rational into the truth of the natural, and also into the good of this truth, and thence further into the external or corporeal natural (see n. 3573, 3616). They are like nations, families, and houses, and like the

blood-relationships and the connections therein, there being in them some which descend in a direct line from the first father, and some which descend in a line more and more indirect or collateral. In the heavens these things are most distinct, for all the societies therein, and thus the proximities, are distinguished according to the genera and species of good and truth (n. 685, 2508, 2524, 2556, 2739, 3612). These societies and proximities were represented by the most ancient people, who were celestial men, by their dwelling together classified in this manner into nations, families, and houses (n. 470, 471, 483, 1159, 1246); and for this reason it was enjoined that they who were of the representative church should contract marriages within the families of their own nation; for in this way they could represent heaven, and the conjunction of its societies as to good and truth—as was the case here with Jacob, in that he was to go to the house of Bethuel, his mother's father, and take him a woman of the daughters of Laban, his mother's brother.

[5] With regard to these very knowledges of external or corporeal truth which are from collateral good, and which as before said contain in them what is Divine, and thus are capable of admitting genuine goods—such as are the knowledges with young children who are afterwards regenerated—they are in general such as are contained in the historicals of the Word, such as what is said therein concerning paradise, concerning the first man in it, concerning the tree of life in its midst, and concerning the tree of knowledge, where was the serpent that practiced the deception. These are the knowledges that contain within them what is Divine, and admit into them spiritual and celestial goods and truths, because they represent and signify these goods and truths. Such knowledges also are all other things in the historicals of the Word, as what is said concerning the tabernacle and the temple and concerning the construction of these; in like manner what is said concerning the garments of Aaron and of his sons; also concerning the feasts of tabernacles, of the firstfruits of harvest, of unleavened bread, and concerning other like things. When such knowledges as these are known and thought of by a young child, the angels who are with him think of the Divine things which they represent and signify; and because the angels are affected therewith, their affection is communicated, and causes the delight and pleasure which the child experiences therein; and prepares his mind to receive genuine truths and goods. Such and very

many others are the knowledges of external and corporeal truth that are derived from collateral good.

**3666.** Verses 3–5. *And God Shaddai will bless thee, and will make thee fruitful and multiply thee, and thou shalt be a company of peoples. And He will give thee the blessing of Abraham, to thee and to thy seed with thee, to cause thee to inherit the land of thy sojournings, which God gave unto Abraham. And Isaac sent away Jacob; and he went to Paddan-aram, to Laban the son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.*

“And God Shaddai will bless thee,” signifies the temptations of that truth and good through which there is conjunction; “and will make thee fruitful and multiply thee,” signifies the derivative goods and truths; “and thou shalt be a company of peoples,” signifies abundance; “and He will give thee the blessing of Abraham,” signifies the conjunction of the Divine Itself with the good and truth of the natural; “to thee and to thy seed with thee,” signifies with the good and its derivative truth; “to cause thee to inherit the land of thy sojournings,” signifies the life of instructions; “which God gave unto Abraham,” signifies which is from the Divine; “and Isaac sent away Jacob,” signifies the beginning of manifestation; “and he went to Paddan-aram,” signifies here as before the knowledges of that truth; “to Laban the son of Bethuel the Aramean,” signifies collateral good; “the brother of Rebekah, the mother of Jacob and Esau,” signifies the affinity from the mother, with the good of truth which is “Jacob,” and with the truth of good which is “Esau.”

**3667.** [v. 3] *And God Shaddai will bless thee.* That this signifies the temptations of that truth and good through which there is conjunction, is evident from the signification of “God Shaddai,” as being temptations (concerning which signification in what follows); and from the signification of being “blessed,” as being conjunction (see n. 3504, 3514, 3530, 3565, 3584). Inasmuch as by Jacob is now represented the good of truth, as before shown (n. 3659), therefore that good and truth are here meant by “thee.” The reason why “God Shaddai” signifies temptations, is that in ancient times they distinguished the Supreme God (that is, the Lord) by various names, and this in accordance with His attributes, and in accordance with the goods which are from Him, and also in accordance with the truths, the multiplicity of which is a fact that is known to every one. They

who were of the Ancient Church by all these appellations understood only one God, namely, the Lord, whom they called Jehovah; but after the church had declined from good and truth, and at the same time from this wisdom, they began to worship as many gods as there were appellations of the one God; insomuch that every nation, and at last every family, acknowledged one of them for its own god; hence came the many gods of which mention is often made in the Word.

[2] The same thing took place in the family of Terah the father of Abraham, and also in the house of Abraham himself, who worshiped other gods (as may be seen above, n. 1356, 2559), and especially the God Shaddai (n. 1992). That the worship of this God remained in that house, is evident also from these words in Moses:

I appeared unto Abraham, unto Isaac, and unto Jacob, in God Shaddai, but by My name Jehovah I was not known to them (Exod. 6:3).

This is the reason why it was said to Abraham: "I am God Shaddai; walk before Me, and be perfect" (Gen. 17:1); and why it is here said by Isaac to Jacob, "God Shaddai will bless thee." That this is the case is also clearly evident from what follows in this chapter, in that after the Lord had said to Jacob in a dream, "I am Jehovah the God of Abraham thy father, and the God of Isaac" (verse 13), still Jacob afterwards said, "If God will be with me, and will keep me in this way wherein I walk, and will give me bread to eat and raiment to put on, and I return in peace to my father's house, then Jehovah shall be to me for God" (verses 20, 21); from which it is evident that neither did the house of Jacob acknowledge Jehovah; but that Jacob would acknowledge Him as his God if He would be his benefactor—just as is the case at this day in Christian Gentilism. [3] But as specifically regards God Shaddai, the Lord had been so called in the Ancient Church with respect to temptations and to blessings and benefits after temptations, as was shown in volume 2 (n. 1992). This is the reason why by "God Shaddai" in the internal sense are signified temptations. That by temptations is effected a conjunction of good and truth, see what has already been stated and shown concerning temptations (n. 2819).

**3668.** *And will make thee fruitful and multiply thee.* That this signifies the derivative goods and truths, is evident from the mention of "being fruitful," as having reference to good; and of "being

multiplied," as having reference to truth (n. 43, 55, 913, 983, 2846, 2847).

**3669.** *And thou shalt be a company of peoples.* That this signifies abundance, is evident without explication; a "company of peoples" is specifically predicated of truths, for by "peoples" in the Word are signified those who are in truth (n. 1259, 1260, 2928, 3581), whereas by "nations" are signified those who are in good (n. 1259, 1260, 1416, 1849). It is here said a "company of peoples," because the subject treated of is the good of truth represented by Jacob; for the good which is from truth is one thing, and the good from which is truth is another; the good which is from truth is that which is here called "Jacob," and the good from which is truth is that which is called "Esau." The good which is from truth is inverse to the good from which is truth. Those who are being regenerated, before their regeneration is completed, are in the good which is from truth; whereas the same when regenerated are in the good from which is truth. That their state is inverse may be seen above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603).

**3670.** [v. 4] *And He will give thee the blessing of Abraham.* That this signifies the conjunction of the Divine Itself with the good and truth of the natural, is evident from the signification of a "blessing," as being conjunction (n. 3660, 3667); and from the representation of Abraham, as being the Lord's Divine Itself which is called the "Father" (concerning which see n. 2011, 3251, 3439). And inasmuch as these words are spoken to Jacob, by whom there would be represented the Lord's Divine natural as to the Divine good and truth therein, therefore the conjunction of the Divine Itself with the good and truth of the natural is what is signified, in the internal sense, by "He will give thee the blessing of Abraham." In the sense of the letter, it is the possession of the land of Canaan that is meant by the "blessing of Abraham," and also by the words which follow: "to cause thee to inherit the land of thy sojournings, which God gave unto Abraham;" and according to this sense do all apprehend the words who believe that the historicals of the Word do not contain within them things more heavenly and secret: and especially so do the Jewish nation, who on the strength of these words claim for themselves privileges above every other nation and people. Their fathers understood the words in the same manner, and especially were they so understood by Jacob, whose quality is evident from what was

said just above (n. 3667), in that he would not have known Jehovah, nor have been willing to acknowledge Him, unless He had given him corporeal and worldly blessings. But that neither Abraham, nor Isaac, nor Jacob was meant, and that by Jacob is represented the Lord as to the natural which He would make Divine, is abundantly manifest from the explications given above. That it is immaterial what is the quality of the man who represents, as to whether he is evil or good, and that evil men equally with good men can represent and have represented the Lord's Divine, may be seen above (n. 665, 1097, 1361).

[2] The same may be seen from the representatives which exist even to this day; for all kings, whoever they may be, and of whatever quality, by the royalty itself that appertains to them represent the Lord; in like manner all priests, whoever and of whatever quality they may be, by the priestly office itself. The royal and the priestly office itself is holy, whatever be the quality of him who ministers therein; and this is the reason why the Word taught by an evil man is equally holy, and also the sacrament of baptism and the Holy Supper, and other such things. And from this it is also evident that no king can possibly claim for himself anything of the sanctity that belongs to his royalty; nor any priest anything of the sanctity that belongs to his priesthood. Insofar as either claims anything thereof to himself, or attributes it to himself, so far he brands himself with the character of a spiritual thief, or with the mark of spiritual theft; and also insofar as he does evil, that is, acts contrary to what is just and equitable, and contrary to what is good and true, so far a king puts off the representative of holy royalty, and a priest the representative of holy priesthood, and represents the opposite. For this reason in the representative Jewish Church there were so many laws enjoined concerning the holiness in which priests especially should be during their ministration—on which subject, of the Lord's Divine mercy, more will be said in what follows.

**3671.** *To thee and to thy seed with thee.* That this signifies with the good and its derivative truth, is evident from the representation of Jacob, who is here meant by "thee," as being the good of truth, or the good which is from truth (concerning which see above); and from the signification of "seed," as being the good and truth of faith (n. 1025, 1447, 1610, 2848, 3373). "With thee" signifies that it was adjoined to the good of truth which is "Jacob." With good and truth

the case is the same as with seeds and the ground; interior good is as the seed which brings forth, but only in good ground; exterior good and truth are as the ground in which the seed brings forth; this seed (that is, interior good and truth) cannot otherwise be rooted. For this reason man's rational is first of all regenerated, for therein are seeds, and afterwards the natural, in order that it may serve as ground (n. 3286, 3288, 3321, 3368, 3493, 3576, 3620, 3623); and since the natural is as ground, good and truth are capable of being made fruitful and multiplying in the rational, which could not be the case unless they had ground somewhere, in which they might take root like seed. From this comparison it may be seen as in a mirror how the case is with regeneration and with many of its arcana.

[2] To understand good and truth and to will them is of the rational; the perceptions of good and truth therefrom are as seed; but to know them and bring them into act is of the natural. The very memory-knowledges and works are like ground, and when man is affected with the memory-knowledges which confirm good and truth; and especially when he feels a delight in bringing them into act, the seeds are therein, and grow as in their ground. By this means good is made fruitful, and truth is multiplied, and they continually ascend from this ground into the rational, and perfect it. The case is otherwise when man understands good and truth, and also inwardly perceives some inclination of will thereto, but yet does not love to know them, and still less to do them. In this case good cannot be made fruitful nor truth be multiplied, in the rational.

**3672.** *To cause thee to inherit the land of thy sojournings.* That this signifies the life of instructions, is evident from the signification of "inheriting," as being to have another's life (n. 2658, 2851); in the present case, life from the Divine, which is signified by the words which presently follow; and from the signification of "sojournings," as being instructions (n. 1463, 2025); "land" signifies where life is. The life of instructions here treated of is the life of good from truth, which is here represented by Jacob; for when man lives according to the truths in which he is instructed, he is then in the life of instructions.

**3673.** *Which God gave unto Abraham.* That this signifies which is from the Divine, is evident from the representation of Abraham, as being the Lord as to the Divine which in the Word is called the "Father" (n. 2011, 3251, 3439). That "God gave" signifies that



it was appropriated to the Lord, is evident; for that which is given is his to whom it is given. Hence it is manifest that by the words "which God gave unto Abraham," is signified life which is from the Divine.

**3674.** [v. 5] *And Isaac sent away Jacob.* That this signifies the beginning of manifestation (*existentia*) is evident from the fact that Jacob now begins to represent the good of truth, thus the beginning of the manifestation of the Lord's Divine natural; for this is contained in what follows concerning the sojourning of Jacob with Laban. Wherefore by "Isaac sent away Jacob" is signified the beginning of manifestation.

**3675.** *And he went to Paddan-aram.* That this signifies the knowledges of that truth, is evident from the signification of Paddan-aram, as being the knowledges of truth (see n. 3664).

**3676.** *To Laban, the son of Bethuel the Aramean.* That this signifies collateral good, is evident from the representation of Laban, as being collateral good of a common stock (concerning which see also above, n. 3665); and from the representation of Bethuel, as being the good of the Gentiles of the first class (see n. 2865, 3665), from which as from a common stock comes the good which is represented by Laban. The reason why Bethuel is here surnamed the "Aramean," is that by "Aram" or "Syria" are signified the knowledges of good and truth (see n. 1232, 1234, 3249), which are here treated of. External truth, from which is the good here represented by Jacob, is nothing else than knowledges; for these are the truths which are learned first of all, and are also accounted as truths by those who are in the beginning of regeneration. Yet knowledges are not truths in themselves, but from the Divine things within them; and when these Divine things shine forth, the knowledges for the first time become truths. Meanwhile they are like general vessels, through which and in which truths can be received, like those spoken of above (n. 3665), and like all the memory-knowledges that are first learned.

**3677.** *The brother of Rebekah, the mother of Jacob and Esau.* That this signifies the affinity from the mother with the good of truth which is "Jacob" and with the truth of good which is "Esau," is evident from the representation of Rebekah, as being the Lord's Divine rational as to Divine truth (of which frequently above); and from the representation of Jacob, as being the good of truth, or the

good which is from truth in the natural; and from the representation of Esau, as being the truth of good, or the good from which is truth in the natural (see above, n. 3669). And because all the goods and truths that are in the natural or external man are conceived and born of the rational or internal man; that is, of the good of the rational as a father, and of the truth thereof as a mother (n. 3314, 3573, 3616), therefore by the above words is signified the affinity from the mother with the good of truth which is “Jacob” and with the truth of good which is “Esau.”

[2] Moreover they are circumstanced in precisely the same way; but to explain these things to the apprehension is very difficult, because even the most general facts in regard to the subject are at this day unknown—as for instance, what spiritual good is and what its truth, and that there are innumerable genera of good and its truth, and still more innumerable species, also that they are conjoined with each other by degrees as it were of consanguinity and affinity. These most general things being unknown, a description of the degrees and affinities would fall into mere shade, and the more so because the learned of the day do not desire to know such things, for they love to stray in the mere shell; and to dispute, not concerning the quality of such things, but whether they exist or not; and so long as they are in this state they desire to know nothing whatever concerning these innumerable kinds of good and truth.

**3678.** Verses 6–9. *And Esau saw that Isaac blessed Jacob, and sent him to Paddan-aram, to take him from thence a woman, and in blessing him commanded him, saying, Thou shalt not take a woman of the daughters of Canaan. And Jacob hearkened to his father and to his mother, and went to Paddan-aram. And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father. And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham’s son, the sister of Nebaioth, over his women to himself for a woman.*

“And Esau saw that Isaac blessed Jacob,” signifies the thought of natural good concerning conjunction by the good of truth, which is “Jacob;” “and sent him to Paddan-aram,” signifies the beginning of manifestation through the knowledges of this good; “to take him from thence a woman,” signifies conjunction thereby through the affection of truth; “and in blessing him commanded him, saying,” signifies reflection and thence perception in order that conjunction

might be effected; "thou shalt not take a woman of the daughters of Canaan," signifies that he should not be conjoined with the affections of falsity and evil; "and Jacob hearkened to his father and to his mother," signifies obedience and affection; "and went to Paddan-aram," signifies here as above to become imbued with those knowledges of good and truth; "and Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father," signifies the Lord's foresight and providence that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction; "and Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son," signifies the conjunction of this good with truth from a Divine origin; "the sister of Nebaioth, over his women to himself for a woman," signifies the affection of celestial truth more interiorly.

**3679.** [v. 6] *And Esau saw that Isaac blessed Jacob.* That this signifies the thought of natural good concerning conjunction through the good of truth which is "Jacob," is evident from the signification of "seeing," as being to think; for thinking is nothing else than seeing inwardly, or internal sight; and from the representation of Esau, as being the good of the natural (see n. 3300, 3302, 3322, 3494, 3504, 3576, 3599); from the signification of being "blessed," as being conjunction (n. 3504, 3514, 3530, 3565, 3584); from the representation of Isaac, as being the Lord's Divine rational as to Divine good (treated of above); and from the representation of Jacob, as being the good of truth (n. 3669, 3677). From all this it is evident that by "Esau saw that Isaac blessed Jacob," is signified the thought of natural good concerning conjunction through the good of truth.

[2] What is meant by the thought of natural good concerning conjunction through the good of truth cannot be fully explained to the apprehension, but yet must be briefly explained. The thought of natural good is the thought of the rational or internal man within the natural or external man, and indeed from the good of the latter; for it is the rational or internal man which thinks, and not the natural or external man; the former, or internal man, is in the light of heaven, in which light there is intelligence and wisdom from the Lord (n. 3195, 3339, 3636, 3643); but the external man is in the light of the world, in which there is no intelligence, and not even life; and therefore unless the internal man were to think within the external, it would not be possible to think at all. And yet thought appears to man

to be in his external man, inasmuch as he thinks from those things which have entered in by the senses and are of the world.

[3] The case is the same as with the sight of the eye. The sensuous man supposes that the eye sees of itself, when yet the eye is merely an organ of the body by which the internal man sees those things which are out of the body, or which are in the world. It is also the same as with speech. The sensuous man would suppose that the mouth and tongue speak of themselves; and they who think somewhat more deeply, that the larynx and interior organs speak by breath from the lungs; when yet it is the thought which speaks by means of these organs, for speech is nothing but thought speaking. There are many such fallacies of the senses. The case is the same in regard to all apparent life in the external man in that it is the life of the internal man therein as in its material and corporeal organ.

[4] With respect to thought, the case is this: So long as man lives in the body he thinks from the rational in the natural, but with a difference accordingly as the natural corresponds to the rational, or does not so correspond. When the natural corresponds, the man is rational, and thinks spiritually; but when the natural does not correspond, the man is not rational, nor can he think spiritually; for with the man whose natural corresponds to his rational the communication is opened, so that the light of heaven from the Lord can flow in through the rational into the natural, and enlighten it with intelligence and wisdom; hence the man becomes rational and thinks spiritually. But with the man whose natural does not correspond to the rational the communication is closed, and there only flows in somewhat of light in general round about, and through chinks through the rational into the natural; and the result is that the man is not rational, and does not think spiritually; for a man thinks according to the influx of the light of heaven that he enjoys. This shows that every man thinks according to the state of correspondence in respect to good and truth of the natural with the rational.

[5] But spirits and angels do not think in the same way as man; their thought is indeed also terminated in a natural, for they have with them all the natural memory and its affections, but are not allowed to use this memory (see n. 2475–2479); yet although they are not allowed to use it, it nevertheless serves them as a plane, or as a foundation, in order that the ideas of their thought may be terminated therein. Hence it is that the ideas of their thought are more

interior, and their speech is not as with man from forms of words, but from forms of actual things; showing that their thought also is such as is the correspondence of their natural with their rational; and that there are spirits who are rational, who think spiritually, and also those who are not rational, who do not think spiritually; and this exactly in accordance with their affections and consequent thoughts of things in the life of the body; that is, with the state of life they had acquired in the world.

[6] From this it may in some measure appear what the thought of natural good is, namely, that it is thought in the good of the natural. According to the idea of spirits that is called the thought of natural good which according to the idea of men is called thought in the good of the natural. In this latter, that is, in the good of the natural, the rational thinks when it has regard to good as the end. Thus the thought of natural good concerning conjunction through the good of truth, is thought in the natural concerning the end, namely, how truth can be conjoined therewith; and this according to Divine order by the common way; which, as has often been said above, is from such things as are external, and thus which are the ultimate or last in order; for all the regeneration of the natural commences from these. These last or ultimate things are the first knowledges, such as are those of infants and children, concerning which see above (n. 3665).

[7] In the beginning the truth of good, which is "Esau," is not conjoined in the external form with the good of truth, which is "Jacob;" for the good of truth is inverse in respect to the truth of good (n. 3669); but still they are inmosty conjoined, that is, in respect to ends. For the end of the truth which is from good is that truths may be adjoined to it according to order; and this also is the end of the good which is from truth; and inasmuch as the end conjoins, therefore they are conjoined (n. 3562, 3565). The inverse of order is at first only a means that has respect to the end.

**3680.** *And sent him to Paddan-aram.* That this signifies the beginning of manifestation (*existentia*) through the knowledges of this good, is evident from the signification of "sending him," as being the beginning of manifestation (n. 3674); and from the signification of "Paddan-aram," as being the knowledges of truth (n. 3664). They are called the knowledges of good, because all truths are knowledges of good; and truths which are not from good, or which do not look to

good as the end, are not truths; but insofar as they look to doctrine, they are called the knowledges of truth.

**3681.** *To take him from thence a woman.* That this signifies conjunction thereby through the affection of truth, is evident from the signification of a “woman,” as being the affection of truth (n. 1468, 2517, 3236) to receive which is to be adjoined thereto.

**3682.** *And in blessing him commanded him, saying.* That this signifies reflection and thence perception in order that conjunction might be effected, is evident from the signification of being “blessed,” as being conjunction (n. 3504, 3514, 3530, 3565, 3584); and from the signification of “commanding and saying,” as being reflection and consequent perception (n. 3661).

**3683.** *Thou shalt not take a woman of the daughters of Canaan.* That this signifies that he should not be conjoined with the affections of falsity and evil, is evident from the signification of “taking a woman,” as being to be associated and conjoined; and from the signification of the “daughters of Canaan,” as being the affections of falsity and evil (see above, n. 3662).

**3684.** [v. 7] *And Jacob hearkened to his father and to his mother.* That this signifies obedience and affection, is evident from the signification of “hearkening” or “listening to anyone” as being to obey (n. 2542); and when to the father and mother, it signifies obedience from affection.

**3685.** *And went to Paddan-aram.* That this signifies to become imbued with the knowledges of that good and truth, is evident from the signification of “going” and “journeying,” as being the order and plan of life (see n. 1293, 3335); here therefore to become imbued with according to order, namely, with the knowledges of that good and truth which are signified by “Paddan-aram” (see n. 3664, 3675).

**3686.** [v. 8] *And Esau saw that the daughters of Canaan were evil in the eyes of Isaac his father.* That this signifies the Lord’s foresight and providence, that the affections of that truth with which natural good had been heretofore conjoined would not conduce to conjunction, is evident from the signification here of “seeing,” as being foresight and providence (see n. 2837, 2839); and from the representation of Esau, as being the Lord in respect to the Divine good of the natural (concerning which see above); from the signification of the “daughters of Canaan,” here the daughters of Heth, as being the affections of truth from a ground not genuine (n. 3470,

3620, 3621, 3622); and from the signification of “being evil in the eyes of Isaac his father,” as being not to conduce to conjunction, namely, through the good of the natural, which is “Esau,” with the good of the rational, which is “Isaac.” From all this it is evident that by these words is signified the Lord’s foresight and providence, that the affections of that truth, because not from a genuine ground, would not conduce to conjunction. How the case herein is, may be seen from the explication at chapter 26, verses 34, 35, where the daughters of Heth are treated of whom Esau had taken to himself for women; and at chapter 27, verse 46, where it is said of Jacob that he should not take to himself a woman of the daughters of Canaan [Heth]. That by the “daughters of Canaan” are here signified the affections of truth from a ground not genuine, and above by the “daughters of Canaan,” the affections of falsity and evil (n. 3662, 3683), is because the Hittites were of the Church of the Gentiles in the land of Canaan, and were not so much in falsity and evil as were the other nations there—the Canaanites, Amorites, and Perizzites. Hence also by the Hittites there was represented the Lord’s spiritual church among the Gentiles (n. 2913, 2986).

[2] That the Most Ancient Church, which was celestial and existed before the flood, was in the land of Canaan, may be seen above (n. 567); and that the Ancient Church, which was after the flood, was also in that land, and moreover in a number of other kingdoms, see above (n. 1238, 2385). From this it came to pass that all the nations in that land, and likewise all the regions and all the rivers thereof, became representative; for the most ancient people, who were celestial men, by means of all the objects which they saw, perceived such things as are of the Lord’s kingdom (n. 920, 1409, 2896, 2897, 2995); thus also by means of the regions and rivers of that land. After their times these representatives remained in the Ancient Church, thus also the representatives of the places in that land. The Word in the Ancient Church (n. 2897–2899), also had thence the names of places representative, as had also the Word after their time which is called “Moses and the Prophets;” and because this was so, Abraham was commanded to go thither, and a promise was made him that his posterity should possess that land; and this not because of their being better than other nations, for they were among the worst of all (n. 1167, 3373), but in order that by them a representative church might be instituted, in which no attention

should be paid to person or to place, but to the things that were represented (n. 3670); and that thereby also the names used in the Most Ancient and the Ancient Church might be retained.

**3687.** [v. 9] *And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael, Abraham's son.* That this signifies the conjunction of this good with truth from a Divine origin, is evident from the representation of Esau, as being the good of the natural (concerning which see above); and from the representation of Ishmael, Abraham's son, as being truth from a Divine origin. That Ishmael represents the Lord's spiritual church, consequently truth, may be seen above (n. 1949–1951, 2078, 2691, 2699, 3268); and that Abraham represents the Lord's Divine called the "Father," see above (n. 2011, 3251, 3439). Hence by "Mahalath the daughter of Ishmael the son of Abraham," is signified truth from a Divine origin. That "taking a wife" signifies to be associated and conjoined, is manifest; and from this it is evident that by "Esau going to Ishmael, and taking Mahalath the daughter of Ishmael Abraham's son," is signified the conjunction of this good with truth from a Divine origin.

**3688.** *The sister of Nebaioth, over his women to himself for a woman.* That this signifies the affection of celestial truth more interiorly, is evident from the signification of "sister," as being intellectual or rational truth (see n. 1495, 2508, 2524, 2556, 3386); from the representation of Nebaioth, as being the good which is of the spiritual church (n. 3268); from which the "sister of Nebaioth" signifies the affection of celestial truth; or what is the same thing, the affection of spiritual good; from the signification of "women," or the "daughters of Heth," as being the affections of truth from a ground not genuine (n. 3470, 3620–3622, 3686); and from the signification of "taking a woman," as being to be associated and conjoined. From this it is evident that by these words, together with those immediately preceding, there is signified the conjunction of the good represented by Esau with truth from a Divine origin, thus with the affection of celestial truth more interiorly.

[2] How these things are circumstanced has indeed been already stated, but they are such as are understood with difficulty so long as the most general things of the subject are unknown. Moreover at the present day the world cares not for such things, because earthly things and not heavenly ones are the objects of its care, for the reason as they allege, that they see and know the former things, while



the latter they neither see nor know. But inasmuch as the things contained in the internal sense of the Word are not merely to be disclosed, but are also to be explained, we may illustrate by an example how the case is with the truth of good that Esau represents and the good of truth that Jacob represents; and at the same time how the case is with the fact that before the man has been regenerated the good of truth is the inverse of the truth of good; but that they are afterwards conjoined; thus how the case is with all that has been said before.

[3] Let the following serve as the example: A man who is such as to be capable of being regenerated—for the Lord foresees, and since He foresees, He also provides for this—at first, like an infant child, does not yet know what works of charity toward his neighbor are, because he does not as yet know what charity is, nor what his neighbor is, and therefore as he knows from the Word that he ought to give to the poor, and that whoever gives to the poor has a reward in heaven, he does good to beggars more than to others, because he believes that they are the poor who are meant in the Word, not considering that such as beg in the streets for the most part live an impious and wicked life, despise whatever belongs to Divine worship, and surrender themselves to mere sloth and idleness. Nevertheless he who is in the first state of regeneration does good to such persons from his heart; and these good deeds are the goods of external truth from which regeneration begins; the truth of good, which is interior, flows thus into these acts, and does the work according to the knowledges in which the child is.

[4] But afterwards, when he is more enlightened, he is desirous to do good to all whom he believes to be in want and distress; but as yet hardly makes a distinction between the pious and the impious who are in this state, believing every one to be his neighbor in the same respect and degree. But when he is further enlightened in these matters, he then makes the distinction, and renders aid only to the upright and good, knowing that to aid the wicked is to do harm to many, inasmuch as by his benefits and services he supplies the wicked with the means of injuring others. At last, when he is regenerate, he does good only to the good and pious, because he is then affected not with the person of him to whom he does good, but with the good that is in him; and inasmuch as the Lord is present in what is good and pious, he thereby through his affection for what is

good testifies his love to the Lord. When the man is in this charity from the heart, he is regenerate.

[5] From this it is evident that his former state was inverse in respect to this state, inasmuch as he had believed that to be good which was not good; but still at the beginning of regeneration he must needs do that good, because his knowledge of the matter then goes no further; and because the interior good of charity could not flow into any other truth than that which was of the knowledge thereof; and it is also evident that interior good had always been present and had wrought this, but was not able to manifest itself until by knowledges the man had been successively enlightened concerning the true nature of goods and truths. From this it is in some measure evident what the good of truth is which Jacob here represents; and what the truth of good which Esau represents; and that at first these are inverse, but afterwards are conjoined.

**3689.** Verses 10, 11. *And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a place, and passed the night there, for the sun was set; and he took of the stones of the place, and placed them for his pillows, and lay down in that place.*

“And Jacob went out from Beersheba” signifies life more remote from Divine doctrinal things; “and went toward Haran,” signifies the good and truth of that degree; “and he lighted upon a place,” signifies the state; “and passed the night there, for the sun was set,” signifies life in what is obscure; “and he took of the stones of the place,” signifies the truths of that state; “and placed them for his pillows,” signifies communication of a most general nature with the Divine; “and lay down in that place,” signifies the tranquillity of the state.

**3690.** [v. 10] *And Jacob went out from Beersheba.* That this signifies life more remote from Divine doctrinal things, is evident from the signification of “going,” as being to live (see n. 3335, 3685); thus “going out” signifies living more remotely; and from the signification of “Beersheba” as being Divine doctrine (see n. 2723, 2858, 2859, 3466); hence it is evident that by “Jacob went out from Beersheba” is signified life more remote from Divine doctrinal things. Life is said to be more remote when it is in external truths, and is lived according to them, as is the life of the infancy and childhood of those who are being regenerated (concerning whom see above, n. 3688).

[2] In order to show further what this life is, and what its quality, it may be expedient to add a few words. All the histories of the Word are truths more remote from essential Divine doctrinal things, but still are of service to little children and older children, in order that thereby they may be by degrees introduced into the interior doctrinal matters of truth and good; and at last to Divine things themselves; for within them, in their inmost, is the Divine. While children are reading them and are affected by them from innocence, the angels who are with them are in a happy celestial state, being affected from the Lord with the internal sense, consequently with those things which the historical facts represent and signify; and it is the celestial happiness of the angels that flows in and causes the delight with the children. In order that this first state may exist, that is, the first state of infancy and childhood of those to be regenerated, the histories of the Word were given, and were so written that all things therein both in general and in particular contain within them things Divine.

[3] How far removed these historical matters are from Divine doctrinal things can be seen from the following example from them. When anyone first knows only that God descended on Mount Sinai, and gave tables to Moses, on which were written the Ten Commandments, and that Moses broke those tables, and that God wrote like commandments on other tables; while delighted solely with this history, he is in the life of external truth remote from Divine doctrinal things; but afterwards when he begins to be delighted and affected with the commandments or precepts themselves therein contained, and lives according to them, he is then in the life of truth, yet still remote from the Divine doctrinal things themselves. For a life according to the commandments is only a moral life, the precepts whereof are known to all who live in human society, from civil life itself and the laws thereof—as that the Deity is to be worshiped, and parents honored; and that murder, adultery, and theft must not be committed.

[4] But he who is being regenerated is led by degrees from this more remote life (that is, moral life), into a life nearer to Divine doctrinal things; that is, into spiritual life. When this comes to pass the man begins to wonder why such commandments or precepts were sent down from heaven in so miraculous a manner, and written on tables by the finger of God, when yet they are known to every

people, and are also written in the laws of those who have never heard anything from the Word. If when he comes into this state of thought he is among those who are capable of being regenerated, he is brought by the Lord into a still more interior state, namely, into a state of thinking that deeper things lie concealed therein, with which as yet he is unacquainted; and when he reads the Word in this state, he finds everywhere in the Prophets, and especially in the Evangelists, that each one of these precepts contains within it things still more heavenly.

[5] For example, in respect to the honoring of parents, he now sees that when men are born anew, that is, when being regenerated, they receive another Father, and then become His sons, and that it is He who is to be honored; thus that this is the sense that lies hidden within this precept. And by degrees he learns that this new Father is the Lord; and at last that He is to be honored by being worshiped, and that He is worshiped when He is loved. When one who is being regenerated is in this truth, and in a life according to it, he is in Divine doctrine, and is then in an angelic state, and from this state looks at the things he before knew as following on in order, and as flowing from the Divine as it were according to the steps of a ladder, above which is Jehovah or the Lord; and on the steps whereof are His angels ascending and descending; thus he sees the things with which he had previously been delighted as more remote from him according to degrees. The case is the same with the other precepts of the Decalogue (see n. 2609). From this it is now evident what is meant by a life more remote from Divine doctrinal things, which is here signified by “Jacob went out from Beersheba.”

**3691.** *And went toward Haran.* That this signifies to the good and truth of that degree, is evident from the signification of “Haran,” as being external good and truth, for by “Haran” is signified what is external, and by “Laban” who dwelt there, good and truth; thus by “Haran” is here meant external good and truth. (That this is the signification of “Haran” may be seen above, n. 1430, 3612.) It follows that by “Jacob went forth from Beersheba and went to Haran,” in the internal sense is signified that he betook himself further from Divine doctrinal things; thus to external good and truth.

[2] It is said “to good and truth of that degree,” because goods and truths are perfectly distinguished from each other according to degrees; interior goods and truths being in a higher degree, and

exterior ones in a lower degree. In a higher degree are the goods and truths of the rational; in a lower degree are the goods and truths of the natural; and in the lowest are the sensuous goods and truths of the body. Interior goods and truths, or those of a higher degree, flow into exterior goods and truths, or those of a lower degree, and exhibit therein an image of themselves, almost as man's interior affections exhibit themselves in the countenance and its changes. From this it is manifest that interior goods and truths are completely separate from exterior goods and truths, or what is the same, those in a higher degree from those in a lower one; so separate that it is possible for the interior ones, or those in a higher degree, to exist quite apart from the exterior ones, or those in a lower degree. He who has not a distinct notion of degrees cannot have a distinct notion of interior and exterior goods, nor how the case is with man's soul, or with his spirit and body, nor how it is with the heavens in the other life.

[3] That there are three heavens is known, and that one heaven is more interior than another, and that the third heaven is inmost. These heavens are most distinct from each other according to degrees. They who are in the inmost or third heaven are nearest the Lord; they who are in the interior or second heaven are more remote; and they who are in the exterior or first heaven are still more remote. No other communication between these heavens is possible than such as is that of man's inmosts with his exteriors; for the man who is in love to the Lord and in charity toward his neighbor is a little heaven that in an image corresponds to the three heavens, and he receives the influx of good and truth out of the three heavens from the Lord according to the same degrees. The relative nature of these degrees to one another may be seen from the two cases adduced above (n. 3688, 3690).

[4] They who are in real love to the Lord, so as to have a perception of it, are in a higher degree of good and truth, and are in the inmost or third heaven; thus are nearer to the Lord, and are called celestial angels. They who are in charity toward the neighbor so as to have a perception of charity, and not so much a perception of love to the Lord, are in a lower degree of good and truth, and are in the interior or second heaven; thus are more remote from the Lord, and are called spiritual angels. But they who are in charity toward the neighbor merely from the affection of truth, so as not to have a perception of charity itself toward the neighbor, except from

the truth with which they are affected, are in a still lower degree of good and truth, and are in the exterior or first heaven; thus are still more remote from the Lord, and are called good spirits.

[5] From this it may in some measure be evident how the case is in respect to degrees; namely, that those things which are in a higher degree exhibit themselves in an image in those which are in the degree next lower. In love to the Lord there is a proximate image of the Lord, which is called a “likeness,” wherefore they who are in love itself to the Lord are called His “likenesses.” In charity there is also an image of the Lord (only more remote), for in true charity the Lord is present; and therefore they who are therein are called His “images” (n. 50, 51, 1013); while they who are in the affection of truth, and thence in a certain species of charity toward the neighbor, are also images of the Lord, but still more remotely. The three heavens are distinguished into these degrees, and according to these degrees the Lord flows in with Divine good and truth, thus with wisdom and intelligence, and with heavenly joy and happiness.

**3692.** [v. 11] *And he lighted upon a place.* That this signifies the state, is evident from the signification of “place,” as being state (see n. 1273–1275, 1377, 2625, 2837, 3356, 3387).

**3693.** *And passed the night there, for the sun was set.* That this signifies life in what is obscure, is evident from the signification of “night,” as being a state of shade (n. 1712); thus “passing the night” signifies living in this state; and from the signification of the “sun being set,” as being to be in what is obscure; for it is then “evening,” and that “evening” signifies that which is obscure, may be seen above (n. 3056). By that which is obscure is here meant obscurity of intelligence in respect to truth, and obscurity of wisdom in respect to good; for the light which the angels have from the Lord has within it intelligence and wisdom, and is also thence derived (see n. 1521, 1524, 1529, 1530, 3138, 3167, 3195, 3339, 3341, 3636, 3637, 3643); and therefore insofar as they are in light, so far they are also in intelligence and wisdom; but insofar as they are not in light, thus insofar as they are in shade, so far they are not in intelligence and wisdom (n. 2776, 3190, 3337). It is for this reason that in common speech “light” is predicated of the things of the understanding. Man is not aware of this reason, and therefore believes that these terms are used merely by way of comparison. Men use many other forms of expression that flow from a perception of such things as exist in the

other life, in which they are as to their spirits, and that have been received in conversation because they are interiorly acknowledged, but are blotted out of notice by the things of the body, which are of such a nature as to extinguish the things of perception in which man's interior man is.

[2] That in the Word the "setting of the sun" signifies the falsity and evil in which they are who have no charity and faith; thus that it signifies also the last time of the church, may be seen above (n. 1837); and also that it signifies obscurity in respect to those things which are of good and truth, such as exists with those who are in a degree more remote from Divine doctrinal things, may be seen above (n. 3691). That the "setting of the sun," or the "sun being set," has these significations, may be seen from the following passages in the Word. In Micah:

Night unto you instead of vision; and darkness unto you instead of divination; and the sun shall go down upon the prophets, and the day shall be black over them (Micah 3:6);

"the sun shall go down upon the prophets" signifies that they have no longer any truth and understanding of truth; "prophets" denote those who teach the truths of doctrine (see n. 2534). In Amos:

It shall come to pass in that day that I will cause the sun to go down at noon, and I will darken the earth in the day of light; and I will turn your feast into mourning, and all your songs into lamentation (Amos 8:9, 10);

"to cause the sun to go down at noon" denotes obscurity as to truth with those who are in the knowledges of good and truth (that "noon" signifies a state of light, or of the knowledges of truth, see above, n. 1458, 3195).

[3] In Isaiah:

Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light (Isa. 60:20);

where the Lord's kingdom is treated of; the "sun shall no more go down" denotes that they shall be in the life of good and in wisdom, because in the Lord's celestial love and light; "the moon shall not withdraw itself" denotes that they shall be in the life of truth, and in intelligence, because in the Lord's spiritual love and light. (That in the other life the Lord is a sun to the celestial angels, and a moon to the spiritual angels, and that hence they have wisdom and

intelligence, see above, n. 1053, 1521, 1529–1531, 2441, 2495, 3636, 3643.) From this it is evident what is meant in the internal sense of the Word by the “rising” and “setting” of the sun.

[4] In David:

O Jehovah my God Thou art very great Thou hast put on glory and honor; who covereth Himself with light as with a garment; He stretcheth out the heavens like a curtain; he made the moon for appointed festivals; He knoweth the going down of the sun. Thou disposest the darkness that it may become night (Ps. 104:1, 2, 19, 20);

here in like manner the “moon” denotes intelligence, and the “sun” wisdom, from the Lord; the “going down of the sun” denotes the obscurity of each; “to dispose the darkness that it may become night,” signifies the moderating of a state of obscurity. That the angels have changes of state between the highest degree of light and a less degree, or between the highest degree of wisdom and a less degree, and that these changes of state are as the morning when the sun rises, and as midday when it is in its greatest altitude, and as the evening when it sets, and afterwards as morning again, will of the Lord’s Divine mercy be shown elsewhere.

[5] In Joshua:

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your border (Josh. 1:4);

where there is described the extension of the land of Canaan, by which is signified in the internal sense the Lord’s kingdom (see n. 1607, 3038, 3481); (that the “river Euphrates” is one border of it, that is, of things spiritual and celestial, see above, n. 1866; and that the great sea” and the “going down of the sun” is another, by which is represented the ultimate, which is relatively obscure; also that all the borders and all the places in that land are representative, n. 1585).

[6] In Moses:

If in taking a pledge thou shalt take for a pledge thy neighbor’s garment, thou shalt restore it unto him before the sun goeth down; for that is his only covering, it is his garment for his skin, wherein he shall sleep (Exod. 22:26, 27).

And again

If he be a poor man, thou shalt not lie down upon his pledge; thou shalt surely restore to him the pledge before the sun goeth down, and he



shall bless thee, and it shall be justice unto thee before Jehovah thy God (Deut. 24:12, 13).

That in this law, as in all the rest, there is what is representative and significative of the Divine law, which is that of good and truth in the Lord's kingdom, from which this law comes, is manifest from its particulars. That it contains as the very ground of the law that a man's companions ought not to be deprived of external truths, which are the doctrinal things according to which they live, and their rituals; and that such truths are the "garment," may be seen above (n. 297, 1073, 2576). "Restoring the pledge before the sun "went down," denotes before truth perishes with him; and because this truth is external, it is said that "the garment is for his skin in which he shall sleep."

[7] Again:

The soul that hath touched what is unclean shall be unclean until the even, and shall not eat of the holy things; but when he has bathed his flesh in water, and the sun is down, he shall be clean; and afterwards he shall eat of the holy things (Lev. 22:6, 7).

And again:

He that is not clean, toward evening shall bathe himself in waters; and when the sun is down, he shall enter into the midst of the camp (Deut. 23:10, 11).

That this law also has its origin in the laws of good and truth, or the laws of order in the Lord's kingdom, is evident; otherwise it would never have been commanded that the unclean person should be unclean until the evening, and should then wash himself with waters, and after the sun was down should be clean. The law of order in the Lord's kingdom from which the above law comes, is that when good and angelic spirits lapse into a state of the love of self, and thereby into a state of falsity, they are then remitted a little into their natural or lower state, and are there imbued with knowledges of good and truth that bear upon the matter in question, which is signified by "washing themselves with waters in the evening." (That "washing with waters" denotes to be purified from falsities, may be seen above, n. 3147, 3148; and that "waters" are the knowledges of truth, n. 28, 680, 739, 2702, 3058.) And after they have been in that obscure state which is signified by the "going down of the sun," they return into their former state, which is signified by their "being

clean,” and “entering into the midst of the camp,” on which subject of the Lord’s Divine mercy something shall be said elsewhere from experience. From what has been said it is now evident that when mentioned in the Word the “going down of the sun” with the good signifies an obscure state as to truth; and with the evil a state of falsity.

**3694.** *And he took of the stones of the place.* That this signifies the truths of that state, is evident from the signification of “stones,” as being lower truths, such as are those of the natural man (see n. 643, 1298).

**3695.** *And placed them for his pillows.* That this signifies communication of a most general nature with the Divine, is evident from the signification of “pillows” for the head or the neck, as being communication with external things, thus communication of a most general nature; for that the nape or the neck signifies the communication of interior things with exterior things, or what is the same, of higher things with lower, and thereby conjunction, may be seen above (n. 3542, 3603). Hence those things which are under the nape or neck, that is, pillows, here signify the communication of inmost or Divine things with outermost ones, which communication is also of a most general nature; for that which is external is relatively general, and that which is outermost is most general; for the singulars of interior things appear as a one, thus as a general, in exterior things. These moreover are the things that are represented and signified by the “ladder set on the earth, whose top reached to heaven, with the angels of God ascending and descending upon it,” concerning which presently.

**3696.** *And lay down in that place.* That this signifies the tranquillity of the state, is evident from the signification of “lying down,” as being to be in a state of tranquillity; for “lying down” and “sleeping” signify nothing else. That in the internal sense this is the signification of “lying down,” may, also be seen from other passages in the word, concerning which just below. With those who are to be regenerated, who are here treated of in the internal representative sense, the case is that first of all they are in a state of tranquillity, or in a state of external peace (for external peace, or peace in externals, is called “tranquillity”); and the same is produced from the Divine state of peace that is inmost within it; and it comes forth into the externals through the removal of cupidities and falsities; for these are

what cause all unrest. Moreover at the beginning of his life, that is, during his infancy, every man is in a state of tranquillity; but as he advances in life, that is, grows up to manhood, he removes himself from this state, because he gives himself up to worldly cares, and consequently to anxieties caused by the cupidities of the love of self and of the world, and the derivative falsities. [2] The case is almost the same with the new life in the man who is being regenerated: at first he is in a state of tranquillity; but as he passes into a new life, he also passes at the same time into an untranquil state; for the evils and falsities with which he had before become imbued emerge and come forth, and disturb him, and this at last to such a degree that he is in temptations and vexations inflicted by the diabolical crew, who are continually striving to destroy the state of his new life. Yet inmosty the man is in a state of peace, for unless this were with him inmosty, he would not combat, for in his battlings he is continually looking to this state as the end, and unless he had such an end, he would in no wise have power and strength to combat. This moreover is the reason why he overcomes; and because this is the end in view, he also comes into this state after the combats or temptations. This is like the state of spring, which succeeds the state of autumn and winter; or it is like the state of dawn, which succeeds evening and night. (That a state of peace in spiritual things is like spring and dawn in natural things, may be seen above, n. 1726, 2780; and that peace is from good and truth, and unrest from what is evil and false, n. 3170.)

[3] That in the Word “to lie down” signifies a state of tranquillity, may be seen from the following passages. In Moses:

If ye walk in My statutes, and keep My commandments and do them, I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause the evil wild beast to cease out of the land, neither shall the sword pass through your land (Lev. 26:3, 6);

where “lying down” is manifestly predicated of a state of peace and tranquillity; “evil beasts” denote the cupidities of evil (n. 45, 46, 908), which shall “cease;” the “sword” denotes, falsity fighting against truth (n. 2799), which shall not “pass through;” all which shows that peace and the tranquillity of peace are from good and truth, and that the destruction thereof is from evils and falsities.

[4] In Isaiah:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together (Isa. 11:6, 7);

where the Lord is treated of, and the state of peace in His kingdom; that they shall “lie down together” signifies that they cannot be infested by any evil and falsity. In Hosea:

In that day will I make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and with the creeping thing of the earth; and I will break the bow and the sword and war out of the land, and will make them to lie down in confidence (Hos. 2:18);

where in like manner “to lie down” signifies a state of tranquillity on the removal of falsities and evils, which occasion unrest.

[5] In David:

I will lay me down and sleep; and I will awake, for Jehovah sustaineth me. I will not be afraid of ten thousands of the people that have set themselves against me round about (Ps. 3:5, 6);

where “to lie down and sleep” signifies a state of tranquillity and security. Again:

In peace I will both lay me down and sleep; for Thou, Jehovah alone, makest me to dwell in confidence (Ps. 4:8).

And again:

He will make me to lie down in green pastures; He will lead me to the waters of rest; He will restore my soul (Ps. 23:2, 3).

From these passages it is evident that a state of peace and tranquillity is signified by “lying down;” and that by “lying down in that place” is signified the tranquillity of the state, for in the internal sense “place” signifies state (n. 3692).

**3697.** Verses 12–15. *And he dreamed, and behold a ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it. And behold Jehovah standing upon it; and He said, I am Jehovah the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt break forth to the sea, and to the east, and to the north, and to the south; and in thee shall all the families of the ground be blessed, and in thy seed; and behold I am with thee, and will keep thee whithersoever thou goest, and will bring*

*thee back to this ground; for I will not leave thee until I have done that which I have spoken to thee.*

“And he dreamed,” signifies foresight; “and behold a ladder set on the earth,” signifies the communication of the lowest truth and its derivative good; “and its head reaching to heaven,” signifies with the Divine; “and behold the angels of God ascending and descending on it,” signifies infinite and eternal communication, and the consequent conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted, a descent; “and behold Jehovah standing upon it,” signifies the Lord in the highest; “and He said, I am Jehovah the God of Abraham thy father,” signifies the Lord, that from Him that good comes; “and the God of Isaac,” signifies the Lord as to the Divine Human; “the land whereon thou liest, to thee will I give it,” signifies the good in which He was, that it was from what was His own; “and to thy seed,” signifies that so also was the truth; “and thy seed shall be as the dust of the earth,” signifies that Divine truth natural would be as natural good; “and thou shalt break forth to the sea, and to the east,” signifies the infinite extension of good; “and to the north, and to the south,” signifies the infinite extension of truth; thus all states of good and truth; “and in thee shall all the families of the ground be blessed,” signifies that all truths of the good of doctrine will be conjoined with good; “and in thy seed,” signifies and with truth; “and behold I am with thee,” signifies the Divine “and will keep thee whithersoever thou goest,” signifies the Divine Providence; “and will bring thee back to this ground,” signifies conjunction with Divine doctrine; “for I will not leave thee until I have done that which I have spoken to thee,” signifies that nothing would be wanting to prevent its having effect.

**3698.** [v. 12] *And he dreamed.* That this signifies foresight, is evident from the signification of “dreaming,” as being in the internal sense to foretell future things; for prophetic dreams, which were Divine, were predictions of things to come, as is evident from those related in the Word (see n. 1975, 1976). Such being, in the internal sense, the signification of “dreams” and of “to dream,” therefore in the supreme sense, in which the Lord is treated of, they signify foresight; for predictions are from the Lord’s Divine foresight. That this is the only source of predictions concerning events which do not

flow according to the common order of nature, and cannot thence be foreseen, may be seen from the Word, as from these words in Moses:

When a prophet speaketh in the name of Jehovah, but the word doth not come to pass, and that word doth not happen, Jehovah hath not spoken; the prophet hath spoken it presumptuously (Deut. 18:22);

and this although predictions of things which come to pass might be from the wicked and worshipers of another god, as is evident from this passage:

If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for Jehovah your God trieth you (Deut. 13:1-3);

from which it is evident that the prediction itself was from the Divine, but the persuasion to worship other gods was from what belonged to the prophet, to whom this was permitted for the sake of trying them, as is said. From this also it is, and from other causes, that very often in olden time they who worshiped the Baals and other gods also prophesied, saw visions, and dreamed dreams, and likewise that the things which were spoken by them came to pass, whereby many were seduced; concerning whom we read in Jeremiah 23; besides others who were called “diviners,” “soothsayers,” “jugglers,” and “pythons,” who were among those who studied natural magic, whereby nothing of what was Divine could be foretold, but only what was contrary to the Divine, that is, contrary to the Lord, and contrary to the good of love and the truth of faith in Him. This is magic, of whatsoever quality it may appear in external form.

**3699.** *And behold a ladder set on the earth.* That this signifies the communication of the lowest truth and its derivative good, is evident from the signification of a “ladder,” as being communication, concerning which we shall speak presently; and from the signification of the “earth,” as being what is lowest, for it is said immediately afterwards that “its head reached unto heaven,” which denotes that which is highest; all which shows that the “ladder set between earth and heaven,” or between the lowest and the highest, signifies communication; that it is the communication of the lowest truth and its derivative good that is here signified by the “ladder set on the earth,” is evident from the fact that the subject here is truth and

its derivative good of that degree which in the internal sense is here represented by Jacob. In the original tongue the term “ladder” is derived from an expression which signifies a “path” or “way,” and that “path” or “way” is predicated of truth, may be seen above (n. 627, 2333). Moreover, when angels are conversing about truth, this is exhibited representatively in the world of spirits by “ways” (n. 189, 3477); all of which shows what is signified by a “ladder, one extremity of which is set on the earth, while the other reaches to heaven,” namely, the communication of truth which is in the lowest place with truth which is in the highest, which communication is treated of in what follows. (That there are lowest truths and goods, and also highest truths and goods, and steps between them as of a ladder, may be seen above, n. 3691.)

**3700.** *And its head reaching to heaven.* That this signifies with the Divine, namely, that there was communication therewith, is evident from the signification of the “head,” or summit of the ladder, as being that which is highest; and from the signification of “heaven,” as being that which is Divine; for in the supreme sense, in which the Lord is treated of, “heaven” signifies the Divine Itself; but in the representative sense, which treats of the man who is being regenerated, it signifies the inmost good and its derivative truth that is from the Lord, such as there is in heaven, and from which is heaven itself. This is also called “Divine,” because from the Lord; for the Lord, or what is the same, the Divine, which is from the Lord alone, is the all in all of heaven; and whatever is not from the Divine there, is not of heaven. For this reason it has been occasionally said above that the Lord is heaven itself, and that all who are in heaven are in the Lord.

**3701.** *And behold the angels of God ascending and descending on it.* That this signifies infinite and eternal communication and the consequent conjunction; and that from what is lowest there is as it were an ascent, and afterwards when the order is inverted a descent; is evident from the signification of “angels,” as being something Divine of the Lord, which is meant by them when they are mentioned in the Word (see n. 1925, 2319, 2821, 3039). That in the present case they signify Divine truth, is evident from their being called the angels “of God,” for “God” is named when in the internal sense truth is treated of, but “Jehovah” when good is treated of (n.

2586, 2769, 2807, 2822); and this is the reason why although "Jehovah" is presently named, and it is said, "behold Jehovah standing upon it," still they are here called angels of "God;" for the subject is the truth from which is good, which is here represented by Jacob, as has been frequently said above. That by "ascending and descending on the ladder" is in the supreme sense signified infinite and eternal communication and the consequent conjunction, is evident without further explication. Communication, and the consequent conjunction, cannot be predicated of the Lord's Divine Itself, and of His Divine Human, unless at the same time they are said to be infinite and eternal; for in the Lord all is infinite and eternal; infinite in respect to being, and eternal in respect to manifestation. From all that has been said it is evident that of the "ladder set on the earth, and its head reaching to heaven; and behold the angels of God ascending and descending on it," the sum total of the signification is an ascent as it were from what is lowest, and afterwards when the order is inverted, a descent.

[2] How the case is with this ascent and descent, may be seen from what has been said and shown above (n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3607, 3610, 3665, 3690). But as this order, which is that of the regeneration of man, and which is described in the internal sense of this and the following verses, is altogether unknown in the church, the nature of it may be further illustrated. It is known that man is born into the nature of his parents, and of his grandfathers, and also of those who have been his ancestors for ages; thus he is born into the hereditary evil of them all successively accumulated, insomuch that as regards what is from himself he is nothing but evil. The result of this is that as to both understanding and will man has been utterly destroyed; and of himself wills nothing of good, and consequently understands nothing of truth; and therefore that which he calls good and believes to be good, is evil; and that which he calls truth and believes to be truth, is falsity. For example: loving himself above others; desiring better for himself than for others; coveting what belongs to another; taking thought for himself alone, and not for others except for the sake of himself. As of himself man is desirous of these things he therefore calls them goods, and also truths; and what is more, if anyone injures or endeavors to injure him in respect to these goods and truths as he calls them, he hates him, and also burns with revenge toward him, desires and even seeks



his ruin, and feels delight in it, and this in proportion as he actually confirms himself in such things, that is, in proportion as he more frequently brings them into actual exercise.

[3] When such a person comes into the other life he has the same desires; the very nature which he has contracted in the world by actual life remains, and the delight just referred to is plainly perceived. For this reason such a man cannot be in any heavenly society, in which every one desires better for others than for himself, but has to be in some infernal society where the delight is similar to his own. This nature is that which must be rooted out while the man lives in the world, which cannot possibly be done except by the Lord through regeneration; that is, by his receiving a totally new will and derivative new understanding; or in other words by being made new in respect to both these faculties. But in order that this may be effected, the man must first of all be reborn as a little child, and must learn what is evil and false, and also what is good and true; for without knowledge he cannot be imbued with any good; for from himself he acknowledges nothing to be good but what is evil, and nothing to be true but what is false.

[4] To this end such knowledges are insinuated into him as are not altogether contrary to those which he had before; as that all love begins from self; that self is to be taken care of first and then others; that good is to be done to such as appear poor and distressed outwardly, no matter what may be their inward character; in like manner that good is to be done to widows and orphans simply because they are so called; and lastly, to enemies in general, whoever they may be; and that thereby a man may merit heaven. These and other such knowledges are those of the infancy of his new life, and are of such a nature that while they derive somewhat from his former life or the nature of his former life, they also derive somewhat from his new life into which he is thereby being introduced; and hence they are such as to admit into them whatever things are conducive to the formation of a new will and a new understanding. These are the lowest goods and truths, from which those who are being regenerated commence, and because these admit into themselves truths that are more interior or nearer to Divine truths, by their means there may also be rooted out the falsities which the man had before believed to be truths.

[5] But they who are being regenerated do not learn such truths simply as memory-knowledges, but as life, for they do these truths; but that they do them is from the beginning of the new will which the Lord insinuates entirely without their knowledge; and insofar as they receive of this new will, so far they receive of these knowledges, and bring them into act, and believe them; but insofar as they do not receive of the new will, so far they are indeed capable of learning such things, but not of bringing them into act, because they care merely for memory-knowledge, and not for life.

[6] This is the state of infancy and childhood in respect to the new life which is about to succeed in place of the former life; but the state of the adolescence and youth of this life is that regard is no longer had to any person as he appears in the external form but to his quality in respect to good; first in civil life, next in moral life, and lastly in spiritual life; and good is that which the man then begins to hold and love in the prior place, and from good to love the person; and at last, when he is still further perfected, he takes care to do good to those who are in good, and this in accordance with the quality of the good in them, and at last he feels delight in doing good to them, because he feels delight in good, and pleasantness in the things that confirm it. These confirmatory things he acknowledges as truths; and they also are the truths of his new understanding, which flow from the goods which are of his new will.

[7] In the degree that he feels delight in this good, and pleasantness in these truths, he has a feeling of what is undelightful in the evils of his former life, and of what is displeasing in its falsities; and the result is that a separation takes place of the things which are of the former will and the former understanding from the things that are of the new will and the new understanding; and this not in accordance with the affection of knowing such things, but in accordance with the affection of doing them. Consequently the man then sees that the truths of his infancy were relatively inverted, and that the same had been by little and little brought back into a different order, namely, to be inversely subordinate, so that those which at first were in the prior place are now in the posterior place; thus that by those truths which were the truths of his infancy and childhood, the angels of God had ascended as by a ladder from earth to heaven; but afterwards, by the truths of his adult age, the angels of God descended as by a ladder from heaven to earth.

**3702.** [v. 13] *And behold Jehovah standing upon it.* That this signifies the Lord in the highest, is evident from the fact that in the Word of the Old Testament the Lord is so often called “Jehovah” (see n. 1736, 3023, 3035); and that in the Word of the New Testament He is nowhere called “Jehovah,” but instead of Jehovah “the Lord” (n. 2921). That “standing upon it,” signifies to be in the highest, is evident without explication. The arcanum which lies concealed in the internal sense of these words, is that all goods and truths descend from the Lord, and ascend to Him; that is, that He is the first and the last; for man has been so created that the Divine things of the Lord may descend through him down to the ultimates of nature, and from the ultimates of nature may ascend to Him; so that man might be a medium that unites the Divine with the world of nature, and the world of nature with the Divine; and that thus the very ultimate of nature might live from the Divine through man as the uniting medium; which would be the case if man had lived according to Divine order.

[2] That man was so created is evident from the fact that as to his body he is a little world, for all the arcana of the world of nature are stored within him; for every hidden property there is in the ether and its modifications is stored within the eye; and every property in the air is stored within the ear; and whatever invisible thing floats and acts in the air is in the organ of smell where it is perceived; and whatever invisible thing there is in waters and other fluids is in the organ of taste; and the very changes of state are in the sense of touch everywhere in the body; besides that things still more hidden would be perceived in his interior organs if his life were in accordance with order. Hence it is evident that there would be a descent of the Divine through man into the ultimate of nature, and from the ultimate of nature there would be an ascent to the Divine, if with faith of heart, that is, with love, man would only acknowledge the Lord as his first and last end.

[3] In such a state were the most ancient people, who were celestial men; for whatever they apprehended by any sense was to them a means for thinking concerning the things of the Lord; thus concerning the Lord and His kingdom; and from this came the delight they derived from things worldly and terrestrial (see n. 1409, 2896, 2897, 2995). Moreover when they thus contemplated the lower and ultimate things of nature, these appeared before their eyes as if they

were alive; for the life from which they descended was in their internal sight and perception, and the objects presented to their eyes were as images of this life; which images, although inanimate, to them were thereby animated. Such is the perception the celestial angels have regarding all things in the world; as has frequently been given me to perceive; and hence also little children have such a perception (n. 2297, 2298). From all this we can see what is the quality of those through whom the Divine things of the Lord descend down to the ultimates of nature, and from the ultimates of nature ascend to Him, and represent the Divine communication and the consequent conjunction which in the supreme sense are signified by the “angels ascending and descending on the ladder set on the earth, whose head reached unto heaven, and upon which stood Jehovah.”

**3703.** *And He said, I am Jehovah the God of Abraham thy father.* That this signifies the Lord, that from Him that good comes, is evident from the fact that Jehovah is the Divine being itself of the Lord, who from the Divine good is called “the God of Abraham.” (That Abraham represents the Lord as to the Divine good, may be seen above, n. 2172, 2198.) And because the Divine good is that from which are all celestial and spiritual goods, and derivatively all truths also, it is here said “Abraham the father,” and indeed, “thy father,” that is, the father of Jacob, when yet Isaac was his father. That in the internal sense “father” signifies good, is because good is that from which all things are in both general and particular, and truth is that through which they all come into manifestation; thus from the marriage of good and truth. Heaven itself, which consists of nothing else than the Divine marriage of good and truth, is from the Divine marriage of good and truth and of truth and good in the Lord.

[2] In universal nature also all things both in general and in particular have relation to good and truth; for there are represented in nature the celestial and spiritual goods and truths of heaven; and in heaven are represented the Divine goods and truths of the Lord. From this it is evident that good is like a father, and truth is like a mother; and that therefore in the internal sense of the Word by “father” is signified good, and by “mother,” truth, and indeed the good and truth from which the lower or derived goods and truths have their birth, which are relatively as daughters and sons, and therefore in the Word are also called “daughters” and “sons” (n.

489–491, 2362). They are also relatively as brothers and sisters, as grandchildren and great-grandchildren, as sons-in-law, mothers-in-law, and daughters-in-law; in a word, as kinships and connections in every degree, and this from the marriage of good, which is the father, with truth which is the mother. (That in the heavens all things in general and particular are circumstanced according to the relationships of love and faith in the Lord, or what is the same, of good and truth, may be seen above, n. 685, 917, 2739, 3612; and that on this account the most ancient people compared each and all things to marriage, n. 54, 55; see also n. 718, 747, 1432, 2508, 2516, 2524, 2556.)

[3] That in the internal sense of the Word “father” signifies good, may be seen from many passages, as from the following. In Isaiah:

Hearken to Me ye that regard justice, ye that seek Jehovah; look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged; look unto Abraham your father, and unto Sarah that bare you; for when he was but one I called him, and I blessed him, and I will multiply him. For Jehovah will comfort Zion; He will comfort all her waste places, and will make her wilderness like Eden, and her solitude like the garden of Jehovah (Isa. 51:1–3);

where the subject is the Lord and His advent, as is evident from each particular; and who as to Divine truth is called a “rock” and a “pit”; and as to Divine good, “Abraham the father.” And as the Divine marriage of good and truth is represented by Abraham and Sarah (see n. 1468, 1901, 1965, 1989, 2011, 2063, 2065, 2172, 2173, 2198, 2507, 2833, 2836, 2904, 3245, 3251, 3305), it is said, “Abraham your father and Sarah who bare you.” For this reason also it is said that they should “look unto the rock and unto the pit,” and also “to Abraham their father and unto Sarah”; and this is why there at once follow the words, “Jehovah will comfort Zion,” whereby is meant the celestial church (n. 2362), and “He will comfort her waste places, and make her wilderness like Eden, and her solitude like the garden of Jehovah.”

[4] The same is signified by “Abraham” in other passages of the Word where he is called “father,” as in John:

Jesus said, I speak that which I have seen with My father; and ye do the things which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were

Abraham's sons ye would do the works of Abraham; ye do the works of your father (John 8:38, 39, 41).

And in Matthew:

Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And lo the axe is laid unto the root of the trees; therefore every tree that bringeth not forth good fruit shall be hewn down, and cast into the fire (Matt. 3:9, 10).

And in Luke:

When the poor man Lazarus died, he was carried up by the angels into Abraham's bosom; and the rich man also died, and was buried; and when he was in hell he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham have mercy on me; I pray thee therefore, father, that thou wouldest send him to my father's house (Luke 16:22-24, 27).

In these passages it is evident that Abraham is not meant, but the Lord as to Divine good. (That Abraham is unknown in heaven, and that when mention is made of him from the Word, the Lord is understood, may be seen above, n. 1834, 1876, 1989, 3305.)

[5] That in the internal sense "father" signifies good, may be seen from the following passages. In Moses:

Honor thy father and thy mother; that thy days may be long upon the land which Jehovah thy God giveth thee (Exod. 20:12; Deut. 5:16).

That this precept, like the other precepts of the Decalogue, is true in both senses; and that in the internal sense "honoring father and mother" is to love good and truth, and in good and truth the Lord, may be seen above (n. 2609, 3690). That "days upon the land" are the consequent states of good in the Lord's kingdom, is evident from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788); and from the signification of "Canaan," which is here "the land," as being the Lord's kingdom (see n. 1607, 3038, 3481); and that "to belong" is predicated of good (n. 1613).

[6] Because of this signification of "father and mother," in the representative Jewish Church many laws were enacted concerning parents and sons, in all of which in the internal sense is signified good and truth, and in the supreme sense the Lord as to Divine good and Divine truth. As in Moses:

And he that smiteth his father, or his mother, dying he shall die. And he that curseth his father or his mother, dying he shall die (Exod. 21:15, 17).

Again:

Every man that hath cursed his father, or his mother, killing he shall be killed; he that hath cursed his father or his mother, his bloods shall be upon him (Lev. 20:9).

And again:

Cursed be he that setteth light by his father or his mother: and all the people shall say Amen (Deut. 27:16).

In Ezekiel:

Behold the princes of Israel, every man according to his arm, have been in thee to shed blood; in thee have they set light by father and mother (Ezek. 22:6, 7).

In Moses:

If a man have a stubborn and rebellious son, who will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not obey them; then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and all the men of his city shall stone him with stones, that he die (Deut. 21:18, 19, 21).

[7] In all these passages, in the sense of the letter, by “father and mother” are meant father and mother; but in the internal sense good and truth; and in the supreme sense the Lord as to Divine good and Divine truth; as also the Lord Himself teaches in Matthew:

Jesus stretched forth His hand upon His disciples, and said, Behold My mother and My brethren; for whosoever shall do the will of My Father who is in the heavens, the same is My brother, and sister, and mother (Matt. 12:49).

And again:

Be not ye called Master; for one is your Master, Christ; but all ye are brethren. And call ye not your father on earth; for one is your Father, who is in the heavens (Matt. 23:8, 9);

it is not here forbidden to be called master, and to be called father on earth; but what is forbidden is to acknowledge at heart any other father than the Lord; that is, when mention is made of “master” and “father,” the Lord is to be understood, who in the supreme sense is represented by them; according to what was said above (n. 3702) concerning the most ancient people who were celestial men—that

whatever they perceived on earth was to them a means of thinking concerning the Lord.

[8] The like is implied in what the Lord spake to one of His disciples, who said:

Lord, suffer me first to go and bury my father; but Jesus said unto him, Follow Me, and let the dead bury their dead (Matt. 8:21, 22);

for relatively to the Father in heaven, or to the Lord, a father on earth is as the dead to the living. Thus the very law concerning honoring parents is as it were dead, unless in it there are honor, worship, and love to the Lord; for that law descends from this Divine law; and hence comes that which is really living in that law; wherefore the Lord said, "Follow Me, and let the dead bury their dead." The same is also signified by what Elijah said to Elisha:

Elijah passed by Elisha, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? (1 Kings 19:19, 20).

That by Elijah was represented the Lord, may be seen above (preface to chapter 18 and n. 2762).

[9] In Malachi:

Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come; and he shall turn the heart of the fathers to the sons, and the heart of the sons to their fathers, lest I come and smite the earth with a curse (Mal. 4:5, 6).

In Luke, the angel said to Zacharias concerning his son John:

And he shall go before His face, in the spirit and power of Elijah, to turn the hearts of the fathers to the sons (Luke 1:17);

Here it is manifest that by "fathers" and "sons" are not meant fathers and sons, but the goods and truths of the church, which the Lord was about to restore.

[10] In Malachi:

Jehovah will be magnified from over the border of Israel. A son shall honor his father, and a servant his master. If then I be a father, where is Mine honor? If I be a master, where is My fear? (Mal. 1:5, 6);

where "father" denotes those who are in the good of the church; and "master," those who are in the truth of the church; "father" manifestly denoting the Lord as to Divine good; and "master," or "lord," as to Divine truth.



## [11] In David:

My father and my mother have forsaken me, but Jehovah taketh me up (Ps. 27:10);

where “father and mother” denote good and truth, which are said to have “forsaken” man when he takes note that of himself he is not able to do anything good, or to know anything true: that it is not to be understood as if David was forsaken by his father and mother is manifest.

## [12] Again:

Thou art far fairer than the sons of men; the king’s daughter is all glorious within; her clothing is inwrought with gold. Instead of thy fathers shall be thy sons, whom thou shalt make princes in all the earth (Ps. 45:2, 13, 16);

where the Lord is treated of; “instead of thy fathers shall be thy sons,” denotes that Divine truths shall be as Divine goods; the “king’s daughter” signifies the love of truth; the “clothing inwrought with gold” signifies the quality of this truth derived from good. Inasmuch as the subject here is the Lord and His Divine Human, as is evident from the whole psalm and the particulars in it, it is evident that each and all things therein have a like predication; thus that by the “king’s daughter” is not meant a king’s daughter, nor that her clothing was inwrought with gold, nor that instead of fathers should be her sons, nor that these should be princes in all the earth; but that Divine celestial and spiritual things are what are signified by each expression. (That “daughter” is affection or love, may be seen above, n. 490, 491, 2362; that “king” is Divine truth, n. 1672, 1728, 2015, 2069, 3009; that “gold” is good, n. 113, 1551, 1552; that “inwrought” is predicated of natural memory-knowledge, n. 2831; here therefore of Divine natural truth; that “clothing” is such truths as invest good, n. 297, 2576; that “sons who are instead of fathers” signify truths of good, in this case Divine truths as Divine goods, n. 264, 489, 491, 533, 1147, 1729, 1733, 2159, 2623, 2803, 2813; that “princes in the whole earth” are the primary things of the Lord’s kingdom and church; that “princes” are primary things, n. 1482, 2089; that “earth” is the Lord’s kingdom and church, n. 1413, 1607, 1733, 1850, 2117, 2118, 3355.)

## [13] In Moses:

Jehovah had a delight in thy fathers to love them, and He chose their seed after them, even you out of all peoples, as at this day. Circumcise

therefore the foreskin of your heart, and no longer harden your neck (Deut. 10:15, 16);

where in the internal sense “fathers” denote the Ancient and Most Ancient Churches, which were so called from the love of good and truth in which they were; from the love of good the most ancient people who were celestial men, and from the love of truth the ancient, who were spiritual men. Their goods and truths in the church are what are called the “seed which God chose.” That Abraham, Isaac, and Jacob and his twelve sons are not the fathers here meant, and that the Israelitish and Jewish people are not the seed, is very evident; but this is said of them and to them in order that the internal sense may have some outward form intelligible to man.

[14] In Isaiah:

The child shall behave himself proudly against the old man, and the base against the honorable. When a man shall take hold of his brother in the house of his father, saying, Thou hast raiment, thou shalt be a prince unto us, he shall say, In my house is neither bread nor raiment, ye shall not make me a prince of the people (Isa. 3:5–7);

where in the internal sense the perverted state of the church is treated of, when truth is no longer acknowledged as truth, and it is not known what good is. A “man taking hold of his brother in the house of his father” denotes the acknowledging of everything to be good; “raiment” denotes truth (n. 1073, 2576); “prince,” the primary of doctrine therefrom (n. 1482, 2089); “there is no bread nor raiment in my house” denotes that there was neither good nor truth (that “bread” signifies good, see above, n. 276, 680, 3478; that “raiment” signifies truth, n. 297, 2576).

[15] From the representation of good and truth by father and mother, and also by daughters and sons, there were in the representative churches numerous laws which had from this what was Divine in them; as these which follow:

And the daughter of a priest, if she profane herself by committing whoredom, she profaneth her father, she shall be burned with fire (Lev. 21:9);

where the “daughter of a priest” denotes the affection of good; “father,” the good from which this affection is; “committing whoredom” denotes to profane good. (What is meant by “committing whoredom” may be seen above, n. 2466, 2729, 3399; and what by “profaning,” n. 1008, 1010, 1059, 2051, 3398, 3399.) Also, that if

the daughter of a priest be a widow, or be divorced, and she has no seed, she shall return to the house of her father, as in her youth, and shall eat of the bread of her father; there shall no stranger eat thereof (Lev. 22:13).

[16] Likewise this law:

When thou shalt see among the captives a wife of beautiful form, and thou hast a desire unto her, to take her to thee for a woman, then thou shalt bring her into the midst of thine house, and she shall shave her head, and pare her nails, and she shall put the raiment of her captivity from off her, and shall sit in thine house, and bewail her father and her mother a month of days; and after that thou shalt go in unto her, and shalt know her, and she shall be to thee for a woman (Deut. 21:11–13).

All things in this law in both general and particular are representative of natural truth, in that after it has been purified from falsities it is adopted by good; such truth is signified by a “wife in captivity, beautiful in form”; purification from falsities is signified by “bringing her into the midst of the house, shaving her head, paring her nails, putting off the raiment of her captivity, and bewailing her father and mother”; adoption is signified by “afterwards going in unto her, knowing her, and taking her for a woman.”

[17] The laws we read of in the Word relating to marriages, that these were to be contracted within the tribe and the family; and also the laws of inheritances, that these were not to pass from tribe to tribe, also had their origin from the same source, namely, from the celestial and spiritual marriage in the Lord’s kingdom, or from the marriage of good and truth, which two are signified by “father and mother”; and in like manner the laws enacted concerning the degrees of consanguinity allowed and forbidden: each law in the Word that bears on these matters has reference inwardly to the law of consociation and conjunction of good and truth in heaven, and to the consociations of evil and falsity in hell, which are separate from the former. (Concerning the degrees allowed and forbidden see Leviticus 20; concerning inheritances, that they should not pass from tribe to tribe, and concerning marriages that they should be contracted within the tribe, see Numbers 27, verses 7–9; and in other places; that in the heavens all things in general and particular are disposed according to the consanguinities and affinities of good and truth, see above, n. 685, 917, 2739, 3612.)

[18] Because the Israelitish people represented the Lord's kingdom in the heavens, and thus the heavenly order there, it was also commanded that they should be distinguished according to tribes, and according to families, and according to the houses of their fathers (Num. 26); and also that according to this order they should measure out the camp around the tent of the congregation, and likewise that they should journey according to the same order, as is written in Moses:

Every man by his own standard, with the ensigns of their fathers' houses, over against the tent of the congregation shall the sons of Israel measure out the camp; and so also were they to go forward (Num. 2:2, 34).

And therefore:

When Balaam saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered an enunciation, saying, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel; as the valleys are they planted; as gardens by the river's side (Num. 24:5, 6, etc.).

In this prophecy neither Jacob nor Israel is meant, but the Lord's kingdom in the heavens, and His church in the lands, which were represented by that order in which Balaam then saw them, as is manifest from the words therein.

[19] From what has been said it may also be known what is signified in the internal sense of the Word by "orphans," that is by those who are without a father; namely, those who are in a state of innocence and charity, and desire to know and to do what is good, and are not able. In such a state especially are those out of the church, of whom the Lord takes care, and in the other life adopts as sons; and because these are signified by "orphans," therefore when these are mentioned in the Word, in many passages there are also mentioned "sojourners" and "widows;" for by "sojourners" are signified those who are being instructed in goods and truths (n. 1463); and by "widows" those who are in a state of good and not so much in truth, and those who are in a state of truth and not so much in good, and yet desire to be therein. Inasmuch as by these three terms—"orphans," "sojourners," and "widows"—somewhat similar is signified in a series, therefore as before said, in many passages they are mentioned together (see Deut. 14:29; 16:14; 24:17, 19; Jer. 7:6; 22:3; Ezek. 22:7; Zech. 7:10; Ps. 94:6; 146:9). From what has

been said it may now be seen what is signified in the genuine sense by “father,” namely, good; and that in the supreme sense it signifies the Lord.

[20] But as most expressions in the Word have also an opposite sense, so also has “father;” and in this sense it signifies evil; and in like manner “mother,” which in the genuine sense signifies truth, but in the opposite sense falsity. That this is so, may be seen from the following passages. In David:

The iniquity of his fathers shall be remembered with Jehovah; and the sin of his mother shall not be blotted out (Ps. 109:14).

Again:

They turned back and dealt treacherously, like their fathers; they were turned aside like a deceitful bow (Ps. 78:57).

In Moses:

And they that are left of you shall pine away in their iniquity, in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them (Lev. 26:39).

In Isaiah:

Prepare ye slaughter for his sons, for the iniquity of their fathers, that they rise not up and possess the earth, and fill the face of the earth with cities (Isa. 14:21).

Again:

I will recompense your own iniquities, and the iniquities of your fathers together (Isa. 65:6, 7).

[21] In Jeremiah:

The houses of Israel are ashamed; they, their kings, their princes, and their priests, and their prophets; who say to wood, Thou art my father and to stone, Thou hast begotten me; for they have turned their neck unto Me, and not the face (Jer. 2:26, 27).

Again:

I will lay stumbling-blocks before this people; and the fathers and the sons together shall stumble against them; the neighbor and his companion; and they shall perish (Jer. 6:21).

Again:

The sons gather wood, and the fathers kindle a fire, and the women knead the dough, to make cakes to the queen of heaven (Jer. 7:18).

And in Ezekiel:

I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. Therefore the fathers shall eat their sons, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter unto all the winds (Ezek. 5:9, 10);

speaking of the profanation of what is holy. Again:

Thus saith the Lord Jehovah unto Jerusalem, Thy tradings and thy nativity are of the land of the Canaanite; thy father was an Amorite, and thy mother a Hittite (Ezek. 16:3).

[22] In Matthew:

The brother shall deliver up the brother to death, and the father his son; and the children shall rise up against parents, and shall put them to death. And ye shall be hated of all men for My name's sake. I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me and he that loveth son or daughter more than Me is not worthy of Me (Matt. 10:21, 22, 35–37; Luke 12:49, 52, 53).

Again:

Every one that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or fields, for My name's sake, shall receive a hundredfold, and shall inherit eternal life (Matt. 19:29; Luke 18:29, 30; Mark 10:29, 30).

In Luke:

If any man cometh unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own soul also, he cannot be My disciple (Luke 14:26).

[23] In Mark:

And the brother shall deliver up the brother to death, and the father his children; and the children shall rise up against their parents, and shall put them to death; for ye shall be hated of all men for My name's sake (Mark 13:12, 13; Luke 21:16, 17);

where the consummation of the age, and the state of the church, perverted as to good and truth, is described; in that evil will rise up against truth, and falsity against good. That in the opposite sense by “father” is signified evil, is manifest from the passages already adduced, and also from this in John:

Jesus said unto them, If God were your father, ye would love Me; for I went forth and am come from God. Ye are of your father the devil, and

the desire of your father it is your will to do; he was a murderer from the beginning, and stood not in the truth, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof (John 8:42, 44).

**3704.** *And the God of Isaac.* That this signifies the Lord as to the Divine Human, is evident from the representation of Isaac, as being the Lord's Divine rational; and as the rational is that in which the human begins (see n. 2194), and thus from which and by which the human is; therefore here by the "God of Isaac" is signified the Divine Human of the Lord. As in heaven, and with man, and even in universal nature, all things both in general and in particular have relation to good and truth, therefore also the Lord's Divine is distinguished into Divine good and Divine truth, and the Lord's Divine good is called "father," and his Divine truth "son"; but the Lord's Divine is nothing else than good; yea, good itself; and Divine truth is the Lord's Divine good so appearing in heaven; that is, before the angels. The case herein is the same as with the sun; in its essence the sun itself is nothing but fire, and the light which is thence seen is not in the sun, but from the sun. (That the Lord as to Divine good is represented by the sun, and also that in the other life He is a sun to the universal heaven, may be seen above, n. 1053, 1521, 1529–1531, 2495, 3636, 3643; and that the Lord as to Divine truth is represented by light, and also is light in the other life to the universal heaven, see n. 1053, 1521, 1529, 1530, 2776, 3138, 3195, 3222, 3223, 3339, 3341, 3636, 3643.)

[2] Thus the Lord in His essence is nothing else than Divine good, and this as to both the Divine Itself and the Divine Human; but Divine truth is not in Divine good, but from Divine good, for as before said so does Divine good appear in heaven. And as Divine good comes to appearance as Divine truth, therefore for the sake of man's apprehension the Lord's Divine is distinguished into Divine good and Divine truth, and Divine good is that which in the Word is called "Father," and Divine truth is that which is called "Son." This is the arcanum which lies concealed in the fact that the Lord Himself so often speaks of His Father as distinct, and as if another than Himself; and yet in other places asserts that He is one with Himself. (That in the internal sense "Father" signifies good; and in the supreme sense, the Lord as to Divine good, has been shown above, n. 3703; and also that "Son" signifies truth, and the "Son of

God,” and the “Son of man,” the Lord as to Divine truth, n. 1729, 1730, 2159, 2803, 2813.) And the same is evident from all those passages where the Lord makes mention of His “Father,” and calls Himself the “Son.”

[3] That it is the Lord who in the Word of the Old Testament is called “Jehovah,” may be seen above (n. 1343, 1736, 2921); and that He is there also called “Father” is evident from the following passages. 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 shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6);

where it is very evident that the “Child born” and the “Son given unto us” is the Lord; thus it is the Lord who is called the “Father of Eternity.” In Jeremiah:

I will be a Father to Israel, and Ephraim shall be My firstborn (Jer. 31:9);

speaking of the Lord, who is “the God of Israel” and “the Holy One of Israel,” as may be seen above (n. 3305); and here a “Father to Israel.” In Malachi:

Have we not all one Father? Hath not one God created us? (Mal. 2:10);

where in the internal sense “to create” signifies to regenerate; as also in other passages of the Word (see n. 16, 88, 472); and as the Lord is the only Regenerator and Redeemer, it is He who is here called “Father” and “God.” As also in Isaiah:

Thou art our Father, for Abraham knoweth us not, and Israel doth not acknowledge us; thou Jehovah art our Father, our Redeemer, Thy name is from everlasting (Isa. 63:16).

[4] Again:

I will clothe Him with thy tunic, and strengthen Him with thy girdle, and I will commit thy government into His hand; that He may be a Father to the inhabitant of Jerusalem, and to the house of Judah; and the key of the house of David will I lay upon His shoulder; and He shall open and none shall shut, and He shall shut and none shall open; and I will fasten Him as a nail in a sure place, and He may be for a throne of glory of His Father; and they shall hang upon Him all the glory of His Father’s house, of sons and grandsons, every small vessel, from the vessels of cups even to all the vessels of psalteries (Isa. 22:21–24).



That it is the Lord who in the internal sense is here represented and signified, and is called a "Father to the inhabitants of Jerusalem and to the house of Judah," is very evident; for it is He upon whose shoulder is the key of the house of David, who openeth and none shutteth, and who shutteth and none openeth (see preface to chapter 22); and He has the throne of His Father's glory, and upon Him and from Him are all holy things, which are here called "vessels"; celestial things, "vessels of cups"; and holy spiritual things, "vessels of psalteries."

[5] As kings and priests represented the Lord; kings, by their royalty, the Lord as to Divine truth; and priests the Lord as to Divine good (n. 3670), therefore priests were called "fathers," as may be seen in the book of Judges:

Micah said to the Levite, Dwell with me, and be unto me a father and a priest (Judg. 17:10).

In like manner said to him the sons of Dan:

Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest (Judg. 18:19).

That kings themselves also so called them is evident in the second book of Kings:

The king of Israel said unto Elisha, My father, shall I smite them? And he answered, Thou shalt not smite (2 Kings 6:21, 22);

and Joash the king so addressed Elisha when Elisha died:

He wept over his face, and said, my father, my father, the chariots of Israel and the horsemen thereof (2 Kings 13:14).

The reason why kings so called them was that the kings represented the Lord as to Divine truth; and the priests represented Him as to Divine good; and also because truth in respect to good is as a son to a father, for truth is from good.

[6] This is well known in the other life, and therefore in heaven they call no other Father than the Lord, and perceive no other as meant by "Father" in the Word of the Evangelists (see n. 15, 1729). When being initiated into the good of love and its truth, all little children are there taught to acknowledge the Lord alone as their Father; nay, even novitiates who come into heaven are taught with solicitous care that there is one God; and they who have been born within the church are taught that the whole Trinity is in the Lord; for almost all who come from the Christian world bring with them

an idea of three gods, although with their lips they had said that there is but one God; for to think of one, when the idea of three has before entered, and when each of these is called God, and also is distinguished from the others as to attributes and offices, and likewise is separately worshiped, is humanly impossible; consequently the worship of three gods is in the heart, while the worship of one only is in the mouth.

[7] That the whole Trinity is in the Lord is known in the Christian world, and yet among these in the other life the Lord is little thought of; nay, His Human is a stumbling-block to many, because they distinguish the Human from the Divine, neither do they believe it to be Divine; and a man will call himself justified, and thus made pure and almost holy; but these people do not think that the Lord was glorified, that is, that His Human was made Divine; when yet He was conceived from Jehovah Himself; and moreover no one can be justified, much less sanctified, except from the Divine, and indeed from the Lord's Divine Human, which is represented and signified in the Holy Supper, where it is expressly said that the bread is His body and the wine His blood. That the Lord is one with the Father, and that He is from eternity, and that He rules the universe, consequently that He is Divine good and Divine truth itself, is very evident from the Word.

[8] That HE IS ONE WITH THE FATHER, is evident from these words in John:

No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father (John 1:18).

Again:

The Jews sought the more to kill Jesus because He had also said that God was His own Father, making Himself equal with God. Jesus answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these doeth the Son likewise. As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will. Neither doth the Father judge any man, but He hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father. For as the Father hath life in Himself, even so hath He given to the Son also to have life in Himself. The Father who hath sent Me hath Himself borne witness of Me; ye have neither heard His voice at any time nor seen His shape. Search the Scriptures, for these are they which bear witness of Me (John 5:18, etc.).

By “Father” is here meant, as was said, Divine good; and by “Son,” Divine truth, both in the Lord. From Divine good which is the “Father,” nothing can proceed or go forth but what is Divine, and that which proceeds or goes forth is Divine truth, which is the “Son.”

[9] Again:

Every one that hath heard from the Father, and hath learned, cometh unto Me. Not that any man hath seen the Father, save He that is with the Father, He hath seen the Father (John 6:45, 46).

Again:

They said therefore unto Him, Where is thy Father? Jesus answered, Ye neither know me nor My Father; if ye knew Me ye would know My Father also (John 8:19).

Again:

I and the Father 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).

Again:

Jesus said, He that believeth in Me, believeth not in Me, but in Him that sent Me; and he that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me may not abide in darkness (John 12:44–46).

By “the Father sending Him” is signified, in the internal sense, that He proceeds from the Father; and the same is signified in other passages where the Lord says that the Father “sent” Him. That the “light” is Divine truth may be seen above.

[10] Again:

I am the way, the truth, and the life; no one cometh unto the Father but by Me. If ye had known Me ye would have known My Father also; and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, show us the Father. Jesus saith unto him, Am I so long time with you, and hast thou not known Me, Philip? He that seeth Me, seeth the Father; how then sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not from Myself; but the Father that abideth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (John 14:6–13).

Again:

He that hath My commandments, and doeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love

him, and will manifest Myself unto 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 (John 14:21, 23).

[11] They who are in Divine truth are they who “have His commandments and do them”; and they who are in Divine good are they who “love Him;” of whom it is therefore said that He “shall be loved of the Father,” and “We will come unto him and make Our abode with him”; that is, Divine good and Divine truth will do so; and therefore it is said in the same Evangelist:

In that day ye shall know that I am in My Father, and ye in Me (John 14:20).

And in another place:

Holy Father, keep them in Thy name; that they may be one, even as We are (John 17:11).

From these passages it is evident that the Lord speaks of the “Father” from the Divine good that He Himself had, and of the “Son” from the Divine truth which is from the Divine good; thus that the “Father” and “Son” are not two, but one. The reason why the Lord so spoke, was that the Word might be received as well on earth as in heaven; and also because, before the Lord was glorified, He was the Divine truth that is from Divine good; but when He had been glorified, He was Divine good itself as to each essence, and from Him is all Divine good and Divine truth.

[12] THAT THE LORD WAS FROM ETERNITY may be seen from the fact that it is the Lord who spoke by the Prophets; and that for this reason, and also because from Him was Divine truth, He was called the “Word”; concerning which in John:

In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father (John 1:1–4, 14).

The “Word” denotes all truth in the heavens and on earth that is from the Divine.

[13] That the Lord was from eternity He plainly teaches elsewhere in John:

John said, This was He of whom I said, He that cometh after me was before me, for He was prior to me. In the midst of you there standeth

One whom ye know not; He it is who is to come after me, who was before me (John 1:15, 26, 27, 30).

Again:

If ye should see the Son of man ascending where He was before (John 6:62).

Again:

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am (John 8:58).

Again:

Jesus knowing that He came forth from God, and went to God (John 13:3).

Again:

The Father Himself loveth you, because ye have loved Me, and have believed that I came forth from the Father. I came out from the Father, and came into the world; again I leave the world, and go unto the Father (John 16:27, 28).

Again:

I have glorified Thee on the earth, I have accomplished the work which Thou gavest Me to do. And now O Father glorify Me with Thine own self, with the glory which I had with Thee before the world was; that they may behold My glory which Thou hast given Me, for Thou lovedst Me before the foundation of the world (John 17:4, 5, 24).

In Isaiah:

Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace (Isa. 9:6).

[14] THAT THE LORD RULES THE UNIVERSE is evident in Matthew:

All things have been delivered unto Me of My Father (Matt. 11:27).

Again:

Jesus said to His disciples, All power is given unto Me in heaven and on earth (Matt. 28:18).

In John:

The Father loveth the Son and hath given all things into His hand; he that believeth in the Son hath eternal life (John 3:35, 36).

Again:

The Father judgeth no man, but hath given all judgment unto the Son (John 5:22).

Again:

Jesus knowing that the Father had given all things into His hand (John 13:3).

Again:

All things whatsoever that the Father hath are Mine (John 16:15).

Again:

Jesus said, Glorify Thy Son, that Thy Son also may glorify Thee; even as Thou hast given Him authority over all flesh (John 17:1, 2).

Again:

All things that are Mine are Thine, and Thine are Mine; and I am glorified in them. And I am no more in the world, for I come to Thee (John 17:10, 11).

In Luke:

All things have been delivered unto Me of My Father (Luke 10:22).

[15] From the above passages it is therefore evident that Divine good is that which is called the “Father”; and Divine truth that which is called the “Son”; and that the Lord from Divine good by Divine truth rules all things in the universe, in both general and particular. This being so, and it being so evident from the Word, it is astonishing that in the Christian world, men do not, as in heaven, acknowledge and adore the Lord alone, and thus the one God; for they know and teach that the whole Trinity is in the Lord. That the Holy Spirit, who also is worshiped as a God distinct from the Son and the Father, is the Holy of the spirit, or the Holy which through spirits or angels proceeds from the Lord, that is, from His Divine good through His Divine truth, will of the Lord’s Divine mercy be shown elsewhere.

**3705.** *The land whereon thou liest, to thee will I give it.* That this signifies the good in which He was, that it was from what was His own, is evident from the signification of “land,” as being here the good of the natural, concerning which in what follows; from the signification of “whereon thou liest,” as being that in which He was; and from the signification of “giving it to thee,” as being from what was His own; concerning which also in what follows. That the “land” signifies the good of the natural which will hereafter be represented

by Jacob, is because by the "land of Canaan" is signified the Lord's kingdom (see n. 1413, 1437, 1585, 1607, 1866); and because it signifies the Lord's kingdom, it also in the supreme sense signifies the Lord (see n. 3038); for the Lord is the all in all of His kingdom, and whatever there is not from Him, and does not look to Him, is not of His kingdom. The Lord's kingdom is also signified in the Word by "heaven and earth" (n. 1733, 1850, 2117, 2118); but in this case its interior is signified by "heaven," and its exterior by "earth" (n. 82, 1411, 1733, 3355); consequently in the supreme sense "heaven" signifies the Lord as to His Divine rational, and "earth" as to his Divine natural; here therefore "the land whereon thou liest" signifies the good of the natural, in which He was and which was to be represented by Jacob. That "Jacob" denotes the Lord as to the Divine natural has already been frequently stated.

[2] Moreover, that the signification of "land" is various, see above (n. 620, 636, 1067, 2571, 3368, 3379); and this for the reason that Canaan, which is called the "holy land," signifies the Lord's kingdom in general; and when mention is made of "heaven" together with "land" (or "earth"), then, as before said, "heaven" signifies what is interior, and "earth" what is exterior; and consequently it also signifies the Lord's kingdom on earth, that is, the church; and therefore it also signifies the man who is a kingdom of the Lord, or who is a church. Thus in such a man "heaven" signifies what is interior, and "earth" what is exterior; or what is the same, "heaven" signifies the rational, and "earth" the natural; for the rational is interior with man, and the natural exterior. And as "earth" has these significations, it also signifies that which makes man a kingdom of the Lord, namely, the good of love which is from the Divine; from all which it is evident how various are the significations of "earth" (or "land") in the Word.

[3] That "to thee will I give it" signifies that it was from what was His own, may be seen from the signification of "giving," in the Word, when it is predicated of the Lord; for as before shown, the Lord is Divine good and also Divine truth; and the former is what is called "Father," and the latter "Son"; and whereas Divine good is of Himself, consequently His own, it follows that by "giving to thee," when said by Jehovah, and predicated of the Lord, is signified that it is from what is His own. This shows what is signified in the internal

sense by what the Lord so often said, that the Father “gave” to Him, that is, that He Himself gave to Himself; as in John:

Father, glorify Thy Son, that Thy Son also may glorify Thee; even as Thou gavest Him authority over all flesh; that whatsoever Thou hast given Him, to them He should give eternal life. I have glorified Thee on the earth; I have accomplished the work which Thou gavest Me to do. I have manifested Thy name unto the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them Me. Now they have known that all things whatsoever Thou hast given Me are from Thee; for the words which Thou gavest Me I have given them. I pray for them whom Thou hast given Me, for they are Thine; and all things that are Mine are Thine, and Thine are Mine (John 17:1–10);

where by the Father “having given” is signified that they were from Divine good which was His; thus from what was His own.

[4] From all this it is evident how deep an arcanum lies concealed in each word that the Lord spoke; also how much the sense of the letter differs from the internal sense, and still more from the supreme sense. The reason why the Lord so spoke, was that man, who at that time was in total ignorance of any Divine truth, might still in his own way apprehend the Word, and thus receive it; and the angels in their way; for they knew that Jehovah and He were one, and that the “Father” signified the Divine good; hence also they knew that when He said that the Father “gave” to Him, it was that He Himself gave to Himself, and that thus it was from what was His own.

**3706.** *And to thy seed.* That this signifies that so also was the truth, is evident from the signification of “seed,” as being the truth of faith (see n. 255, 880, 1025, 1447, 1610, 2848, 3038, 3310, 3373).

**3707.** [v. 14] *And thy seed shall be as the dust of the earth.* That this signifies that Divine truth natural would be as natural good, is evident from the signification of “seed,” as being truth (see above, n. 3706); hence “thy seed,” or the seed of Jacob, is Divine truth natural, for by Jacob is represented the Lord’s Divine natural, as shown above—and from the signification of the “dust of the earth,” as being good (see n. 1610). Therefore “thy seed shall be as the dust of the earth,” signifies in the internal sense that Divine truth natural should be as Divine good natural. That the “dust of the earth” signifies good, is because by “earth” is signified the Lord’s kingdom, consequently good, as shown above (n. 3705); the “dust



of that earth" therefore signifies good, but natural good, because by "earth," as also shown above, is signified that which is lower in the Lord's kingdom, thus the natural; while "heaven," when it also is mentioned, signifies that which is interior, or the rational. This is the reason why fructification of good and multiplication of truth are expressed in the Word throughout by "seed becoming as the stars of the heavens and as the dust of the earth." By the "stars of the heavens" are there signified rational things; and by the "dust of the earth," natural things, which thus increase. What is meant by natural truth being as natural good, will of the Lord's Divine mercy be explained hereafter.

**3708.** *All thou shalt break forth to the sea, and to the east.* That this signifies the infinite extension of good; and that to the north and to the south, signifies the infinite extension of truth, thus all states of good and truth, is evident from the signification of "breaking forth," as being extension; in the present case infinite extension, because it is predicated of the Lord: from the signification of the "sea," or "west," as being good as yet obscure, thus in its commencement; from the signification of the "east," as being the good which is lucid, and thus perfect; from the signification of the "north," as being truth as yet in obscurity; and from the signification of the "south," as being truth in the light.

[2] In many passages in the Word mention is made of the "sea," or "west," of the "east," of the "north," and of the "south;" but inasmuch as it has not heretofore been known to anyone that these, like all things whatsoever in the Word, have an internal sense, in which sense they do not signify worldly things according to the sense of the letter, but spiritual and celestial things; and in the supreme sense the Divine things of the Lord Himself, therefore man could know no otherwise than that by the "west," "east," "north," and "south," were meant only the quarters of the world, and that by "breaking forth" to these quarters is meant multiplication. But that by these expressions there are not signified such quarters, nor the multiplication of any people, but states of good and truth, and their extension, may be seen from all the passages in the Word, especially in the Prophets, where they are mentioned; for that which is the west, east, north, and south, is altogether unknown in heaven, inasmuch as the sun there, which is the Lord, is not like the sun of the world, which rises and sets, and by its greatest altitude causes midday, and by its

least causes night; but it appears with constancy, yet in accordance with the states of those who receive light from it, for its light has within it wisdom and intelligence (see n. 1619–1632, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3339, 3341, 3485, 3636, 3643); wherefore it appears in accordance with the state of each person's wisdom and intelligence. With those who are in good and truth, it appears with heat and light, but celestial and spiritual heat and light, as our sun appears in its rising and at midday; while with those who are not in good and truth, it appears as does our sun when setting, and at night. From this we can see that in the internal sense of the Word by the “east,” “south,” “west,” and “north,” are signified states of good and truth.

[3] Be it known that states of good and truth are described in the Word, not only by the quarters, of which we have been speaking, but also by the times or states of the year—spring, summer, autumn, and winter; and also by the times or states of the day—morning, midday, evening, and night, and this for a similar reason; but when the subject is the extension of good and truth, this is described by the quarters. What is signified by each quarter in particular may be seen from the passages in the Word where they are mentioned. That the “east” signifies the Lord, and the good of love and charity which is from the Lord, was shown above (n. 101, 1250, 3249); and that the “south” signifies truth in light (n. 1458, 3195).

[4] But what is signified in the genuine sense by the “west” and what by the “north;” and what in the opposite sense, may be seen from the following passages. In Isaiah:

Fear not, for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the end of the earth (Isa. 43:5, 6);

speaking of a new spiritual church, which is there called “Jacob” and “Israel.” To “bring seed from the east,” and to “gather from the west,” denotes those who are in good; to “say to the north, Give up, and to the south, Keep not back,” denotes those who are in truth.

[5] In David:

The redeemed of Jehovah shall say, whom He hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the sea. They wandered in the wilderness in a solitary way; they found no city to dwell in (Ps. 107:2–4);

concerning those who are in ignorance of good and truth. "From the east and from the west" denotes those who are in ignorance of good; "from the north and from the sea," those who are in ignorance of truth; concerning those who are in ignorance of good it is said that they "wandered in the wilderness," and concerning those who are in ignorance of truth, that they wandered in a "solitary way;" and concerning the ignorance of both good and truth it is said that they "found no city to dwell in." (That "city" signifies what is doctrinal of truth, may be seen above, n. 402, 2449, 2943, 3216; and that "to dwell" is predicated of good, n. 2268, 2451, 2712.)

[6] In Isaiah:

Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim (Isa. 49:12);

where the "north" denotes those who are in obscurity as to truth; and the "west" those who are in obscurity as to good, who are said to "come from far" because they are remote from the light which is from the Lord.

[7] In Amos:

Behold the days come that I will send a famine in the land; and they shall wander from sea to sea, and from the north even to the east they shall run to and fro to seek the word of Jehovah, and shall not find it (Amos 8:11, 12);

where "famine" denotes scarcity and failure of knowledges (n. 1460, 3364); "wandering from sea to sea," denotes to inquire where there are knowledges (that "seas" signify knowledges in general, see above, n. 28, 2850); to "run to and fro from the north even to the east" denotes from those knowledges which are in obscurity to those which are in light. It is evident that knowledges are here meant, for it is said, "to seek the word of Jehovah, and they shall not find it."

[8] In Jeremiah:

Proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah; I will not cause My faces to fall upon you; for I am merciful. In those days the house of Judah shall go to the house of Israel, and they shall come together out of the land of the north upon the land that I gave for an inheritance unto your fathers (Jer. 3:12, 18); speaking of the restoration of the church that is from the Gentiles. The "north" denotes those who are in ignorance of truth, and yet are in a life of good. It is evident that in this passage the north is

not meant, nor the land of the north; for Israel no longer had any existence. Again:

Jehovah liveth that brought up the sons of Israel from the land of the north (Jer. 16:15);

where the “north” in like manner denotes ignorance of truth.

[9] Again:

Behold I will bring them from the land of the north, and gather them from the sides of the earth, and among them the blind and the lame (Jer. 31:8);

the “land of the north” denotes ignorance of good, because of truth; and because the land of Canaan represented the Lord’s kingdom, and thence also good (n. 3705); and what was in the midst thereof, as Zion and Jerusalem, represented the inmost good with which truth was conjoined, therefore the parts which were distant therefrom represented obscurity as to good and truth; and all that which is in obscurity is called the “land of the north,” and also the “sides of the earth.”

[10] Moreover as all the good which flows in with light from the Lord terminates in what is obscure in man, the “north” is also called an “assembly” or “congregation;” as in Isaiah:

Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north (Isa. 14:13).

Again:

Howl, O gate; cry, O city; thou art melted away, O Philistia, all of thee; for a smoke cometh out of the north, there is none solitary in the assemblies (Isa. 14:31).

In David:

Great is Jehovah, and greatly to be praised in the city of our God, in the mountain of His holiness. The joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King (Ps. 48:1, 2).

Again:

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

where the “north” denotes those who are more remote from the light of good and truth; and the “right hand,” those who are nearer

thereto. (That these are at the Lord's right hand, see above, n. 1274, 1276.)

[11] In Zechariah (who saw four chariots coming out from between two mountains of brass, with red, black, white, and strong grizzled horses, and the angel said):

These are the four winds of the heavens which go forth from standing before the Lord of all the earth. All the black horses go forth into the land of the north; and the white went forth after them; and the grizzled went forth into the land of the south. Then he spake unto me, saying, Behold they that go forth to the land of the north have quieted my spirit in the land of the north (Zech. 6:1-8);

"chariots going forth between two mountains of brass," denote doctrinal things of good. That "chariots" signify doctrinal things will be made manifest elsewhere; that a "mountain" signifies love, may be seen above (n. 795, 1430, 2722); hence "two mountains" signify two loves—celestial love, which is love to the Lord, and spiritual love, which is love toward the neighbor; that "brass" signifies the good therefrom which is in the natural, see above (n. 425, 1551); that "horses" signify intellectual things, thus the understanding of the doctrinal things of good (see 2760-2762, 3217); the "land of the south" denotes those who are in the knowledges of good and truth (n. 1458, 3195); the "land of the north," those who are in ignorance of good and truth, but in a life of good, in which are the upright Gentiles, among whom when a new church is being set up, the spirit of God is said to "rest."

[12] In Jeremiah:

Jehovah, who brought up and who led back the seed of the house of Israel out of the land to the north, and from all the lands whither I had driven them, that they may dwell upon their own land (Jer. 23:8);

where "out of the land to the north" signifies from the obscurity of ignorance respecting good and truth. Again:

Shall iron be broken, iron from the north, and brass? (Jer. 15:12);

"iron" signifies natural truth (n. 425, 426); "brass," natural good (n. 425, 1551). These are said to be "from the north," because from the natural, where there is relative obscurity and a termination. That this prophecy does not signify that iron and brass are from the north, is evident without explication; for what could there be of the Divine, or even of coherence with what goes before and what follows after, if the meaning were that iron and brass were therefrom?

[13] In Matthew:

I say unto you that many shall come from the east and from the west, and shall sit down with Abraham, Isaac, and Jacob (Matt. 8:11; Luke 13:29);

where “many from the east and the west” denote those who are in the knowledges and the life of good, and those who are in obscurity and ignorance; thus those who are within the church and those who are without it; for that states of good are signified by “east” and “west,” was said above. (That to “sit down with Abraham, Isaac, and Jacob,” signifies to be with the Lord, may be seen above, n. 3305.) That in like manner those will come from the east and from the west who shall be with the Lord in His kingdom or in His church, is said in the Prophets; as in Isaiah:

I will bring thy seed from the east, and gather thee from the west (Isa. 43:5).

Again:

They shall fear the name of Jehovah from the west, and His glory from the east (Isa. 59:19).

Again:

They shall know from the rising of the sun, and from the setting, that there is none besides Me; I am Jehovah, and there is none else (Isa. 45:6).

Again:

I will stir up one from the north, and he shall come; from the rising of the sun shall he call upon My name (Isa. 41:25).

[14] Moreover that such is the signification of the “east,” “west,” “south,” and “north,” may be clearly seen from the construction of the tabernacle; from the encamping and journeying of the sons of Israel; from the description of the land of Canaan; also from the description of the new temple, of the new Jerusalem, and of the new earth. From the construction of the tabernacle, in that all things therein were arranged according to the quarters (Exod. 38); as what was to be at the east and west corners, and what at the south and north corners (Exod. 26:18, 20, 22, 27; 27:9, 12, 14); and that the candlestick over against the table was to be on the side of the tabernacle toward the south, but the table on the north side (Exod. 26:35; 40:22).

[15] From the encamping and journeying of the sons of Israel, also according to the quarters, in that they were to encamp around

the tent of the congregation with the tribes of Judah, Issachar, and Zebulun toward the east; with the tribes of Reuben, Simeon, and Gad toward the south; with the tribes of Ephraim, Manasseh, and Benjamin toward the west; and with the tribes of Dan, Asher, and Naphtali toward the north (Num. 2:1 to the end). Also that of the Levites, the Gershonites were to be toward the west, the Kohathites toward the south, the Merarites toward the north; and that Moses, Aaron, and his sons, should be before the tabernacle toward the east (Num. 3:23–38); whereby there was represented the heavenly order which in the Lord's kingdom is according to the states of good and truth; and that toward the south they should sound the alarm for their journeys (Num. 10:6); and that as they encamped, so also they journeyed (Num. 2:34).

[16] From the description of the land of Canaan, which was first described by Moses in respect to the boundaries round about, and this at the south corner, at the west corner, the north corner, and the east corner (Num. 34:2–12); and the same afterwards when it was given by lot to the tribes (Josh. 15 to 19); from which and also from the most ancient people who dwelt in the land of Canaan, all the places therein became representative and significative, according to their situation, distance, and boundaries in respect to the quarters (n. 1607, 1866).

[17] From the description of the new temple, of the new Jerusalem, and of the new earth, also according to the quarters in Ezekiel, as that the building of the city was from the south; and that of the gate of the building the faces were toward the east, toward the north, and toward the south (40:2, 6, 19, 20–46); concerning the measure of the temple, and its door toward the north, and toward the south (41:11); concerning the court toward the north, the east, the south, and the west (42:1, 4, 10, 11, 17–20); and that the glory of Jehovah the God of Israel entered from the way of the east (43:1, 2, 4); concerning the gates of the outer court (41:1, 2, 4; 44:1, 9, 10, 19, 20); concerning the boundaries of the holy land (47), toward the north (verses 15–17), toward the east (verse 18), toward the south (verse 19), and toward the west (verse 20); and concerning the inheritances according to the quarters for each tribe (48); and concerning the gates of the holy Jerusalem, on the east, the north, the south, and the west (Rev. 21:13). From all this it is very evident that in the internal sense the four quarters of the world, according to which the

above holy things, or representatives of what is holy, were arranged, do not signify those quarters, but states of good and truth in the Lord's kingdom.

[18] That in the opposite sense the "north," and the "west," signify what is false and evil, may be seen from the following passages. In Jeremiah:

The word of Jehovah came unto me the second time, saying, What seest thou? And I said, I see an open caldron; and the face thereof is toward the north. Then Jehovah said unto me, Out of the north evil shall be opened upon all the inhabitants of the land. For lo I will call all the families of the kingdoms of the north, saith Jehovah; and they shall come (Jer. 1:13-15).

Again:

Set up a standard toward Zion, assemble together, stay not; for I will bring evil from the north, and a great shattering (Jer. 4:6).

Again:

The voice of a noise, behold it cometh, and a great commotion out of the north country, to make the cities of Judah a waste (Jer. 10:22).

Again:

Blow the trumpet in Tekoa, for evil looketh forth from the north, and a great shattering. Behold a people cometh from the land of the north; and a great nation shall be stirred up from the sides of the earth (Jer. 6:1, 22).

Again:

Then took I the cup from the hand of Jehovah, and made all the nations to drink; Jerusalem, and the cities of Judah, and the kings thereof, Pharaoh king of Egypt, and all the western throng, all the kings of Arabia, and all the kings of the west, that dwell in the wilderness, and all the kings of the north, far and near (Jer. 25:17-20, 24, 26).

[19] Again:

The swift one shall not flee away, nor the mighty man escape; toward the north, near the shore of the river Euphrates have they stumbled and fallen. Who is this that riseth up like the river? Egypt riseth up like the river, for he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. But this is the day of the Lord Jehovih Zebaoth, a day of vengeance, for the Lord Jehovih hath a sacrifice in the land of the north by the river Euphrates. Egypt is a very fair heifer; destruction cometh from the north. The daughter of Egypt is put to shame; she is delivered into the hand of the people of the north (Jer. 46:6-8, 10, 20, 24).



Again:

Thus saith Jehovah, Behold waters rise up out of the north and shall become an overflowing stream, and shall overflow the land and the fullness thereof, the city and them that dwell therein (Jer. 47:2).

[20] Again:

The word that Jehovah spake against Babylon. From the north there cometh up a nation against her, which shall make her land a desolation, and none shall dwell therein (Jer. 50:3).

Again:

For lo I will stir up and cause to come up against Babylon an assembly of great nations from the land of the north; and they shall set themselves in array against her; from thence she shall be taken. Behold a people cometh from the north, and a great nation, and many kings shall be stirred up from the sides of the earth (Jer. 50:9, 41).

Again:

Then the heavens and the earth, and all that is therein, shall sing over Babylon, for the devastators shall come to her from the north (Jer. 51:48).

In Ezekiel:

Say unto Gog, Thou shalt come from out of thy place, from the sides of the north, thou and many people with thee; thou shalt come up against My people Israel as a cloud to cover the land (Ezek. 38:14–16).

Again:

Behold I am against thee, O Gog, the prince; I will cause thee to turn about, and leave but the sixth of thee, and will cause thee to come up<sup>1</sup> from the sides of the north; and I will bring thee upon the mountains of Israel. Thou shalt fall upon the mountains of Israel; upon the faces of the field thou shalt fall (Ezek. 39:1, 2, 4, 5).

In Zechariah:

Alas! Flee from the land of the north, saith Jehovah; for I will spread you abroad as the four winds of the heavens. Alas Zion! Escape, thou that dwellest with the daughter of Babylon (Zech. 2:6, 7).

[21] From all these passages it is evident what is signified in the opposite sense by the “north;” namely, the falsity from which is evil, and the falsity which is from evil. As the falsity from which is evil originates in reasoning concerning Divine things and against Divine things from the memory-knowledges that belong to the natural man,

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<sup>1</sup> The Latin here has “come down.”

it is called “the people of the north out of Egypt” (that “Egypt” signifies such knowledge may be seen above, n. 1164, 1165, 2588). As the falsity which is from evil originates in external worship apparently holy, the interiors of which are profane, it is called “the nation of the north out of Babylon.” (That “Babylon” signifies external worship may be seen above, n. 1182, 1283, 1295, 1304, 1306–1308, 1321, 1322, 1326; that it is Babylon also which causes vastation, n. 1327.) Both the falsity from which is evil, and the falsity which is from evil, are predicated of Gog, for “Gog” signifies worship in externals without an internal, consequently idolatrous worship, such as was that of the Jews at all times. (That “Gog” signifies such worship, see above, n. 1151.)

[22] From the obscurity which is of the natural man there arises both what is true and what is false; when man suffers himself to be enlightened by the Word from the Lord, then his obscurity becomes lucid, for there is opened an internal way whereby influx and communication take place through heaven from the Lord; but when he does not suffer himself to be enlightened by the Word from the Lord, but by his own intelligence, then his obscurity becomes dark, and thus false; for the internal way is closed, and no influx and communication take place through heaven from the Lord, except of such a sort as to enable him to appear in the outward form as a man, by thinking and also speaking from what is evil and false. For this reason with the former the “north” signifies what is true, but with the latter what is false; for the former ascend from obscurity, that is, are elevated to the light, whereas the latter descend from obscurity, that is, remove themselves from the light; thus the former are carried to the south, but the latter to the infernal regions.

[23] That the “north” signifies the darkness of falsity, and the “south” the light of truth, is very evident in Daniel, where the ram and the he-goat are described, as also the king of the south and the king of the north. Concerning the ram and the he-goat it is said:

I saw the ram pushing with his horn westward, northward, and southward; so that no beast could stand before him. A he-goat came from the west over all the faces of the earth; and out of one of his horns there came forth a horn, which grew exceedingly toward the south and toward the east, and toward beauty (Dan. 8:4, 5, 9).

Concerning the king of the south and the king of the north (the “king of the south” signifying those who are in the knowledges of

truth; and the “king of the north,” those who are in falsity) it is thus written:

At the end of years they shall join themselves together; so that the daughter of the king of the south shall come to the king of the north to make equitable terms; but her arm shall not obtain strength. But out of a shoot from her roots shall one stand up that shall enter into the fortress of the king of the north, and shall prevail, and shall carry captive into Egypt. The king of the south shall come into the kingdom, and shall come forth and fight with the king of the north. And the king of the north shall return, and shall set forth a multitude greater than the former. There shall many stand against the king of the south. The king of the north shall come and take the fenced cities, and shall destroy many things. The king of the south shall war in battle with a great army, but shall not stand, for they shall devise devices against him. Afterwards he shall return, but shall not be as in the former time. The people that know their God shall strengthen themselves. And at the time of the end shall the king of the south strive with him therefore; the king of the north shall rush upon him like a whirlwind, with chariot and with horsemen. In the beauteous land many shall fall. But rumors from the east and from the north shall terrify him; and he shall go forth with great anger; he shall come to his end, and none shall help him (Dan. 11).

That the “king of the south” signifies those who are in the light of truth, and the “king of the north” those who are at first in shade, and afterwards are in the darkness of falsity, may be seen from all the particulars; and that thus it is a description of the state of the church, and of the way in which it is successively perverted. They are called “kings of the south and of the north,” because by “kings,” in the internal sense of the Word, are signified truths, and in the opposite sense falsities (n. 1672, 2015, 2069); and by “kingdoms,” the things which are of truth, and in the opposite sense, those which are of falsity (n. 1672, 2547).

**3709.** *And in thee shall all the families of the ground be blessed.* That this signifies that all the truths of the good of doctrine should be conjoined with good, is evident from the signification of being “blessed,” as being to be conjoined (see n. 3504, 3514, 3530, 3565, 3584); from the signification of “families,” as being goods, and also truths of good (n. 1159, 1261) and from the signification of “ground,” as being that which is of the church, consequently the doctrine of good and truth in the natural or external man, which man is here represented by Jacob (n. 268, 566, 990, 3671). All this shows that by the words “in thee shall all the families of the ground

be blessed,” is signified that all the truths of the good of doctrine should be conjoined with good. Truths of the good of doctrine are the doctrinal things of love to the Lord and of charity toward the neighbor, which are said to be conjoined with good in the natural man when to know them for the sake of doing them is a pleasure and a delight.

**3710.** *And in thy seed.* That this signifies with truth also; namely, that they would be conjoined therewith, is evident from the signification of “seed,” as being truth (n. 29, 1025, 1447, 1610, 2848, 3373).

**3711.** [v. 15] *And behold I am with thee.* That this signifies what is Divine; and that “I will keep thee whithersoever thou goest” signifies the Divine Providence, is evident from the fact that “I” here is Jehovah, thus the Divine of the Lord; and from the signification of “keeping thee whithersoever thou goest,” as being Providence from the Divine; and because the Lord is treated of, the Divine Providence is signified. By the Divine and the Divine Providence is here meant that the Lord should make even His natural Divine.

**3712.** *And I will bring thee back to this ground.* That this signifies conjunction with Divine doctrine, is evident from the signification of “bringing back,” as being to conjoin again; and from the signification of “ground,” as being the doctrine of good and truth in the natural man (see n. 268, 566, 990); in the present case Divine doctrine, because by the sojourning of Jacob with Laban are represented the intervening means by which the Lord made His natural Divine: and by the “bringing back” of Jacob, or his return to the land of Canaan, is represented the end of the intervening means; namely, that the Lord had now made His natural Divine: thus by the words “I will bring thee back to this ground,” is signified conjunction with Divine doctrine.

[2] Divine doctrine is Divine truth; and Divine truth is all the Word of the Lord; Divine doctrine itself is the Word in the supreme sense, in which the Lord alone is treated of; and from this, Divine doctrine is the Word in the internal sense, in which the Lord’s kingdom in the heavens and on earth is treated of. Divine doctrine is also the Word in the literal sense, in which the things that are in the world and upon earth are treated of. And whereas the literal sense contains within it the internal sense, and this the supreme sense, and as the literal sense altogether corresponds thereto by means of

representatives and significatives, therefore also the doctrine therefrom is Divine. As Jacob represents the Lord's Divine natural, he represents also the Word as to the literal sense; for it is well known that the Lord is the Word, that is, all Divine truth.

[3] The natural of the Word is circumstanced no otherwise than is its literal sense, for this is relatively a cloud (see the preface to chapter 18); whereas its rational—that is, the interior spiritual of the Word—is circumstanced as is the internal sense; and as the Lord is the Word, it may be said that the internal sense is represented by Isaac, but the supreme sense by Abraham. From this we can see what is meant by conjunction with Divine doctrine, when this is predicated of the Lord's Divine natural which is represented by Jacob. Nevertheless these things are not so in the Lord, for all in Him is Divine good, and not Divine truth, and still less Divine natural truth; but Divine truth is the Divine good appearing in heaven before the angels, and on earth before men; and although it is an appearing, still it is Divine truth, because it is from the Divine good; just as light is of the sun, because from the sun (see n. 3704).

**3713.** *For I will not leave thee until I have done that which I have spoken to thee.* That this signifies that nothing would be wanting to prevent its having effect, is evident without explication.

**3714.** Verses 16, 17. *And Jacob awoke out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not. And he feared, and said, How terrible is this place! This is none other than the house of God, and this is the gate of heaven.*

“And Jacob awoke out of his sleep,” signifies enlightenment; “and he said, Surely Jehovah is in this place,” signifies the Divine in this state; “and I knew it not,” signifies in an obscure state; “and he feared,” signifies a sacred alteration; “and said, How terrible is this place,” signifies the sanctity of the state; “this is none other than the house of God,” signifies the Lord's kingdom in the ultimate of order; “and this is the gate of heaven,” signifies the ultimate in which order closes, through which ultimate there is apparently an entrance from nature.

**3715.** [v. 16] *And Jacob awoke out of his sleep.* That this signifies enlightenment, is evident from the signification of “sleep,” as being an obscure state in comparison with waking, which is a lucid state; hence “to awake out of sleep,” in the spiritual sense, denotes to be enlightened.

**3716.** *And he said, Surely Jehovah is in this place.* That this signifies the Divine in this state, is evident from the signification in the historicals of the Word of “saying,” as being to perceive, of which frequent mention has been made above; and from the signification of “place,” as being state (see n. 1273–1275, 1377, 2625, 2837, 3356, 3387). That “Jehovah” denotes the Divine, is evident; from all which it is manifest that by “he said, Surely Jehovah is in this place,” is signified a perception that the Divine was in this state.

**3717.** *And I knew it not.* That this signifies in an obscure state, is evident without explication; for “not to know,” or to be ignorant, signifies what is obscure as to the things which are of intellectual sight. From “not to know,” or to be ignorant, as signifying what is obscure; as also from “to awake out of sleep,” as signifying to be enlightened; it is evident what and of what nature is the internal sense of the Word; namely, that the things which are of the literal sense are such as appear before the external sight, or some other sense, and are also apprehended according to these senses; whereas the things which are of the internal sense are such as appear before the internal sight, or before some other sense of the internal man. The same things therefore that are contained in the literal sense, and that are apprehended by man according to the external senses, that is, according to things which are in the world, or according to an idea thence derived, are perceived by the angels according to the internal senses; that is, according to those things which are in heaven, or according to an idea thence derived. The former and the latter things stand related as do the things which are in the light of the world to those which are in the light of heaven; the things which are in the light of the world being dead in comparison with those which are in the light of heaven; for in the light of heaven there are wisdom and intelligence from the Lord (see n. 3636, 3643); and therefore when those things which are of the light of the world are obliterated or wiped away, there remain those which are of the light of heaven; thus instead of earthly there remain heavenly things, and instead of natural, spiritual; as in the case above, “not to know,” or to be ignorant, signifies to be in an obscure state concerning good and truth; and to “awake out of sleep” signifies to be enlightened; and so in all other cases.

**3718.** [v. 17] *And he feared.* That this signifies a sacred alteration, is evident from the signification of “fear,” as being a sacred

alteration; as is evident from what immediately follows, for he says, "How terrible is this place! This is none other than the house of God, and this is the gate of heaven," in which words it may be seen that there is implied a sacred alteration. (What "fear" is in the internal sense, may be seen above, n. 2826.) Speaking generally, "fear" is of two kinds—fear in what is not sacred, and fear in what is sacred; fear in what is not sacred is the fear in which are the wicked; but fear in what is sacred is the fear in which are the good. This latter fear (to wit that in which are the good) is called reverential or sacred fear, and is the result of our wonder at and longing for what is Divine, and also of our love. Love that is devoid of reverential or sacred fear is as it were devoid of savor, or is like food unseasoned with salt, and consequently insipid; but love that is attended with fear is like food that is seasoned, but yet does not taste of salt. The fear of love is a fear of injuring the Lord in any way, or of injuring the neighbor in any way, thus of injuring what is good and true in any way, and consequently of injuring the sacred things of love and faith and the consequent worship. But this fear is various, and is not the same with one person as with another. Speaking generally, the greater the amount of the love of good and truth, the greater the fear of injuring them; and yet in the same proportion this fear does not appear to be fear; whereas the less the amount of the love of good and truth, the less the fear on their account, and the less this fear appears to be love, but appears to be fear; hence with such the fear of hell. And where there is nothing of the love of good and truth, there is nothing of reverential or sacred fear; but only fear of the loss of honor, of gain, of reputation for the sake of these, and also of penalties and death; which fear is external, and chiefly affects the body and the natural man and its thoughts; whereas the former fear, that is, reverential or sacred fear, chiefly affects the spirit, that is, the internal man, and its conscience.

**3719.** *And said, How terrible is this place!* That this signifies the sanctity of the state, is evident from the signification of "fear" as being a sacred alteration (see just above, n. 3718); and inasmuch as in the original tongue the word "terrible" is derived from the same expression as "fear," it is sanctity which is signified thereby; and whereas in the internal sense "fear" signifies what is sacred, as just stated, by the same expression in the original tongue is signified also

veneration and reverence, which likewise is reverential fear: and from the signification of “place,” as being state (see above, n. 3716).

**3720.** *This is none other than the house of God.* That this signifies the Lord’s kingdom in the ultimate of order, is evident from the signification of the “house of God.” Mention is made of the “house of God” in many passages of the Word, and in the external sense, or according to the letter, it signifies a consecrated building where there is holy worship; but in the internal sense it signifies the church; and in a more universal sense, heaven; and in the most universal sense, the Lord’s universal kingdom; in the supreme sense, however, it signifies the Lord Himself as to the Divine Human. In the Word we sometimes read of the “house of God,” sometimes of the “temple,” both having the same signification, but with this difference—that the “house of God” is mentioned where good is treated of; but the “temple” where truth is treated of. From this it is manifest that by the “house of God” is signified the Lord’s celestial church, and in a more universal sense the heaven of the celestial angels, and in the most universal sense the Lord’s celestial kingdom, and in the supreme sense the Lord as to Divine good; and that by the “temple” is signified the Lord’s spiritual church, and in a more universal sense the heaven of the spiritual angels, in the most universal sense the Lord’s spiritual kingdom, and in the supreme sense the Lord as to Divine truth (see n. 2048). The reason why the “house of God” signifies the celestial which is of good, and the “temple” the spiritual which is of truth, is that in the Word a “house” signifies good (n. 710, 2233, 2234, 2559, 3128, 3652), and also because among the most ancient people the houses were constructed of wood, for the reason that “wood” signifies good (n. 643, 1110, 2784, 2812); whereas “temple” signifies truth, because the temples were constructed of stones; and that “stones” signify truths, may be seen above (n. 643, 1296, 1298).

[2] That “wood” and “stone” have such a signification, is not only evident from the Word where they are mentioned, but also from the representatives in the other life; for they who place merit in good works, appear to themselves to cut wood; and they who place merit in truths, in that they have believed themselves to have been better acquainted with truth than others, and yet have lived evilly, appear to themselves to cut stones; which things have often been seen by me. From this I was assured what is the signification of wood and



stone, namely that “wood” signifies good, and “stone” truth; and also from the experience that when a wooden house was seen, there was instantly presented an idea of good; but when a house of stone was seen, there was presented an idea of truth; concerning which I was instructed by angels. For this reason, when mention is made in the Word of the “house of God,” there is presented to the angels the idea of good, and good of such a quality as is treated of in that connection; and when mention is made of a “temple,” there is presented to them the idea of truth, and truth of such a quality as is treated of in that connection. From this again we can infer how deep and utterly hidden are the heavenly arcana in the Word.

[3] The reason why by the “house of God” is here signified the Lord’s kingdom in the ultimate of order, is that Jacob is treated of, by whom is represented the Lord’s Divine natural, as frequently shown above. The natural is in the ultimate of order, for in this all the interior things are terminated and are together; and because they are together, and thus things innumerable are viewed together as a one, there is relative obscurity there. This relative obscurity has been spoken of several times before.

**3721.** *And this is the gate of heaven.* That this signifies the ultimate wherein order closes, through which ultimate there is apparently as it were an entrance from nature, is evident from the signification of “gate” as being that through which there is going out and coming in. That this signifies the ultimate in which order closes, is because the natural which is represented by Jacob is treated of. (What is meant by “gate,” is evident from what was said and shown above, n. 2851, 3187; and that the natural is the ultimate of order is evident from what has been adduced, n. 775, 2181, 2987–3002, 3020, 3147, 3167, 3483, 3489, 3513, 3570, 3576, 3671.) That through this ultimate there is apparently as it were an entrance from nature, is because it is the natural mind in man through which the things of heaven (that is, of the Lord) flow and descend into nature; and through the same mind the things of nature ascend (n. 3702); but that the entrance is only apparently from nature through the natural mind into things interior, may be seen from what has been frequently stated and shown above.

[2] It appears to man that the objects of the world enter through his bodily or external senses, and affect the interiors; and thus that there is an entrance from the ultimate of order into what

is within; but that this is a mere appearance and fallacy is manifest from the general rule that posterior things cannot flow into prior; or what is the same, lower things into higher; or what is the same, exterior things into interior; or what is still the same, the things which are of the world and of nature into those which are of heaven and of spirit; for the former are of a grosser nature, and the latter of a purer one; and those grosser things which are of the external or natural man come forth and subsist from those which are of the internal or rational man; and they cannot affect the purer things, but are affected by the purer things. How the case is with this influx, inasmuch as the very appearance and fallacy persuade altogether contrary to it, will of the Lord's Divine mercy be told hereafter when treating on the subject of influx. From this then it is said that through the ultimate in which order closes, there is apparently as it were an entrance from nature.

**3722.** Verses 18, 19. *And Jacob rose up early in the morning, and took the stone that he had placed for his pillows, and set it up for a pillar, and poured oil upon the head of it. And he called the name of that place Bethel; but the name of the city was Luz at the first.*

"And Jacob rose up early in the morning," signifies a state of enlightenment; "and took the stone" signifies truth; "that he had placed for his pillows," signifies with which there was communication with the Divine; "and set it up for a pillar," signifies a holy boundary; "and poured oil upon the head of it," signifies the holy good from which it was derived; "and he called the name of that place Bethel," signifies the quality of the state; "but the name of the city was Luz at the first," signifies the quality of the former state.

**3723.** [v. 18] *And Jacob rose up early in the morning.* That this signifies a state of enlightenment, is evident from the signification of "rising in the morning early," as being a state of enlightenment (see n. 3458); for when mention is made in the Word of "arising," it implies somewhat of elevation (n. 2401, 2785, 2912, 2927, 3171); and "morning" signifies the coming of heavenly light. Thus in the present case the signification is elevation from obscurity into light, consequently a state of enlightenment.

**3724.** *And took the stone.* That this signifies truth, is evident from the signification of "stone," as being truth (n. 1296, 1298, 3720).

**3725.** *That he had placed for his pillows.* That this signifies with which there was communication with the Divine, is evident from the signification of “pillows,” or neck supports, as being communication of a most general kind; concerning which see above (n. 3695).

**3726.** *And set it up for a pillar.* That this signifies a holy boundary, is evident from the signification of a “pillar,” concerning which in what follows. How the case herein is may be seen from what goes before; namely, that the subject is the order by which the Lord made His natural Divine; and in the representative sense, how the Lord makes new or regenerates the natural of man. The nature of this order has already been frequently stated and shown; namely, that while man is being regenerated, and truth is regarded in the first place, it is inverse; and that it is restored when man has been regenerated, and good is set in the first place, and truth in the last (see n. 3325, 3330, 3332, 3336, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3688). This was represented by the ladder by which the angels ascended and descended, where it is first said that they ascended, and afterwards that they descended (n. 3701). The ascent is now treated of; namely, that it is from the ultimate of order (concerning which see above, n. 3720, 3721); in the present verse that it is truth which is the ultimate of order. It is this ultimate which is called a holy boundary, and is signified by the stone which Jacob took and set for a pillar. That truth is the ultimate of order, may be seen from the fact that good cannot terminate in good, but in truth, for truth is the recipient of good (n. 2261, 2434, 3049, 3068, 3180, 3318, 3387, 3470, 3570).

[2] Good in man without truth, that is, without conjunction with truth, is such good as there is in little children, who as yet have nothing of wisdom, because they have nothing of intelligence; but insofar as a child in his advancement to adult age receives truth from good, or insofar as truth in him is conjoined with good, so far he becomes a man. This shows that good is the first of order, and truth the last; and thus it follows that man ought to begin from memory-knowledges, which are the truths of the natural man, and afterwards from doctrinal things, which are the truths of the spiritual man in his natural, in order to be initiated into the intelligence of wisdom; that is, to enter into spiritual life, whereby man becomes man (n. 3504). For example, in order that man as a spiritual man may love

his neighbor, he must first learn what spiritual love or charity is, and who is his neighbor. Before he knows this he may indeed love his neighbor, but as a natural, not as a spiritual man, that is, from natural good, not from spiritual good (n. 3470, 3471); whereas after he has attained this knowledge, then spiritual good from the Lord may be implanted therein; and this is the case with all the rest of what are called knowledges, or doctrinal things, or in general, truths.

[3] It is said that good from the Lord may be implanted in knowledges, also that truth is the recipient of good. They who have no other idea of knowledges, and also of truths, than that they are abstract things (such an idea as most people have also concerning thoughts), can in no wise apprehend what is meant by good being implanted in knowledges, and by truth being the recipient of good. But be it known that knowledges and truths are things no more abstracted from the purest substances of the interior man, that is, of the spirit, than sight is abstracted from its organ the eye, or than hearing is abstracted from its organ the ear. There are purer substances, and those real, from which knowledges and thoughts come forth into manifest being; and whose variations of form when animated and modified by the influx of life from the Lord, present them to view; while their agreements and harmonies, in succession or simultaneously, affect the mind, and constitute what is called beautiful, pleasant, and delightful. [4] Spirits themselves equally with men are forms, that is, consist of continuous forms, but of a purer nature, and not visible to the bodily sight. And because these forms or substances are not visible to the bodily eye, man at this day apprehends no otherwise than that knowledges and thoughts are abstract things; hence also comes the insanity of our age—that men do not believe that they have a spirit within them which is to live after the death of the body, when yet this spirit is a substance much more real than the material substance of its body; nay, if you will believe it, the spirit, after being freed from bodily things, is that very purified body which many say they are to have at the time of the Last Judgment, when they believe that they shall first rise again. That spirits, or what is the same, souls, have a body, see each other as in clear day, discourse together, hear each other, and enjoy much more exquisite sense than while they were in the body or in the world, may be seen very clearly from what has been so abundantly related above from experience.

**3727.** In regard to the signification of a “pillar,” as being a holy boundary, thus the ultimate of order, this comes from the fact that in the most ancient times stones were placed at the boundaries, which marked the possession or inheritance of one person from that of another, and were for a sign and a witness that the boundaries were at that place. The most ancient people, who in every object, and in every pillar, thought of something celestial and spiritual (n. 1977, 2995), in these stones also which they set up, thought from them concerning the ultimates in man, and thus concerning the ultimate of order, which is truth in the natural man. The ancients who were after the flood received this from the most ancient people who were before the flood (n. 920, 1409, 2179, 2896, 2897), and began to account those stones holy which were set up in the boundaries, because as before said, they signified holy truth which is in the ultimate of order. They also called those stones “pillars;” and thus it came to pass that pillars were introduced into worship, and that they erected them in the places where they had their groves, and afterwards where they had their temples, and also that they anointed them with oil, concerning which something shall be said in what follows. For the worship of the Ancient Church consisted in the perceptives and significatives of the most ancient people who were before the flood, as is manifest from the sections just cited. As the most ancient people spoke with angels and were together with them while on earth, they were instructed from heaven that stones signify truth, and that wood signifies good (see above, n. 3720). This is the reason why “pillars” signify a holy boundary, thus the truth which is the ultimate of order in man; for the good that inflows through the internal man from the Lord is terminated in the external man, in the truth therein. Man’s thought, speech, and action, which are the ultimates of order, are nothing else than truths from good, being the images or forms of good; for they belong to man’s intellectual part, while the good which is in them, and from which they are, belongs to his will part.

[2] That pillars were erected for a sign and for a witness, and also for worship; and that in the internal sense they signify a holy boundary, or the truth in man’s natural which is the ultimate of order, may be seen from other passages in the Word—as from the following, concerning the covenant between Laban and Jacob:

Come now, let us make a covenant, I and thou; and let it be for a witness between me and thee. And Jacob took a stone, and set it up for a pillar. And Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and thee; this heap be witness, and the pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap to me, and this pillar, for evil (Gen. 31:44, 45, 51, 52).

That in this passage a “pillar” signifies truth, will be seen in the explication of the passage.

[3] In Isaiah:

In that day shall five cities in the land of Egypt speak with the lips of Canaan, and swear to Jehovah Zebaoth. In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the boundary thereof to Jehovah; which shall be for a sign and for a witness unto Jehovah Zebaoth in the land of Egypt (Isa. 19:18–20);

“Egypt” denotes the memory-knowledges that belong to the natural man; an “altar,” Divine worship in general, for in the second Ancient Church, which began from Eber, the altar was made the primary representative of worship (n. 921, 1343, 2777, 2811); the “midst of the land of Egypt” denotes what is primary and inmost of worship (n. 2940, 2973, 3436); a “pillar,” the truth which is the ultimate of order in the natural. That this is in the boundary for a sign and for a witness is manifest.

[4] In Moses:

Moses wrote all the words of Jehovah, and rose up early in the morning and builded an altar near Mount Sinai, and twelve pillars for the twelve tribes of Israel (Exod. 24:4);

where in like manner an “altar” was representative of all worship, and indeed of good in worship; while the twelve pillars were a representative of the truth which is from good in worship. (That “twelve” denotes all things of truth in one complex may be seen above, n. 577, 2089, 2129, 2130, 3272; and that the “twelve tribes” in like manner signify all things of the truth of the church, will of the Lord’s Divine mercy be shown in the following chapter.)

[5] Inasmuch as altars were representative of all the good of worship, and as the Jewish Church was instituted in order that it might represent the celestial church which acknowledged no other

truth than that which is from good, which is called celestial truth—for it was not in the least willing to separate truth from good, inso-much that it was not willing to mention anything of faith or truth unless it was thinking of good, and this from good, n. 202, 337, 2069, 2715, 2718, 3246—therefore there was a representative of truth by means of the stones of the altar, and it was forbidden to represent it by pillars, lest thereby truth should be separated from good, and should be representatively worshiped instead of good. For this reason it is written in Moses:

Thou shalt not plant thee a grove of any tree beside the altar of Jehovah thy God which thou shalt make thee; and thou shalt not set thee up a pillar, which Jehovah thy God hateth (Deut. 16:21, 22);

for to worship truth separate from good, or faith separate from charity, is contrary to the Divine, because contrary to order, and this is signified by the prohibition, “thou shalt not set thee up a pillar, which Jehovah thy God hateth.”

[6] Nevertheless that they did set up pillars, and thereby represented those things which are contrary to order, is evident in Hosea:

Israel according to the multiplying of his fruit, multiplies his altars; according to the good of their land they make goodly pillars; but He shall overturn their altars; He shall lay waste their pillars (Hos. 10:1, 2).

In the first book of Kings:

Judah did that which was evil in the eyes of Jehovah; they also built them high places, and pillars, and groves, on every high hill, and under every green tree (1 Kings 14:22, 23).

In the second book of Kings:

The sons of Israel set them up pillars and groves on every high hill, and under every green tree (2 Kings 17:10).

Again:

Hezekiah removed the high places, and he brake the pillars and cut down the grove and ground to pieces the brazen serpent that Moses had made, for they did burn incense to it (2 Kings 18:4).

[7] Inasmuch as the Gentiles also had by tradition the belief that the holy of worship was represented by altars and by pillars, and yet were in evil and falsity, therefore by “altars” among the gentiles are signified evils of worship, and by “pillars,” falsities; for which reason it was commanded that they should be destroyed. As in Moses:

Ye shall overthrow their altars, and break in pieces their pillars, and ye shall cut down their groves (Exod. 34:13; Deut. 7:5; 12:3).

Again:

Thou shalt not bow to their gods, nor worship them, nor do after their works; because destroying thou shalt destroy them, and breaking thou shalt break in pieces their pillars (Exod. 23:24);

the “gods” of the nations denote falsities; their “works,” evils; to “break in pieces their pillars” denotes to destroy worship from falsity.

[8] In Jeremiah:

Nebuchadnezzar the king of Babylon shall break in pieces the pillars of the house of the sun that is in the land of Egypt, and the houses of the gods of Egypt shall he burn with fire (Jer. 43:13).

In Ezekiel:

Nebuchadnezzar king of Babylon with the hoofs of his horses shall tread down all thy streets; he shall slay the people with the sword, and shall cause the pillars of thy strength to go down to the earth (Ezek. 26:11);

speaking of Tyre. “Nebuchadnezzar king of Babylon” denotes that which causes vastation (n. 1327); the “hoofs of the horses” denote the lowest intellectual things, such as are memory-knowledges from mere things of sense; that “hoofs” are the lowest things will of the Lord’s Divine mercy be confirmed elsewhere; “horses” denote intellectual things (n. 2760–2762); “streets,” truths, and in the opposite sense, falsities (n. 2336); to “tread them down” is to destroy the knowledges of truth, which are signified by “Tyre” (that “Tyre,” which is the subject here referred to, signifies the knowledges of truth, may be seen above, n. 1201); to “slay the people with the sword” denotes to destroy truths by that which is false. (That “people” is predicated of truth, may be seen above, n. 1259, 1260, 3295, 3581; and that a “sword” signifies falsity combating, n. 2799.) From all this we see what is meant by “causing the pillars of strength to come down to the earth.” That “strength” is predicated of what is true and of what is false, is also evident from the Word.

**3728.** *And poured oil upon the head of it.* That this signifies holy good, is evident from the signification of “oil,” as being the celestial of love, or good (see n. 886, 3009); and from the signification of the “head,” as being that which is higher, or what is the same, that which is interior. That good is higher, or interior, and truth



lower, or exterior, has been shown above in many places. From this it is evident what was signified by the ancient rite of pouring oil on the head of a pillar, namely, that truth should not be without good, but from good, thus that good should have the dominion as the head over the body; for truth without good is not truth, but is a sound void of life, and such that it is dissipated of itself. In the other life also it is dissipated with those who have excelled others in knowing truth or the doctrinal things of faith, and even the doctrinal things of love if they have not lived in good, and thus if they have not retained truth from good.

[2] Hence the church is not a church from truth separate from good, consequently not from faith separate from charity; but from truth which is from good, or from faith which is from charity. The like is signified also by what the Lord said to Jacob:

I am the God of Bethel, where thou anointedst a pillar, where thou vowedst a vow unto Me (Gen. 31:13);

and by what is said again:

Jacob set up a pillar of stone, and he poured out a drink-offering thereon, and poured oil thereon (Gen. 35:14);

by “pouring out a drink-offering on a pillar” is signified the Divine good of faith; and by “pouring oil” upon it, the Divine good of love. Every one can see that to pour oil upon a stone, without the signification of something celestial and spiritual, would be ridiculous and idolatrous.

**3729.** [v. 19] *And he called the name of that place Bethel.* That this signifies the quality of the state, is evident from the signification of “name” and of “calling a name,” as being the quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421); and from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387). The quality of the state is that which is signified by “Bethel.” In the original tongue “Bethel” means the “house of God;” and that this is good in the ultimate of order, may be seen above (n. 3720).

**3730.** *But the name of the city was Luz at the first.* That this signifies the quality of the former state, is evident from the signification of “name,” as being the quality (see just above, n. 3729); and from the signification of “city,” as being that which is doctrinal of truth (n. 402, 2268, 2449, 2712, 2943, 3216). In the original tongue “Luz” means “recession,” thus disjunction, which comes to

pass when that which is doctrinal of truth, or truth itself, is put in the first place, and good is neglected; thus when truth alone is in the ultimate of order. But when truth is together with good in the ultimate of order, there is then no recession or disjunction, but accession or conjunction; and this is the quality of the state which is signified by "Luz."

**3731.** Verses 20–22. *And 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 raiment to put on, and I return in peace to my father's house, Jehovah shall be to me for God. And this stone which I have set up for a pillar shall be God's house; and all that Thou shalt give me, tithing I will tithe it to Thee.*

"And Jacob vowed a vow, saying," signifies a state of Providence; "if God will be with me and will keep me in this way wherein I walk," signifies continuously Divine; "and will give me bread to eat," signifies even to conjunction with Divine good; "and raiment to put on," signifies conjunction with Divine truth; "and I return in peace to my father's house," signifies even to perfect union; "and Jehovah shall be to me for God," signifies that the Divine natural should also be Jehovah; "and this stone which I have set up for a pillar," signifies truth which is the ultimate; "shall be God's house" signifies here as before the Lord's kingdom in the ultimate of order, in which are higher things as in their house; "and all that Thou shalt give me, tithing I will tithe it to Thee," signifies that He would make all things Divine in general and in particular by His own power.

**3732.** [v. 20] *And Jacob vowed a vow.* That this signifies a state of Providence, is evident from the signification of "vowing a vow," as being in the internal sense to will that the Lord shall provide, and therefore in the supreme sense, in which the Lord is treated of, a state of Providence. That in the internal sense "to vow a vow" signifies to will that the Lord shall provide, is from the fact that in vows there is the desire and affection that what is willed may come to pass; thus that the Lord shall provide. There is also implied somewhat of stipulation, and at the same time somewhat of obligation on the part of man, which he takes upon himself if he comes to possess the object of his wish; as here on the part of Jacob, that Jehovah should be to him for a God, and the stone which he set up for a pillar should be the house of God, and that he would tithe all that was given him, provided that Jehovah would keep him in the way, and would give

him bread to eat and raiment to put on, and that he should return in peace to his father's house. This shows that in those days vows were special compacts, especially as regards the acknowledging of God as being their God if He would provide for them what they desired, and as regards the repaying of Him by some gift if He would so provide.

[2] From all this it is very evident what was the quality of the fathers of the Jewish nation, as here that of Jacob, who as yet did not acknowledge Jehovah, and was still undetermined in his choice as to whether he should acknowledge Him or another for his God. It was a peculiarity of that nation, even from the time of their fathers, that every one desired to have his own God, and that if anyone worshiped Jehovah, it was only that he worshiped some god called Jehovah, and who by this name was distinguished from the gods of other nations, so that their worship even in this respect was idolatrous; for the worship of a mere name, even of the name Jehovah, is nothing but idolatry (n. 1094). The case is the same with those who call themselves Christians and say they worship Christ, but do not live according to His precepts; such worship Him with idolatry, because they worship His name alone, since it is a false Christ whom they worship; concerning which false Christ see Matthew 24:23, 24 (n. 3010).

**3733.** *Saying, if God will be with me and will keep me in this way wherein I walk.* That this signifies continuously Divine, is evident from the signification of "God being with" anyone, and "keeping him in the way wherein he walks" as being what is continuously Divine; for this is predicated of the Lord, who as to the very essence of life was Jehovah; so that His whole life, from earliest infancy to the end, was continuously Divine, and this even to the perfect union of the Human Essence with the Divine Essence.

**3734.** *And will give me bread to eat.* That this signifies even to conjunction with Divine good, is evident from the signification of "bread," as being all celestial and spiritual good which is from the Lord, and in the supreme sense the Lord Himself as to Divine good (n. 276, 680, 1798, 2165, 2177, 3464, 3478); and from the signification of "eating," as being to be communicated, appropriated, and conjoined (n. 2187, 2343, 3168, 3513, 3596).

**3735.** *And raiment to put on.* That this signifies conjunction with Divine truth, is evident from the signification of "raiment," as being truth (n. 1073, 2576), in the present case Divine truth,

because the Lord is treated of; and from the signification of “putting on,” as being to be appropriated and conjoined. The nature of the internal sense of the Word may be seen from these and all other such significatives, namely, that when bread and raiment are treated of in the sense of the letter, and also when the matter in question is expressed historically, as here—“if God will give me bread to eat, and raiment to put on,” the angels who are with the man at the time think not at all of bread, but of the good of love, and in the supreme sense of the Lord’s Divine good; neither do they think of raiment, but of truth, and in the supreme sense of the Lord’s Divine truth. Such things as are in the sense of the letter are to them merely objective representatives for thinking concerning things heavenly and Divine; for such things are the vessels which are in the ultimate of order.

[2] Thus when in a holy state a man thinks of bread, as for instance of the bread in the Holy Supper, or of the “daily bread” in the Lord’s Prayer, then the thought which the man has about bread serves the angels who are with him as an objective representative for thinking about the good of love which is from the Lord; for the angels apprehend nothing of man’s thought about bread, but instead of this have thought concerning good, for such is the correspondence. In like manner when in a holy state a man thinks about raiment, the thought of the angels is about truth; and so it is with everything else in the Word. This shows what is the nature of the conjunction of heaven and earth by the Word, namely, that a man who reads the Word in a holy manner is by such correspondence conjoined closely with heaven, and through heaven with the Lord, even although the man thinks only of those things in the Word which are in the sense of its letter. The holiness itself then present with the man comes from an influx of celestial and spiritual thoughts and affections, such as angels have.

[3] That there might be such an influx and the consequent conjunction of man with the Lord the Holy Supper was instituted by the Lord, in connection with which it is expressly said that the bread and wine are the Lord; for the Lord’s “body” signifies His Divine love, and the reciprocal love in man such as is that of the celestial angels; and the “blood” in like manner signifies His Divine love, and the reciprocal love in man, but such as is that of the spiritual angels. From this it is manifest how much of the Divine there is in everything of the Word, notwithstanding man’s ignorance as to what it is and

what its quality. Yet those who when in the world have been in the life of good, after death come into the knowledges and perceptions of all these things; for then they put off earthly and worldly things, and put on heavenly ones; and in like manner are in a spiritual and celestial idea like that of the angels.

**3736.** [v. 21] *And I return in peace to my father's house.* That this signifies even to perfect union, is evident from the fact that the "house of my father," when predicated of the Lord, is the Divine Itself in which the Lord was from His very conception; and to "return to that house," is to return to the Divine good itself which is called the "Father." That this good is the "Father" may be seen above (n. 3704); and that to "return to that house" is to be united, is evident. The same was meant by the Lord when He said that He came forth from the Father and was come into the world, and that again He should go to the Father; that is to say, by coming forth from the Father" is meant that the Divine Itself assumed the Human; by "coming into the world," that He was as a man; and by His "going again to the Father," that He would unite the Human Essence to the Divine Essence. The same was meant also by these words of the Lord in John:

If ye should see the Son of man ascending where He was before (John 6:62).

Again:

Jesus knowing that the Father had given all things into His hands, and that He came forth from God, and went to God, said unto them, Children, yet a little while I am with you; whither I go ye cannot come (John 13:3, 33).

Again:

Now I go unto Him that sent Me; and none of you asketh Me, Whither goest Thou? It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I go I will send Him unto you. A little while and ye shall not see Me; and again a little while and ye shall see Me; and because I go to the Father (John 16:5, 7, 16, 17).

Again:

I came out from the Father, and am come into the world; again I leave the world, and go to the Father (John 16:28).

In these passages, to "go to the Father" is to unite the Human Essence to the Divine Essence.

**3737.** *And Jehovah shall be to me for God.* That this signifies that the Divine natural also was Jehovah, is evident from the series of things in the supreme internal sense, which treats of the union of the Lord's Human with His Divine; but in order that this sense may appear, the thought must be abstracted from the history of Jacob and be kept fixed on the Lord's Divine Human, and in this case on His Divine natural, which is represented by Jacob. The human itself, as before repeatedly stated, consists of the rational, which is the same as the internal man, and of the natural, which is the same as the external man, and also of the body, which serves the natural as a means or outermost organ for living in the world, and through the natural serves the rational, and moreover through the rational, serves the Divine. Inasmuch as the Lord came into the world in order that He might make the whole human in Himself Divine, and this according to Divine order; and as by Jacob is represented the Lord's natural, and by his life of sojourning, in the supreme sense, how the Lord made His natural Divine, therefore here, where it is said, "if I shall return in peace to the house of my father, Jehovah shall be to me for God," there is signified the union of the Lord's Human with His Divine, and that as to the Divine natural also He should be Jehovah, through the union of the Divine Essence with the Human, and of the Human with the Divine. This union is not to be understood as being a union of two who are distinct from each other, and conjoined merely by love; as a father with a son, when the father loves the son and the son the father; or as when a brother loves a brother, or a friend a friend; but it is a real union into a one in order that they may be not two but one (as the Lord also repeatedly teaches); and because they are a one, therefore the whole Human of the Lord is the Divine being or Jehovah (see n. 1343, 1736, 2156, 2329, 2447, 2921, 3023, 3035).

**3738.** [v. 22] *And this stone which I have set up for a pillar.* That this signifies that truth which is the ultimate, is evident from what was said above (n. 3724, 3726), where the same words occur.

**3739.** *Shall be God's house.* That this signifies the Lord's kingdom in the ultimate of order, in which higher things are as in their house, is evident also from what was said above (n. 3720), where the same words occur, and further from what was said in n. 3721. As regards higher things being in the ultimate of order as in their house, the case is this: Such an order has been instituted by the Lord that

higher things inflow into lower ones, and therein present an image of themselves in general, and consequently are together therein in a certain general form, and thus are in order from the Highest, that is, from the Lord; from this it is that the proximate image of the Lord is the inmost heaven, which is the heaven of innocence and peace, where those who are celestial dwell; which heaven, because nearest to the Lord, is called His "likeness." The next heaven, namely, that which succeeds and is in a lower degree, is an "image" of the Lord, because in this heaven, as in something general, there are simultaneously presented the things which are in the higher heaven. The ultimate heaven, which succeeds this again, is similarly circumstanced, for the particulars and singulars of the heaven next higher inflow into this heaven, and are therein presented in general, and in a correspondent form.

[2] The case is similar with man, for he has been created and formed to be an image of the three heavens. In man that which is inmost inflows in like manner into that which is lower; and this in like manner into that which is lowest or last. The natural and corporeal consists of such an influx and concourse into those things which are beneath, and finally into those which are last. In this way there is a connection of the last or ultimate things with the first, without which connection that which is last in order would not subsist a single moment. Thus it is manifest what is meant by higher things being in the ultimate of order as in their house. Whether we speak of things higher and lower, or interior and exterior, it is the same; for to man's view things interior appear as higher; and for this reason man places heaven on high, when yet it is in what is internal.

**3740.** *And all that Thou shalt give me, tithing I will tithe it to Thee.* That this signifies that He made all things Divine in general and in particular by His own power, is evident from the signification of "giving," when predicated of the Lord, as being that He gave to Himself (see n. 3705), thus that it was by His own power; and from the signification of "tithing," and of "tithes," as being the goods and truths which are stored up by the Lord in man's interiors, and which goods are called "remains" (n. 576, 1738, 2280). When these are predicated of the Lord they are the Divine goods and Divine

truths which the Lord procured to Himself by His own power (n. 1738, 1906).

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## CONTINUATION CONCERNING THE GRAND MAN AND CORRESPONDENCE THEREWITH.

**3741.** The heavenly kingdom presents the form of one man, for the reason that all the things therein correspond to the Only Lord—that is, to His Divine Human—who alone is Man (see n. 49, 288, 565, 1894). From correspondence with Him, and from being an image and likeness of Him, heaven is called the Grand Man. From the Divine of the Lord come in heaven all the celestial things which are of good, and all the spiritual things which are of truth. All the angels there are forms (that is, substances formed according to the reception) of the Divine things which are from the Lord. The Divine things of the Lord as received by the angels are what are called things celestial and spiritual, because in them the Divine life, together with the Divine light thence derived, come forth and are modified as in their recipients.

[2] From this it is that the forms and material substances with man are also of the same nature, but in a lower degree, because grosser and more composite. That these also are forms recipient of celestial and spiritual things, is very evident from signs that are clearly visible; as from thought, which flows into the organic forms of the tongue, and produces speech; from the affections of the mind, which present themselves visible in the face; and from the will, which by the muscular forms flows into actions; and so on. Thought and will, which produce such effects, are spiritual and celestial, whereas the forms or substances which receive them and carry them into act, are material; and it is evident that these latter have been formed altogether for the reception of the former, and thus it is evident that the latter are from the former, and that unless they were from them, they could not have come forth such as they are.

**3742.** That there is one only life, which is from the Lord alone, and that angels, spirits, and men are only recipients of life, has been made known to me by experience so manifold as to leave not even



the slightest doubt. Heaven itself is in the perception that this is the case, insomuch that the angels manifestly perceive the influx, and also how it flows in; and likewise the fullness and quality of their reception of it. When they are in a fuller state of reception they are then in their peace and happiness; otherwise they are in a state of unrest and of a certain anxiety. Nevertheless the life of the Lord is so appropriated to them as to cause them to feel that they live from themselves, but yet they know that it is not from themselves. The appropriation of the Lord's life comes from His love and mercy toward the universal human race, in that He wills to give Himself to every one, and all that is His, and in that He actually does give them insofar as they receive, that is to say, insofar as they are in the life of good and in the life of truth, as being likenesses and images of Him. And as such a Divine endeavor is continually proceeding from the Lord, as before said His life is appropriated.

**3743.** But they who are not in love to the Lord and toward their neighbor, consequently who are not in the life of good and truth, are not able to acknowledge that there is only one influent life, and still less that this life is from the Lord. But all such are indignant, nay, feel aversion, when it is said that they do not live from themselves. The love of self is the cause of this; and wonderful to say, although shown by living experience in the other life that they do not live from themselves, and although being at the time convinced they say that it is so, yet afterwards they persist in the same opinion, and imagine that if they lived from another, and not from themselves, all the delight of their life would perish; for they are not aware that the reverse is the truth. For this reason the wicked appropriate evil to themselves, because they do not believe that evils are from hell; and good cannot be appropriated to them, because they believe good to be from themselves, and not from the Lord. Nevertheless the wicked, and also those in hell, are forms recipient of life from the Lord, but such forms that they either reject, or suffocate, or pervert good and truth; and thus the goods and truths which are from the Lord's life become with them evils and falsities. The case herein is like that of the light of the sun, which although single and white, is yet varied as it passes through or flows into various forms, and thereby produces beautiful and pleasing colors, as well as those which are not beautiful and not pleasing.

**3744.** From all this it is now evident what is the nature of heaven, and from what ground heaven is called the Grand Man; that is to say, the varieties as regards the life of good and truth therein are innumerable, and are in accordance with the reception of life from the Lord. These varieties have a relation to each other altogether similar to that which subsists between the organs, members, and viscera in man, all of which are forms in perpetual variety recipient of life from their soul, or rather through their soul from the Lord; and yet notwithstanding they are in such variety, they together constitute one man.

**3745.** How great this variety is, and of what nature, may be seen from the variety in the human body. It is known that one organ or member is not like another; for instance, that the organ of sight is not like the organ of hearing, and that the same is true of the organ of smelling, the organ of taste, and also the organ of touch, which last is diffused throughout the whole body. So also with the members—the arms, hands, loins, feet, and soles of the feet; and also with the viscera that lie hidden within, as those of the head, namely, the cerebrum, cerebellum, medulla oblongata, and medulla spinalis, with all the minute organs, viscera, vessels, and fibers of which they are composed; also those belonging to the body below the head, as the heart, lungs, stomach, liver, pancreas, spleen, intestines, mesentery, and kidneys; and also those which are appropriated to generation in both sexes. It is known that all of these both in general and in particular are dissimilar in form and in function; so dissimilar that they are entirely different. In like manner there are forms within forms, which also are of such variety that no one form, nor even one particle, is altogether like another, that is to say, so like that it may be substituted in place of it, without some alteration however slight. All these things in both general and particular correspond to the heavens, but in such a manner that the things with man that are corporeal and material are there celestial and spiritual; and they correspond in such a way that it is from this that they come forth and subsist.

**3746.** In general all these varieties bear relation to the things of the head, of the chest, of the abdomen, and to those of the members of generation; in like manner to the things which are interior and to those which are exterior in each of these.

**3747.** I have occasionally conversed with spirits concerning the learned of our age—that they know only the distinction of man into internal and external, and this not from any reflection on the interior things of the thoughts and affections in themselves, but from the Word of the Lord; and that still they are ignorant what the internal man is, and that many even have doubts as to whether it exists, and also deny its existence, because they do not live the life of the internal man, but that of the external; and because they are so much led astray by the appearance as regards brute animals, in their seeming like themselves in respect to organs, viscera, senses, appetites, and affections. And it was said that the learned know less about such subjects than the simple, and that still they seem to themselves to know much more; for they dispute about the interaction of the soul and body, and even about the nature of the soul, as to what it is; when yet the simple know that the soul is the internal man, and that it is man's spirit which is to live after the death of the body; also that it is the real man which is in the body.

[2] And further it was said that more than the simple, the learned make themselves out to be like the brutes, and ascribe all things to nature, and scarcely anything to Divine; and still further, that they do not reflect that as distinguished from brute animals man has a capacity for thinking about heaven, and about God, and thereby of being elevated above himself, consequently of being conjoined with the Lord by love; and thus that men cannot but live after death to eternity. And it was added that they are especially ignorant that all things whatsoever belonging to man depend on the Lord through heaven, and that heaven is the Grand Man, to which correspond all things in man in both general and particular, and also all things in nature; and possibly when they shall hear and read these things they will seem to them like paradoxes, and unless experience confirms them they will reject them as a fanciful affair; as they will also do when they shall hear that there are three degrees of life in man, as there are three degrees of life in the heavens, that is, three heavens and that man so corresponds to the three heavens that when he is in the life of good and truth, and by this life an image of the Lord, he is himself in image a little heaven.

[3] I have been instructed concerning these degrees of life—that it is the last or ultimate degree of life which is called the external or

natural man by which man is like animals as regards lusts and fantasies; that it is the second degree of life which is called the internal and rational man by which man is above animals, for it is through this that he is able to think and will what is good and true, and have dominion over the natural man, by restraining and also rejecting its lusts and the resultant fantasies, and also by reflecting within himself concerning heaven, nay, concerning Divine, which brute animals are altogether incapable of doing; and lastly that the third degree of life is that which is the most unknown to man, although it is that through which the Lord inflows into the rational mind, whereby man has the faculty of thinking as a man, and also has conscience, and perception of what is good and true, and also elevation by the Lord toward Himself. But these things are remote from the ideas of the learned of this age, who merely dispute whether a thing exists; and who, so long as they do this, cannot know that it does exist, and still less what it is.

**3748.** There was a certain spirit who while he had lived in the world had gained a great public reputation for learning, being of a subtle genius in confirming falsities, but very stupid as regards goods and truths. As he had previously done in this world, he imagined that he knew everything; for such spirits believe themselves to be most wise and that nothing is hidden from them; and such as they have been in the life of the body, such they remain in the other life; for all things that belong to anyone's life, that is, which are of his love and affection, follow him and are in him as the soul is in its body, because from these he has formed and given quality to his soul. This spirit came to me and conversed with me, and because he was of such a quality, I asked him, Who is the more intelligent, he who knows many falsities, or he who knows a little truth? He replied, He who knows a little truth. The reason of his giving this answer was that he imagined that the falsities which he knew were truths, and thus that he was wise.

[2] He afterwards desired to reason about the Grand Man, and about the influx therefrom into everything of man; but as he understood nothing about it, I asked him how—seeing that the thing which moves is spiritual, and that which is moved is corporeal—he understood the fact that thought, which is spiritual, moves the whole face and exhibits its own expression; and also moves all the organs of speech, and this distinctly according to the spiritual perception of

such thought; and that the will moves the muscles of the whole body, and the thousands of fibers dispersed throughout it, to one action. But he knew not what answer to give. I conversed further with him on the nature of endeavor, and asked him whether he knew that endeavor produces actions and motions, and that all action and motion must have endeavor within them in order that they may come forth and subsist. He replied that he did not know this; and he was therefore asked how he could desire to reason, seeing that he did not know even first principles, in which case reasoning is like scattered dust with no coherence, which falsities dissipate in such a manner that at last the man knows nothing, and consequently believes nothing.

**3749.** A certain spirit came to me unawares, and flowed into my head. Spirits are distinguished according to their influx into different parts of the body. I wondered who and whence he was; but after he had been silent for some time the angels who were with me said that he had been taken from among the spirits who were with a certain learned man still living in the world, who had gained extraordinary reputation for his learning. Communication was also then given through this intermediate spirit with the thought of that man. I asked the spirit what idea this learned man was enabled to form concerning the Grand Man, and concerning its influx and consequent correspondence. He said that he could form no idea. He was next asked what idea he had of heaven. He said that he had none at all, except blasphemous ones—as that people there are always playing on musical instruments such as rustics are wont to make a sound with. And yet this man is held in high estimation, and is believed to know what influx is, and what the soul is, and what is the nature of its interaction with the body; and possibly it is believed that he knows better than other men what heaven is. From this it is evident what sort of men are now the teachers of others, namely, that from mere objections and difficulties they oppose the goods and truths of faith, although they publish the contrary.

**3750.** What kind of idea of heaven those have who are believed to have more than ordinary communication therewith, and influx thence, was also shown me to the life. They who appear above the head are those who in the world had been desirous to be worshiped as deities, and with whom the love of self had been exalted to the utmost height, by successive steps of power, and by a consequent imaginary liberty; they are also deceitful under the appearance of

innocence and love to the Lord. From the phantasy of height they appear on high above the head; but nevertheless are beneath the feet in hell.

[2] One of these spirits led himself down to me; and others informed me that in the world he had been a pope. He conversed with me very courteously; first concerning Peter and his keys, which he imagined he himself was in possession of. But when he was questioned concerning the power of admitting into heaven whomsoever he pleased, he was found to have so gross an idea of heaven that he represented a kind of door which gave entrance; and he said that he opened that door to the poor gratis, but that the rich paid according to their ability, and that what they paid was holy. Being asked whether he believed that those whom he had admitted remained there, he said that he did not know, but if not, they went out again. He was then told that he could not know their interiors, as to whether they were worthy, and that they might be robbers, who will be in hell. He answered that this was no concern of his, and if they were not worthy they might be sent out. But he was instructed what is meant by the keys of Peter, namely, the faith of love and charity; and inasmuch as the Lord alone gives such faith, therefore it is the Lord alone who admits into heaven; and that Peter does not appear to anyone; and that he is a simple spirit, who has no more power than others. He had no other opinion about the Lord than that He ought to be worshiped insofar as He gives such power; but if He should not give it, it was perceived that he thought that He ought not to be worshiped. Further: in conversing with him concerning the internal man, he was found to have an unclean idea of it.

[3] The liberty, fullness, and delight of the respiration he enjoyed when he sat upon his throne in the Consistory, and believed that he spoke from the Holy Spirit, was shown me to the life. He was let into a state similar to that in which he had been when present there (for in the other life every one can easily be let into the state of life he had in the world, because the state of his life remains with him after death); and his respiration was communicated to me, such as he then had. It was free, and attended with delight—slow, regular, deep, filling the breast; but when he was contradicted, there was somewhat as it were rolling itself and creeping in the abdomen, from the continuation of the respiration; and when he supposed that what

he was laying down was Divine, he perceived it from the respiration being more tacit, and as it were in agreement therewith.

[4] I was afterwards shown by whom such popes are directed, namely, by a crowd of sirens who are above the head, who have contracted a nature and life of insinuating themselves into all kinds of affections, with a design to exercise command, and to subject others to themselves, and to destroy for the sake of self all they are able to destroy; using for this purpose holiness and innocence as means. They are timid on their own account, and act cautiously; but when occasion offers, they will for the sake of self rush into cruelty without mercy.

# GENESIS

## CHAPTER TWENTY-NINE

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**3751.** By way of preface to the preceding chapter an explication was given of what the Lord foretold in Matthew 24:15–18 concerning the last time of the church. Following this order there are now to be unfolded—by way of preface to the present chapter—the contents of the succeeding verses (19 to 22); namely, the words:

But woe unto them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on the Sabbath; for then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be. And except those days should be shortened there should no flesh be preserved; but for the elect's sake those days shall be shortened (Matt. 24:19–22).

**3752.** No one can possibly comprehend the signification of these words unless he is enlightened by the internal sense. That they are not said concerning the destruction of Jerusalem appears from many things in the chapter, as from this:

Except those days should be shortened there should no flesh be preserved; but for the elect's sake those days shall be shortened;

and from the following:

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 they shall see the Son of man coming in the clouds of heaven with power and glory;

and from other passages. That neither are the words now under consideration said concerning the destruction of the world, is also evident from many things contained in the same chapter; as from those which precede:

He that is on the housetop, let him not come down to take anything out of his house; and he who is in the field, let him not return back to take his garments;

and also from these now brought under consideration:

Pray ye that your flight be not in the winter, neither on the Sabbath; and from the following:



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.

But it is evident that the words in question are said concerning the last time of the church, that is, concerning its vastation; for the church is said to be vastated when there is no longer any charity.

**3753.** Every one who thinks about the Lord with reverence and who believes that the Divine was in Him, and that He spoke from the Divine, is able to know and believe that the above words, like the rest the Lord taught and spoke, were not spoken of one nation only, but of the universal human race; and not of its worldly, but of its spiritual state; and also that the Lord's words comprehended the things which are of His kingdom and of the church, for these are Divine and eternal. Whoever believes in this manner, concludes that these words: "Woe unto them that are with child, and to them that give suck in those days," do not signify those who are with child and give suck; and that the words: "Pray ye that your flight be not in the winter, neither on the Sabbath," do not signify any flight on account of worldly enemies; and so in regard to the rest.

**3754.** In the preceding verses there were treated of three states of the perversion of good and truth in the church; and in the present verses a fourth state is treated of, which is also the last. Concerning the first state it was shown that it was that men began no longer to know what was good and true, but disputed among themselves concerning good and truth, whence came falsities (n. 3354). Concerning the second state, that it was that men began to despise good and truth, and also to hold them in aversion, and thus that faith in the Lord was about to expire, according to the degrees in which charity was about to cease (n. 3487, 3488). Concerning the third state, that it was a state of desolation of the church in respect to good and truth (n. 3651, 3652). Concerning the fourth state, we are now to show that it is that of the profanation of good and truth. That this state is here described, may be seen from all the particulars in the internal sense, which is as follows.

**3755.** But woe unto them that are with child, and to them that give suck in those days; signifies those who have been imbued with the good of love to the Lord and the good of innocence. "Woe" is a form of expression signifying the danger of eternal damnation; "to be with child" is to conceive the good of heavenly love; "to give suck"

is also a state of innocence; “those days” denote the states in which the church then is.

[2] And pray ye that your flight be not in the winter, neither on the sabbath;

signifies removal from those things, that it be not done precipitately, in a state of too much cold or of too much heat. “Flight” is removal from a state of the good of love and of innocence, just now spoken of; “flight in the winter” is removal therefrom in a state of too much cold; “cold” is when there is aversion to love and innocence, which is induced by the loves of self; “flight on the sabbath” is removal from them in a state of too much heat; “heat” is external sanctity, while within are the love of self and the love of the world.

[3] For then shall be great affliction, such as was not since the beginning of the world even until now, neither shall be;

signifies the highest degree of the perversion and vastation of the church in respect to good and truth, which is profanation; for profanation of what is holy occasions death eternal and much more grievous than any other states of evil, and so much the more grievous in proportion as the goods and truths profaned are of a more interior kind; and inasmuch as such interior goods and truths are open and known in the Christian Church, and are profaned, it is said that “then shall be great affliction such as was not from the beginning of the world even until now, neither shall be.”

[4] And except those days should be shortened, there should no flesh be preserved; but for the elect’s sake those days shall be shortened;

signifies the removal of those who are of the church from interior goods and truths to exterior, so that those may still be saved who are in the life of good and truth; by the “days being shortened,” is signified a state of removal; by “no flesh being preserved,” is signified that otherwise none could be saved; by “the elect” are signified those who are in the life of good and truth.

**3756.** That this is the internal sense of these words could be fully shown—as that by “those who are with child” are signified those who first become imbued with good; and that by “those who give suck” are signified those who become imbued with a state of innocence; that by “flight” is signified removal from good and innocence; by “winter,” aversion to such goods through the love of self taking possession of the interiors; and by “flight on the sabbath,”

profanation, which takes place when there is holiness in externals, and the love of self and the world within. But as the same words and similar expressions occur throughout in what follows, of the Lord's Divine mercy their signification shall then be shown to be such as is here stated.

**3757.** But as regards the profanation of what is holy, few know what it is; yet this can be seen from what has been already stated and shown concerning it, namely, that those are able to profane holy things who know, acknowledge, and become imbued with good and truth; but not those who do not acknowledge, and still less those who do not know them (see n. 593, 1008, 1010, 1059, 3398): Thus that they who are within the church can profane holy things, but not they who are without it (n. 2051): That they who are of the celestial church can profane holy goods, and that they who are of the spiritual church can profane holy truths (n. 3399): That therefore interior truths were not disclosed to the Jews, lest they should profane them (n. 3398): That the Gentiles can least of all profane (n. 2051): That profanation is a commingling and conjunction of good and evil, and also of truth and falsity (n. 1001, 1003, 2426): That this was signified by the eating of blood, which was so severely prohibited in the Jewish Church (n. 1003): That therefore insofar as possible men are withheld from the acknowledgment and faith of good and truth, unless they are able to remain therein (n. 3398, 3402); and that on this account they are kept in ignorance (n. 301-303); and that worship also becomes external (n. 1327, 1328): That internal truths are not revealed until the church has been vastated, because then good and truth can no longer be profaned (n. 3398, 3399): That this was the reason why the Lord then first came into the world (n. 3398): How great a danger there is from the profanation of what is holy and of the Word (n. 571, 582).

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## GENESIS 29

1. And Jacob lifted up his feet, and went to the land of the sons of the east.
2. And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they

watered the droves; and a great stone was upon the well's mouth.

3. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth.
4. And Jacob said unto them, My brethren whence are ye? And they said, We are from Haran.
5. And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.
6. And he said unto them, Hath he peace? And they said, Peace; and behold Rachel his daughter cometh with the flock.
7. And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them.
8. And they said, We cannot until all the droves are gathered together, and they roll the stone from the well's mouth; then shall we water the flock.
9. While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess.
10. And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.
11. And Jacob kissed Rachel, and lifted up his voice and wept.
12. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father.
13. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these things.
14. And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days.
15. And Laban said unto Jacob, Because thou art my brother shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?

16. And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel.
17. And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in look.
18. And Jacob loved Rachel, and he said, I will serve thee seven years for Rachel thy younger daughter.
19. And Laban said, It is better that I should give her to thee than give her to another man; abide with me.
20. And Jacob served seven years for Rachel, and they were in his eyes as a few days, for the love he had to her.
21. And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her.
22. And Laban gathered together all the men of the place, and made a feast.
23. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her.
24. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.
25. And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me?
26. And Laban said, It is not so done in our place, to give the younger before the firstborn.
27. Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years.
28. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter for a woman.
29. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid.
30. And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.
31. And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren.
32. And Leah conceived and bare a son, and she called his name Reuben, for she said, Because Jehovah hath seen my affliction, for now my man will love me.

33. And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon.
  34. And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi.
  35. And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing.
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## THE CONTENTS

**3758.** In the internal sense of this chapter by “Jacob” is described the Lord’s natural—how the good of truth therein was conjoined with kindred good from a Divine origin, which good is “Laban;” at first through the affection of external truth, which is “Leah;” and then through the affection of internal truth, which is “Rachel.”

**3759.** Afterwards by the birth of the four sons of Jacob by Leah is described in the supreme sense the ascent from external truth to internal good; but in the representative sense the state of the church, which is such that it does not acknowledge and receive the internal truths that are in the Word, but external truths; and this being the case, it ascends to interior things according to this order, namely, that at first it has the truth which is said to be of faith; next, practice according to this truth; afterwards the consequent charity; and finally celestial love. These four degrees are signified by the four sons of Jacob borne of Leah, namely, Reuben, Simeon, Levi, and Judah.

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## THE INTERNAL SENSE

**3760.** Verse 1. *And Jacob lifted up his feet, and went to the land of the sons of the east.*

“And Jacob lifted up his feet,” signifies the elevation of the natural; “and went to the land of the sons of the east,” signifies to the truths of love.

**3761.** *And Jacob lifted up his feet.* That this signifies the elevation of the natural, is evident from the signification of “lifting up,” as being elevation; and from the signification of the “feet,” as being the natural, concerning which in what follows. The elevation here signified is that treated of in this chapter, which is from external truth to internal good. In the supreme sense it is shown how the Lord elevated His natural even to the Divine, according to order, by ascending from external truth through the degrees to internal good; and in the representative sense, how the Lord makes new the natural of man when He regenerates him, according to a similar order. That the man who is being regenerated in adult age advances according to the order described in the internal sense in this and the following chapters, is known to few, for the reason that few reflect upon it, and also that few at this day can be regenerated. For these are the last times of the church, when there is no longer any charity, consequently not any faith; and this being the case, it is not even known what faith is, although it is on the lips of all that man is saved by faith. Still less is it known what charity is; and as these two are known merely as terms, and are unknown in respect to their essence, it is on this account said that few can reflect upon the order according to which man is made new, or is regenerated, and also that few can be regenerated.

[2] Because the natural is here treated of, and this is represented by Jacob, it is not said that he “arose,” and went to the land of the sons of the east, but that he “lifted up his feet.” Both expressions signify elevation (that “arising” has this signification may be seen above, n. 2401, 2785, 2912, 2927, 3171). But the reason why it is here said, “he lifted up his feet,” is that this is said with respect to the natural; for “feet” signify the natural (n. 2162, 3147). That “feet” signify the natural, or natural things, comes from the correspondence with the Grand Man which has been spoken of at

the close of the preceding chapters, in which Grand Man they who belong to the province of the feet are those who are in natural light and but little in spiritual; consequently the parts under the feet, as the soles and the heels, signify the lowest natural things (see n. 259); and hence the shoe, which is also occasionally mentioned in the Word, signifies the corporeal natural which is the ultimate (n. 1748).

**3762.** *And went to the land of the sons of the east.* That this signifies to the truths of love (that is, elevation thereto) is evident from the signification of the “land of the sons of the east.” That Aram, or Syria, was called the “land of the sons of the east,” is evident, because it was thither that Jacob betook himself (see n. 3249). That by “Syria” in general are signified the knowledges of good, was shown above (n. 1232, 1234); but specifically, by “Aram-naharaim” (that is, “Syria of the rivers”) are signified the knowledges of truth (n. 3051, 3664). In this case however it is not said that he went “to Aram,” or “Syria,” but “to the land of the sons of the east,” in order to signify what is treated of in this chapter throughout, namely, an ascent to the truths of love. Those truths are called the truths of love which have been elsewhere termed celestial truths, for they are knowledges that relate to charity toward the neighbor and love to the Lord; in the supreme sense, in which the Lord is treated of, they are the truths of Divine love.

[2] These truths, that relate to charity toward the neighbor and to love to the Lord, must be learned before it is possible for a man to be regenerated; and must also be acknowledged and believed; and insofar as they are acknowledged, believed, and ingrafted in the life, so far the man is regenerated, and insofar they are at the same time implanted in the man’s natural, in which they are as in their own ground. They are first implanted therein through instruction by parents and teachers; next from the Word of the Lord; and afterwards through the man’s own reflection about them; but by these means they are merely stored up in the memory of the natural man, being classed among the knowledges therein, but still not acknowledged, believed, and ingrafted, unless the life is in accordance with them; for in this case the man comes into affection, and insofar as he comes into affection from life, so far these truths are implanted in his natural as in their ground. The truths which are not thus implanted are indeed with the man, but are merely in his memory as a matter



of mere knowledge or history, which serves no other purpose than to be talked about and made the means of getting a reputation which is to serve for the acquisition of riches and honors. But in this case these truths are not implanted.

[3] That by the “land of the sons of the east” are signified the truths of love, thus the knowledges of truth which tend to good, may be seen from the signification of “sons,” as being truths (see n. 489, 491, 533, 1147, 2623); and from the signification of the “east,” as being love (n. 101, 1250, 3249). Their “land” is the ground in which they are. That the “sons of the east” are those who are in the knowledges of truth and good, and consequently in the truths of love, may be seen also from other passages in the Word. As in the first book of Kings:

The wisdom of Solomon was multiplied more than the wisdom of all the sons of the east, and than all the wisdom of the Egyptians (1 Kings 4:30);

where by the “wisdom of the sons of the east” are signified the interior knowledges of truth and good, thus those who are in them;” but by the “wisdom of the Egyptians” is signified the memory-knowledge of the same, which is in a lower degree. (That by the “Egyptians” are signified memory-knowledges in general, may be seen n. 1164, 1165, 1462.)

[4] In Jeremiah:

Thus saith Jehovah, Arise ye, go up against Kedar, lay waste the sons of the east. Their tents and their flocks they shall take; they shall take their curtains, and all their vessels, and their camels (Jer. 49:28, 29).

That by the “sons of the east” are here meant those who are in the knowledges of good and truth, is evident from the fact that they were to take their tents and flocks, also their curtains and all their vessels, and likewise their camels; for by “tents” are signified the holy things of good (n. 414, 1102, 2145, 2152, 3312); by “flocks,” the goods of charity (n. 343, 2566); by “curtains,” holy truths (n. 2576, 3478); by “vessels,” truths of faith and memory-knowledges (n. 3068, 3079); by “camels,” memory-knowledges in general (n. 3048, 3071, 3143, 3145). Thus by the “sons of the east” are signified those who are in these things, that is, who are in the knowledges of good and truth.

[5] That the wise men from the east who came to Jesus at His birth were of those who were called the “sons of the east,” is evident from the fact that they were in the knowledge that the Lord was to be born, and that they knew of His advent by a star which appeared to them in the east, concerning which things we read in Matthew:

When Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him (Matt. 2:1, 2).

That from ancient times such a prophetic knowledge had existed among the sons of the east, who were of Syria, is evident from Balaam’s prophecy concerning the Lord’s advent, in Moses:

I see Him, but not now; I behold Him, but not nigh; there shall arise a star out of Jacob, and a scepter shall rise up out of Israel (Num. 24:17).

That Balaam was from the land of the sons of the east, that is, from Syria, is evident from these words:

Balaam uttered his enunciation and said, Balak hath brought me from Syria, out of the mountains of the east (Num. 23:7).

Those wise men who came to Jesus at His birth are called magi,<sup>1</sup> but wise men were so called at that time, as is evident from many passages; such as Gen. 41:8; Exod. 7:11; Dan. 2:27; 4:6, 7; 1 Kings 4:30; and from the Prophets throughout.

[6] That in the opposite sense the “sons of the east” signify the knowledges of evil and falsity, thus those who are in them, is evident in Isaiah:

The envy of Ephraim shall depart, and the enemies of Judah shall be cut off; they shall fly on the shoulder of the Philistines toward the sea; and together shall they spoil the sons of the east (Isa. 11:13, 14).

In Ezekiel:

Against the sons of Ammon. Behold I have delivered thee to the sons of the east for a possession, and they shall set their ordinances in thee (Ezek. 25:3, 4).

And in the book of Judges:

When Israel sowed, Midian came up, and Amalek, and the sons of the east; they came up against him (Judg. 6:3).

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<sup>1</sup> Translated “magicians” in the passages cited.

“Midian” denotes those who are in falsity because not in the good of life (n. 3242); “Amalek,” those who are in falsities with which they assault truths (n. 1679); the “sons of the east,” those who are in the knowledges of falsity.

**3763.** Verses 2, 3. *And he saw, and behold a well in the field, and behold there three droves of the flock lying by it; for out of that well they watered the droves, and a great stone was upon the well’s mouth. And all the droves were gathered together thither; and they rolled the stone from the well’s mouth, and watered the flock, and they put the stone in its place again upon the well’s mouth.*

“And he saw” signifies perception; “and behold a well” signifies the Word; “in the field,” signifies for the churches; “and behold there three droves of the flock lying by it,” signifies the holy things of churches and of doctrinal things; “for out of that well they watered the droves,” signifies that the memory-knowledge is thence derived; “and a great stone was upon the well’s mouth” signifies that it was closed; “and all the droves were gathered together thither,” signifies that all churches and their doctrinal things were thence derived; “and they rolled the stone from the well’s mouth,” signifies that they opened it; “and watered the flock,” signifies that thence came doctrine; “and they put the stone in its place again upon the well’s mouth,” signifies that meanwhile it was closed.

**3764.** [v. 2] *And he saw.* That this signifies perception, is evident from the signification of “seeing,” as being to perceive, concerning which below, at verse 32, when treating of Reuben, who was so named from “seeing.”

**3765.** *And behold a well.* That this signifies the Word, is evident from the signification of a “well,” as being the Word, and also doctrine from the Word (n. 2702, 3096, 3424). The Word is here called a “well,” because the natural is treated of, which regarded in itself apprehends the Word solely as to the literal sense; whereas the Word is called a “fountain” when the rational is treated of, by which the Word can be perceived according to the internal sense.

**3766.** *In the field.* That this signifies for the churches, is evident from the signification of a “field,” as being the church as to good (n. 2971). In the Word the church is signified by “land,” “ground,” and “field,” but with a difference. The reason why “field” signifies the church, is that the church as a field receives the seeds of good and truth; for the church has the Word, from which come these seeds;

and this is the reason why everything in a field signifies that which is of the church, such as sowing, reaping, standing corn, wheat, barley, and other things, and this also with a difference.

**3767.** *And behold there three droves of the flock lying by it.* That this signifies the holy things of churches and of doctrinal things, is evident from the signification of “three,” as being that which is holy (n. 720, 901); and from the signification of “droves of the flock,” as being those things which are of the church, thus doctrinal things; specifically, a “flock” signifies those who are within the church, and who learn and become imbued with the goods which are of charity, and the truths which are of faith; and in this case a “shepherd” signifies one who teaches these things; but in general a “flock” signifies all those who are in good, thus who belong to the Lord’s church in the universal world; and inasmuch as all these are introduced into good and truth by means of doctrinal things, therefore by a “flock” are also signified doctrinal things. For in the internal sense the things which determine the quality of a man, and the man himself who is of such a quality, are meant by the same expression; for the subject, which is man, is understood from that by virtue of which he is man. [2] For this reason it has been repeatedly stated that names signify actual things, and also signify those to whom such things appertain—as that “Tyre” and “Zidon” signify the knowledges of good and truth, and also those who are in such knowledges; and that “Egypt” signifies memory-knowledge, and “Asshur” reasoning, yet there are also understood those who are in these; and so with every other name. But the speech in heaven among the angels is effected by means of actual things, without the idea of persons; thus by universals; and this for the reason that in this way they comprise countless things in their discourse; and especially is this the case because they attribute all good and truth to the Lord, and nothing to themselves; the result of which is that the ideas of their speech are not determined to any but the Lord alone. From all this we can now see whence it is that a “flock” is said to signify churches, and also doctrinal things. Drove of a flock are said to be “lying by the well,” because the doctrinal things are from the Word. (That a “well” denotes the Word, has been stated just above, n. 3765.)

**3768.** *For out of that well they watered the droves.* That this signifies that the memory-knowledge is thence derived—that is, from the Word—is evident from the signification of a “well,” as being the

Word (n. 3765); and from the signification of “watering,” or “giving to drink,” as being to be instructed (n. 3069); and from the signification of “droves” as being the memory-knowledge of doctrinal things (see n. 3767). Hence it is evident that by “watering the droves out of the well” is signified that the memory-knowledge of the doctrinal things of good and truth is from the Word. In what now follows concerning Jacob, the Lord is treated of in the supreme sense—how He made His natural Divine, and in this chapter the initiation is treated of; and in the internal representative sense those who are being regenerated are treated of—how the Lord renews their natural man, and in this chapter the initiation is treated of; therefore the subject here treated of is the Word and the doctrine thence derived; for initiation and regeneration are effected by means of doctrine from the Word. And inasmuch as these things are signified by a “well” and by “three droves of the flock,” therefore these are mentioned historically, which would have been of too trifling import to be mentioned in the Divine Word unless they had signified such things. What they enfold is evident, namely, that all the memory-knowledge and doctrine of good and truth are from the Word.

[2] The natural man can indeed know, and also perceive, what good and truth are, but only natural and civic good and truth; but spiritual good and truth he cannot know, because this must come from revelation, thus from the Word. For example: a man may know from the rational that is possessed by every one that his neighbor ought to be loved, and that God ought to be worshiped; but how the neighbor is to be loved, and how God is to be worshiped, thus what spiritual good and truth are, can be known only from the Word—as that good itself is the neighbor, consequently they who are in good, and this according to the good in which they are; and that good is the neighbor because the Lord is in good, and therefore in the love of good the Lord is loved.

[3] In like manner they who have not the Word cannot know that all good is from the Lord, and that it inflows with man, and causes the affection of good, and that this affection is called charity; neither can they who have not the Word know who is the God of the universe; and that He is the Lord is hidden from them; when yet the inmost of affection or of charity, consequently the inmost of good, must look to Him. From this it is evident what spiritual good is, and that this cannot be known except from the Word. With regard

to the Gentiles, so long as they are in the world they indeed do not know this, nevertheless while they live in mutual charity with one another, they thence derive such a capacity that in the other life they can be instructed concerning such matters, and they also easily receive and become imbued therewith. (See n. 2589–2604.)

**3769.** *And a great stone was upon the well's mouth.* That this signifies that the Word was closed, is evident without explication. The Word is said to be closed when it is understood solely as to the sense of the letter, and when all that is in this sense is taken for doctrine. And it is still more closed when those things are acknowledged as doctrinal things which favor the cupidities of the love of self and of the world; for these especially roll a great stone upon the mouth of the well, that is, close up the Word; and then mankind do not know, neither do they desire to know, that there is any interior sense in the Word, when yet they may see this from many passages where the sense of the letter is unfolded as to the interior sense; and also from the doctrinal things received in the church, to which by various explications they refer all the sense of the letter of the Word.

[2] What is meant by the Word being closed may be seen especially from the Jews, who explain each and all things according to the letter, and thence believe that they are chosen in preference to all nations on the face of the earth, and that the Messiah will come to bring them into the land of Canaan and exalt them above all nations and peoples of the earth; for they are immersed in earthly corporeal loves, which are such that they altogether close up the Word as to interior things. Therefore also they do not yet know whether there is any heavenly kingdom, whether they shall live after death, what the internal man is, nor even that there is anything spiritual; still less do they know that the Messiah has come to save souls. That the Word is closed with them, may be sufficiently evident also from the fact that although they live among Christians, they do not receive the least of their doctrinal things—according to the following words in Isaiah:

Say to this people, Hearing, hear ye, and do not understand; and seeing, see ye, and do not perceive. Make the heart of this people fat, and their ears heavy, and blind their eyes. And I said, Lord, how long? And He said, Until the cities be waste without inhabitant, and the houses without man, and the ground be wasted to a solitude (Isa. 6:9–11; Matt. 13:14, 15; John 12:40, 41).

[3] For insofar as a man is immersed in loves of self and of the world, and in the cupidities of these loves, so far the Word is closed to him; for these loves have self as their end, which end kindles a natural lumen, but extinguishes heavenly light, so that men sharply see the things of self and the world, but not at all those of the Lord and His kingdom; and when this is the case, they may indeed read the Word, but it is with the end of acquiring honors and riches, or for the sake of appearance, or from the love and consequent habit of it, or from piety, and yet not from a purpose of amending the life. To such persons the Word is in various ways closed; to some so much that by no means are they willing to know anything but what their doctrinal things dictate, whatever these may be.

[4] For example: should anyone say that the power of opening and shutting heaven was not given to Peter, but to the faith of love, which faith is signified by Peter's keys, inasmuch as the love of self and of the world opposes this, they will by no means acknowledge it. And should anyone say that saints ought not to be worshiped, but the Lord alone, neither do they receive this. Or if anyone should say that by the bread and wine in the Holy Supper is meant the Lord's love toward the universal human race, and the reciprocal love of man to the Lord, this they do not believe. Or should anyone assert that faith is of no avail unless it is the good of faith, that is, charity, this they explain inversely; and so with everything else. They who are of this character cannot see one whit of the truth that is in the Word, nor are they willing to see it, but abide obstinately in their own dogma; and are not even willing to hear that there is an internal sense wherein is the sanctity and glory of the Word, and even when they are told that it is so, from their aversion thereto they loathe the bare mention of it. Thus has the Word been closed, when yet it is of such a nature as to lie open even into heaven, and through heaven to the Lord, and it is closed solely in relation to man, insofar as he is in the evils of the love of self and of the world in respect to his ends of life, and in the consequent principles of falsity. From this it is evident what is signified by a great stone being upon the well's mouth.

**3770.** [v. 3] *And all the droves were gathered together thither.* That this signifies that all churches and their doctrinal things are thence derived, is evident from the signification of "droves," as being churches, and also the doctrinal things that belong to churches

(concerning which see n. 3767, 3768). That these are from the Word is signified by the droves being gathered together thither.

**3771.** *And they rolled the stone from the well's mouth.* That this signifies that they opened it, is evident from what has been said above (n. 3769) concerning the signification of a "great stone upon the well's mouth," as being that the Word was closed. Thus it is manifest that their rolling the stone from the well's mouth signifies that they opened it.

**3772.** *And watered the flock.* That this signifies that the doctrine was thence derived, is evident from the signification of "watering," or of "giving to drink," as being to instruct (see n. 3069, 3768); and from the signification of a "flock," as being those who are in the goods and truths of faith (n. 343, 3767). Thus "to water the flock" is to instruct out of the Word, consequently it is doctrine.

**3773.** *And they put the stone in its place again upon the well's mouth.* That this signifies that meanwhile it was closed, is evident from what has been said (n. 3769, 3771) concerning the stone upon the well's mouth. As regards the Word being opened to the churches, and being afterwards closed, the case is this: in the beginning of the setting up of any church, the Word is at first closed to the men of it, and is afterwards opened, the Lord so providing; and thus they learn that all doctrine is founded on the two commandments—that the Lord is to be loved above all things, and the neighbor as themselves. When these two commandments are regarded as the end, the Word is opened; for all the Law and the Prophets, that is, the whole Word, so depend on these commandments that all things are derived from them and therefore all have reference to them. And whereas the men of the church are then in the principles of truth and good, they are enlightened in everything they see in the Word; for the Lord is then present with them by means of angels, and teaches them (although they are unaware of this), and also leads them into the life of truth and good.

[2] This may be seen also from the case of all churches, in that they were such in their infancy, and worshiped the Lord from love, and loved the neighbor from the heart. But in process of time churches withdraw from these two commandments, and turn aside from the good of love and charity to the so-called things of faith, thus from life to doctrine; and insofar as they do this, so far the Word is closed. This is what is signified in the internal sense by the



words: "Behold a well in the field, and behold there three-droves of the flock lying by it; for out of that well they watered the droves; and a great stone was upon the well's mouth. And all the droves were gathered together thither; and they rolled the stone from the well's mouth, and watered the flock, and they put the stone in its place again upon the well's mouth."

**3774.** Verses 4-6. *And Jacob said unto them, My brethren whence are ye? And they said, Of Haran are we. And he said unto them, Know ye Laban, the son of Nahor? And they said, We know him. And he said unto them, Hath he peace? And they said, Peace; and behold Rachel his daughter cometh with the flock.*

"And Jacob said unto them," signifies the truth of good; "My brethren whence are ye?" signifies what is the origin of the charity? "And they said, We are from Haran" signifies from the good of a common stock; and he said unto them, "Know ye Laban the son of Nahor?" signifies have they the good of this stock? "And they said, We know him," signifies affirmation; "and he said unto them, Hath he peace?" signifies, is not this good from the Lord's kingdom? "And they said, Peace," signifies affirmation; "and behold Rachel his daughter," signifies the affection of interior truth; "cometh with the flock," signifies interior doctrinal things.

**3775.** [v. 4] *And Jacob said unto them.* That this signifies the truth of good, is evident from the representation of Jacob, as being the Lord's Divine natural, concerning which see above. Inasmuch as all things in general and particular, wherever they may be, have relation to good and truth (see above, n. 3166, 3513, 3519), so also have those in the natural; and because during man's regeneration the good and truth in the natural are at first in a different state from what they are during the progress and at the end of it, therefore by Jacob is represented the natural as to truth and good according to the state at the time, here, in respect to the truth of good. But to explain in detail these various things in every case would be to render the subject obscure, especially with those who have not a distinct idea concerning truth and good, and still less concerning the truth through which is good, and the truth which is from good.

**3776.** *My brethren whence are ye? That this signifies, What is the origin of the charity? is evident from the signification of "brethren," as being those who are in good, and thence as being good itself, consequently charity (see n. 367, 2360, 3303, 3459); and*

from the signification of “whence are ye?” as being from what origin is it? All this shows that whatever in the sense of the letter involves a question and is determined to persons, in the internal sense falls into an idea undetermined to any person; for in heaven among the angels the historicals of the letter vanish when they leave man and enter heaven; so that Jacob’s question to the men of Haran, “My brethren whence are ye?” signifies charity there, from what origin is it?

[2] The case herein is as follows: The charity the external form of which appears as charity is not always charity in the internal form. Its quality and its source are known from its end. The charity that comes from a selfish or worldly end in its internal form is not charity, neither ought it to be called charity; but the charity that regards as its end the neighbor, the general good, heaven, and thus the Lord, is real charity, and has within it the affection of doing good from the heart, and the derivative delight of life which in the other life becomes bliss. It is of the utmost importance to know this, in order that man may know what the Lord’s kingdom is in itself. Inquiry concerning this charity, or what is the same thing, concerning this good, is now treated of in these verses; and here it is first asked from what origin was the charity there; which is signified by, “My brethren whence are ye?”

**3777.** *And they said, Of Haran are we.* That this signifies from the good of a common stock, is evident from the signification of “Haran,” as being the collateral good of a common stock (n. 3612).

**3778.** [v. 5] *And he said unto them, Know ye Laban, the son of Nahor? That this signifies, Have they the good of this stock? is evident from the representation of Laban, as being the collateral good of a common stock (see n. 3612, 3665); and from the representation of Nahor, as being that common stock from which is the good represented by Laban; that “to know,” in the internal sense signifies to be therefrom, is manifest from the series. How the case is with the representation of collateral good by Nahor, Bethuel, and Laban, shall be briefly stated. Terah, who was the father of three sons—Abram, Nahor, and Haran (Gen. 11:27), represents the common stock from which come churches. Terah himself was indeed an idolater, but representatives do not regard the person but the thing (n. 1361). And because the representative Jewish Church commenced in Abraham, and was renewed among his descendants*

from Jacob, therefore Terah and his three sons put on the representation of churches—Abram the representation of a genuine church, such as exists with those who have the Word; but Nahor his brother the representation of a church such as exists among the Gentiles who have not the Word. That the Lord's church is scattered throughout the universal earth, and that it exists among those Gentiles also who live in charity, is manifest from what has been shown here and there concerning the Gentiles.

[2] This therefore is the reason why by Nahor, his son Bethuel, and Bethuel's son Laban, there is represented the collateral good of a common stock, that is, the good in which they are who are of the Lord's church among the Gentiles. This good differs from the good of a common stock in the direct line of descent, in this respect—that the truths which are conjoined with their good are not genuine, but most of them are external appearances which are called fallacies of the senses; for these Gentiles have not the Word whereby they can be enlightened. In its essence indeed good is only one, but it receives its quality from the truths implanted in it, and thereby becomes various. The truths that to the Gentiles appear as truths are in general that they should worship some God from whom they seek their good and to whom they attribute it, and so long as they live in the world they do not know that this God is the Lord; also that they should adore their God under images, which they account holy; besides many other things. Nevertheless these things are no hindrance to their being saved equally with Christians, provided they live in love to their God and in love toward the neighbor; for thus in the other life they have a capacity to receive interior truths (see n. 932, 1032, 1059, 2049, 2051, 2284, 2589–2604, 2861, 2863, 3263). This shows what is here meant by the collateral good of a common stock. That by Nahor are represented those out of the church who are in brotherhood by virtue of good, may be seen above (n. 2863, 2866, 2868); that by Bethuel is represented the good of the Gentiles of the first class (n. 2865, 3665); and by Laban the affection of external or corporeal good, and properly the collateral good of a common stock (n. 3612, 3665).

[3] With this good the case is that first of all it serves man as a means of procuring for himself spiritual good, for it is external corporeal, and is grounded in external appearances which in themselves are fallacies of the senses. In childhood man acknowledges nothing

else as truth and good, and although he is taught what internal good and truth are, still he has no other idea concerning them than a corporeal one; and because such is the first idea, therefore such good and truth are the first means by which interior truths and goods are introduced. This is the arcanum which is here represented by Jacob and Laban.

**3779.** *And they said, We know him.* That this signifies affirmation, may be seen without explication.

**3780.** *And he said into them, Hath he peace?* That this signifies, Is not this good from the Lord's kingdom? is evident from the signification of "peace," concerning which in what follows. In the historical sense inquiry is made concerning Laban, as to whether he hath peace, but in the internal sense the inquiry is concerning the good which is represented by Laban. That Laban represents the collateral good of a common stock, that is, such good as exists among the Gentiles, who are in the general church, that is, in the Lord's kingdom, may be seen just above (n. 3778). From this it is evident what is signified by the words, "Is not this good from the Lord's kingdom?"

[2] In regard to peace, in the supreme sense it signifies the Lord Himself, and hence in the internal sense His kingdom, and it is the Lord's Divine inmost affecting the good in which are those who are therein. That these things are signified in the Word by "peace," is evident from many passages; as 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 shall be called Wonderful, Counselor, God, Hero, Father of Eternity, Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom (Isa. 9:6, 7);

where the "Prince of Peace" manifestly denotes the Lord; and "the increase of His government and peace" denotes the things which are in His kingdom, thus His kingdom itself. Again:

The work of justice shall be peace, and the labor of justice quietness and security for ever; and My people shall dwell in a habitation of peace (Isa. 32:17, 18);

in which passage the Lord's kingdom is treated of, where peace, quietness, and security succeed each other; a "habitation of peace" denotes heaven.

[3] Again:

The angels of peace weep bitterly; the paths are laid waste, the wayfaring man hath ceased (Isa. 33:7, 8);

“angels of peace” denote those who are in the Lord’s kingdom, thus that kingdom itself, and in the supreme sense the Lord; the “paths being laid waste, and the wayfaring man ceasing,” signifies that there is no longer truth anywhere. (That “paths” and “ways” are truths, see above, n. 627, 2333). Again:

How delightful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God<sup>2</sup> reigneth (Isa. 52:7);

where “he that bringeth good tidings and publisheth peace” denotes the Lord’s kingdom. Again:

The mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall the covenant of My peace be removed (Isa. 54:10).

Again:

The way of peace have they not known; and there is no judgment in their tracks (Isa. 59:8).

In Jeremiah:

I will take away My peace from this people, saith Jehovah, even compassion and mercy (Jer. 16:5).

[4] Again:

The folds of peace are laid waste, because of the burning of the anger of Jehovah (Jer. 25:37).

Again:

The prophet who prophesieth of peace, when the word of the prophet<sup>3</sup> shall come to pass, then shall the prophet be known, that Jehovah hath sent him (Jer. 28:9).

Again:

I know the thoughts that I think toward you, saith Jehovah, thoughts of peace (Jer. 29:11).

So in Haggai:

The glory of this latter house shall be greater than that of the former; for in this place will I give peace (Hag. 2:9).

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<sup>2</sup> The Latin has Rex, but elsewhere Deus—as n. 8331.

<sup>3</sup> Jehovah; but elsewhere prophetae, in accordance with the Hebrew—as Apocalypse Explained n. 624.

And in Zechariah:

They shall be a seed of peace; the vine shall give her fruit, and the earth shall give her increase, and the heavens shall give their dew (Zech. 8:12).

In David:

Keep integrity<sup>4</sup> and behold the upright, because the end for that man is peace (Ps. 37:37).

In Luke:

Jesus saith to His disciples, Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; but if not, it shall turn to you again (Luke 10:5, 6).

In John:

Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you (John 14:27).

Again:

Jesus said, These things have I spoken unto you that in Me ye may have peace (John 16:33).

[5] In all these passages in the supreme sense “peace” signifies the Lord; and in the representative sense His kingdom, and good from the Lord therein, thus the Divine which flows into good, or into the affections of good, which also causes joy and happiness from the inmost. From this it is manifest what is meant by these words of the benediction:

Jehovah lift up His faces upon thee and give thee peace (Num. 6:26); and what by the salutation used of old, “Peace be unto you;” and the same addressed by the Lord to the apostles (John 20:19, 21, 26). See also what is said concerning peace elsewhere (n. 92, 93, 1726, 2780, 3170, 3696).

**3781.** [v. 6] *And they said, Peace.* That this signifies affirmation, is evident without explication, for it is an affirmative reply.

**3782.** *And behold Rachel his daughter.* That this signifies the affection of interior truth, is evident from the representation of Rachel, as being the affection of interior truth; and of Leah, as being the affection of exterior truth, concerning which in what follows.

**3783.** *Cometh with the flock.* That this signifies interior doctrinal things, is evident from the signification of a “flock,” as being

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<sup>4</sup> Elsewhere, Mark the perfect man—as n. 612. (Rotch ed.)

the church, and also doctrinal things (see n. 3767, 3768, 3772); in the present case interior doctrinal things, because it is said of Rachel that she “came with the flock.”

**3784.** Verses 7, 8. *And he said, Behold as yet the day is great, it is not time for the cattle to be gathered together: water ye the flock, and go and feed them. And they said, We cannot until all the droves are gathered together, and they roll the stone from the well's mouth; then shall we water the flock.*

“And he said, Behold as yet the day is great,” signifies that now the state was advancing; “it is not time for the cattle to be gathered together,” signifies that the goods and truths of the churches and of doctrinal things could not as yet be gathered into a one; “water ye the flock and go and feed them,” signifies instruction therefrom to a few; “and they said, We cannot until all the droves are gathered together,” signifies that they ought to be together; “and they roll the stone from the well's mouth,” signifies that thus the things of the Word are disclosed; “then shall we water the flock,” signifies that then they are instructed.

**3785.** [v. 7] *And he said, Behold as yet the day is great.* That this signifies that the state was now advancing, is evident from the signification of “day,” as being state (n. 23, 487, 488, 493, 893, 2788, 3462); that “Behold as yet it is great,” denotes that it is advancing, is manifest from the series.

**3786.** *It is not time for the cattle to be gathered together.* That this signifies that the goods and truths of the churches and of doctrinal things could not yet be gathered into a one, is evident from the signification of “time,” as being state in general (n. 2625, 2788, 2837, 3254, 3356); from the signification of “being gathered together,” as being to be in a one; and from the signification of “cattle,” as being in general the goods and truths of churches and of doctrinal things. That “cattle” in general have this signification, is because in the rituals of the representative church, and in the Word, animals signify the affections of good or of truth; as may be seen from what has been shown above (n. 45, 46, 142, 143, 246, 714, 715, 2679, 2697, 2979, 3203, 3502, 3508, 3510, 3665, 3699, 3701).

[2] The case is the same in general with the church when it is being set up again—the doctrinal things of good and truth must be collected into a one, for it is on these that it is built. Moreover doctrinal things have a connection with and mutual respect to each

other, and therefore unless they are first collected into a one, there will be a defect, and that which is lacking must be supplied by man's rational; and how blind and illusory this is in spiritual and Divine things, when its conclusions are from itself, has been abundantly shown above. For this reason there has been given to the church the Word, which contains all the doctrinal things of good and truth. In this regard, with a man who is being regenerated, the case is the same with the church in general as it is with the church in particular; for such a man is the church in particular. That the doctrinal things of good and truth which belong to the church must needs first be together in a man before he is regenerated has been shown above. This then is what is signified in the internal sense by "Behold as yet the day is great, it is not time for the cattle to be gathered together."

**3787.** *Water ye the flock, and go and feed them.* That this signifies instruction therefrom to a few, is evident from the signification of "watering the flock," as being to instruct from the Word (n. 3772); and from the signification of the words, "go and feed them," as being the derivative life and doctrine. (That "to go" signifies life, see above, n. 3335, 3690; and that "to feed" signifies doctrine, see also above, n. 343, and in what follows.) The arcanum which here lies hidden is that there are few who ever arrive at a full state (concerning which state see above, n. 2636); thus who can be regenerated.

**3788.** *And they said, We cannot, until all the droves are gathered together.* That this signifies that they ought to be together, is evident from the signification of "gathering," as being to be made into a one, that is, to be together, as above (n. 3786); and from the signification of "droves," as being doctrinal things (n. 3767, 3768). What these words imply may be seen from what was said above (n. 3786, 3787).

**3789.** *And they rolled the stone from the well's mouth.* That this signifies that thus the things which are of the Word are disclosed, is evident from the signification of "rolling away the stone," as being to be disclosed (n. 3769, 3771, 3773); and from the signification of the "well," as being the Word (n. 3424, 3765).

**3790.** [v. 8] *Then shall we water the flock.* That this signifies that in this case they are instructed, is evident from the signification of "watering the flock," as being to instruct (n. 3772, 3787). This is also manifest from what goes before.



**3791.** Verses 9-11. *While he was yet speaking with them, Rachel came with the flock which was her father's, for she was a shepherdess. And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the flock of Laban his mother's brother, that Jacob came near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice and wept.*

"While he was yet speaking with them," signifies thought on that occasion; "Rachel came with the flock," signifies the affection of the interior truth which is of the church and of doctrine; "which was her father's," signifies from good in respect to origin; "for she was a shepherdess," signifies that the affection of interior truth teaches what is in the Word; "and it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother," signifies the acknowledgment of the affection of that truth in regard to its origin; "and the flock of Laban his mother's brother," signifies the church and the doctrine therefrom; "that Jacob came near, and rolled the stone from the well's mouth," signifies that the Lord from natural good has opened the Word as to its interiors; "and watered the flock of Laban his mother's brother," signifies instruction; "and Jacob kissed Rachel," signifies love toward interior truths; "and lifted up his voice and wept," signifies the ardor of love.

**3792.** [v. 9] *While he was yet speaking with them.* That this signifies thought on that occasion, is evident from the signification in the historicals of the Word of "to speak," as being to think (see n. 2271, 2287, 2619). That it signified thought on that occasion is manifest, because at the very time when he was speaking with them, or what is the same thing, "while he was yet speaking with them," Rachel came.

**3793.** *Rachel came with the flock.* That this signifies the affection of the interior truth which is of the church and of doctrine, is evident from the representation of Rachel, as being the affection of interior truth; and from the signification of a "flock," as being the church and also doctrine (n. 3767, 3768, 3783.) That it may be known how the case is with the representation of Rachel as being the affection of interior truth, and of Leah as being the affection of exterior truth, it shall be briefly stated that the natural which is represented by Jacob consists of good and truth, and that in this natural, as in all things of man and of universal nature in general

and particular there must be the marriage of good and truth. Without this marriage nothing is produced—all production and all effect being therefrom. This marriage of good and truth, however, does not exist in man's natural when he is born, because man alone is not born into Divine order; he does indeed possess the good of innocence and of charity, which in his earliest infancy flows in from the Lord, but there is no truth with which this good may be coupled. As he advances in years, this good which in infancy had been insinuated into him by the Lord is drawn in toward the interiors, and is there kept by the Lord, in order that it may temper the states of life which he afterwards puts on. This is the reason why without the good of his infancy and first childhood man would be worse and more fierce than any wild beast. When this good of infancy is being drawn in, evil comes in its place and enters into man's natural, and with this evil falsity couples itself, and there takes place in the man the conjunction, and as it were the marriage, of evil and falsity. In order therefore that man may be saved, he must be regenerated, and evil must be removed, and good from the Lord insinuated, and according to the good which he receives, truth is insinuated into him, for the purpose of effecting the coupling, or as it were the marriage, of good and truth.

[2] These are the things represented by Jacob, and by his two wives, Rachel and Leah. Jacob therefore now puts on the representation of the good of the natural, and Rachel the representation of truth; but as all the conjunction of truth with good is wrought by means of affection, it is the affection of truth to be coupled with good that is represented by Rachel. Moreover in the natural, as in the rational, there is an interior and an exterior; Rachel representing the affection of interior truth, and Leah the affection of exterior truth. Laban, who is their father, represents the good of a common stock, but the collateral good, as before stated; which good is that which in a collateral line corresponds to the truth of the rational, which is signified by "Rebekah" (see n. 3012, 3013, 3077). Hence the daughters from this good represent the affections in the natural, for these are as daughters from this good as from a father. And as these affections are to be coupled with natural good, they represent the affections of truth; the one the affection of interior truth, and the other the affection of exterior truth.

[3] As regards the regeneration of man in respect to his natural, the case is altogether the same as it is with Jacob and the two daughters of Laban, Rachel and Leah; and therefore whoever is able to see and apprehend the Word here according to its internal sense, sees this arcanum disclosed to him. But no one can see this except the man who is in good and truth. Whatever perception others may have of things therein relating to moral and civic life, and however intelligent they may thereby appear, still they can see nothing of this nature so as to acknowledge it; for they do not know what good and truth are, but suppose evil to be good and falsity to be truth; and therefore the moment that good is mentioned, the idea of evil is presented; and when truth is mentioned, the idea of falsity; consequently they perceive nothing of these contents of the internal sense, but as soon as they hear them darkness appears and extinguishes the light.

**3794.** *Which was her father's.* That this signifies from good in respect to origin, is evident from the representation of Laban, who here is the "father," as being the collateral good of a common stock (see n. 3612, 3665, 3778); and also from the signification of "father," as being good (n. 3703).

**3795.** *For she was a shepherdess* (or, "she was one who feeds.") That this signifies that the affection of interior truth teaches what is in the Word, is evident from the signification of a "shepherd," or one that feeds the flock, as being one who leads and teaches (n. 343); and from the representation of Rachel, who in the present case is "she," as being the affection of interior truth (concerning which just above, n. 3793). The reason this teaching is said to be from the Word is that she came to the well with the flock; and that the "well" signifies the Word may be seen above (n. 3765). Moreover it is the affection of interior truth which teaches; for from this affection the church is a church, and a shepherd or pastor is a pastor. The reason why in the Word a "shepherd," and "one that feeds" signifies those who lead and teach, is that a "flock" signifies those who are led and taught, consequently churches, and also doctrines of the church (n. 3767, 3768, 3783). That a "shepherd" and a "flock" have such a signification is well known in the Christian world, for so they who teach and they who learn are called, and therefore it is needless to confirm this from the Word.

**3796.** [v. 10] *And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother.* That this signifies the acknowledgment of the affection of that truth in regard to its origin, is evident from the signification of "seeing," as here being to acknowledge, as is evident from the series or connection; and from the representation of Rachel, as being the affection of interior truth (see n. 3793). "The daughter of Laban, his mother's brother" implies its origin, namely, that it was from collateral good, which was joined in brotherhood with the rational truth represented by Rebekah, the mother of Jacob.

[2] As regards the affections of truth and of good the case is this: The genuine affections of truth and of good which are perceived by man are all from a Divine origin, because from the Lord; but on the way, as they descend, they diverge into various and diverse streams, and there form for themselves new origins; for as they flow into affections not genuine but spurious, and into the affections of evil and falsity in the man, so are they varied. In the external form these affections often present themselves like the genuine ones; but in the internal form they are of this spurious character. The sole characteristic from which they are known is their end; if as regards their end they are for the sake of self or the world, then these affections are not genuine; but if as regards their end they are for the sake of the good of the neighbor, the good of societies, the good of our country, and especially if for the good of the church and the good of the Lord's kingdom, then they are genuine, because in this case they are for the sake of the Lord, inasmuch as the Lord is in these goods.

[3] It is therefore the part of a wise man to know the ends that are in him. Sometimes it appears as if his ends were for self when yet they are not so; for it is the nature of man to reflect upon himself in everything, and this from custom and habit. But if anyone desires to know the ends that are within him, let him merely pay attention to the delight he perceives in himself from the praise and glory of self, and to the delight he perceives from use separate from self; if he perceives this latter delight, he is in genuine affection. He must also pay attention to the various states in which he is, for the states themselves very much vary the perception. A man can explore these things in himself, but not in others; for the ends of each man's

affection are known to the Lord alone. This is the reason why the Lord said:

Judge not, that ye be not judged; condemn not, that ye be not condemned (Luke 6:37);

for a thousand persons may appear to be in a like affection in respect to truth and good, and yet every one of them be in an affection unlike in respect to origin, that is, in respect to end.

[4] That the end determines the quality of the affection, that is to say, whether it is genuine, spurious, or false, is because a man's end is his very life; for a man has that for his end which is of his life, or what is the same, of his love. When the good of his neighbor, the general good, the good of the church and of the Lord's kingdom, is the end, then as to his soul the man is in the Lord's kingdom, thus in the Lord; for the Lord's kingdom is nothing else than a kingdom of ends and uses for the good of the human race (see n. 3645). The angels themselves who are with man are solely in his ends. Insofar as a man is in such an end as that in which is the Lord's kingdom, so far the angels are delighted with him, and conjoin themselves with him as with a brother; but insofar as a man is in the end of self, so far the angels retire, and evil spirits from hell draw near, for there reigns in hell no other end than this; from all of which we can see how important it is to explore and know from what origin the affections are, and this can be known solely from the end.

**3797.** *And the flock of Laban, his mother's brother.* That this signifies the church and the doctrine therefrom, is evident from the signification of a "flock," as being the church and doctrine (n. 3767, 3768, 3783). The reason why Laban is here called "his mother's brother," is that thereby is likewise signified an acknowledgment in respect to the origin, as stated just above.

**3798.** *That Jacob came near, and rolled the stone from the well's mouth.* That this signifies that the Lord from natural good uncovered the Word as to things interior, is evident from the representation of Jacob, as being the Lord's Divine natural, as before shown, here, in respect to the good therein; and from the signification of "rolling the stone from the well's mouth," as being to uncover the Word in respect to its interiors (n. 3769, 3771, 3773, 3789). The reason why the supreme internal sense here is that the Lord from natural good uncovered the Word as to its interiors, is that Jacob

here represents good in the natural; for Jacob puts on the representation of good, because now truth was to be adjoined thereto by means of the affection which Rachel represents (see just above, n. 3775, 3793); and because it is from good that the Word is uncovered in respect to its interiors (n. 3773). That it is from good that the Word is uncovered is very manifest, because it is from the love in which each man is that he sees the things which are of that love, and that which he sees he calls truths, because they are in agreement with that love. There is in each man's love the light of his life, for love is like a flame from which light issues; such therefore as is the love or flame, such is the man's light of truth. They who are in the love of good can see that which is of this love, consequently the truths that are in the Word, and this in accordance with the amount and the quality of their love of good; for in this case light or intelligence flows in from heaven, that is, through heaven from the Lord. For this reason it is that as before said no one can see and acknowledge the interiors of the Word unless he is in good as to life.

**3799.** *And watered the flock of Laban, his mother's brother.* That this signifies instruction, is evident from the signification of "watering the flock," as being instruction (concerning which see above, n. 3772). The reason why Laban is here a third time called "his mother's brother," is that the origin is pointed out from which came the flock and Rachel, that is to say, from which come the doctrine and the affection of interior truth.

**3800.** [v. 11] *And Jacob kissed Rachel.* That this signifies love toward interior truths, is evident from the signification of "kissing," as being union and conjunction from affection (concerning which see above, n. 3573, 3574), consequently love, because regarded in itself love is union and conjunction from affection; and from the representation of Rachel, as being the affection of interior truth (n. 3793). Hence it is evident that by "Jacob kissed Rachel," is signified love toward interior truths.

**3801.** *And lifted up his voice and wept.* That this signifies the ardor of love, is evident from the signification of "lifting up the voice and weeping," as being the ardor of love; for weeping belongs to sorrow, and also to love, and is the highest degree of each of them.

**3802.** Verses 12, 13. *And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son; and she ran and told her father. And it came to pass when Laban heard the tidings*

*of Jacob, his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told Laban all these words.*

"And Jacob told Rachel that he was her father's brother," signifies the affinity of the good which is "Jacob" and of the good which is "Laban;" "and that he was Rebekah's son," signifies the conjunction of these affinities; "and she ran and told her father," signifies acknowledgment by means of interior truths; "and it came to pass when Laban heard the tidings of Jacob his sister's son," signifies the acknowledgment of the related good; "that he ran to meet him," signifies agreement; "and embraced him," signifies affection; "and kissed him," signifies initiation; "and brought him to his house," signifies to conjunction; "and he told Laban all these words," signifies from truths.

**3803a.** [v. 12] *And Jacob told Rachel that he was her father's brother.* That this signifies the affinity of the good which is "Jacob" and of the good which is "Laban," is evident from the signification of "telling," as being to make known; and from the representation of Jacob, as being good (concerning which see above); and from the representation of Rachel to whom this was made known, as being the affection of interior truth (n. 3793); and from the signification of "brother," who here is Jacob, as being good (n. 367, 2360, 3303, 3459); and from the signification of "father," who here is Laban, as also being good (n. 3703). From all this and also from the series it is evident that by "Jacob told Rachel that he was her father's brother," is signified the affinity of the good which is "Jacob" and of the good which is "Laban." But to set forth this affinity itself, and the consequent conjunction of the two through the affection of interior truth (which is "Rachel") would be to make the subject more obscure, because few know what the good of the natural is, and that this is distinct from the, good of the rational; or what is the collateral good of a common stock; or again what is the affection of interior truth. He who by his own investigation has not acquired for himself some idea concerning these things, receives but a faint idea, if any, from description; for a man receives only so much from others as he either has of his own, or acquires for himself by looking into the matter in himself; all the rest passes away. Suffice it to know that there are innumerable affinities of good and truth, and

that the heavenly societies are in accordance therewith (see n. 685, 917, 2739, 3612).

[2] The reason why Jacob calls himself the “brother” of Laban, when yet he was his sister’s son, is that all are brethren from good; and for the same reason Laban in his turn calls Jacob “brother” (verse 15). It is good which makes blood relationship, and which conjoins; for good is of love, and love is spiritual conjunction. This is the reason why in the ancient churches all those who were in good were called brethren, and even in the Jewish Church but inasmuch as this church esteemed all others vile, and supposed themselves alone to be the chosen, they called only those brethren who were born Jews, and all others they called either companions or strangers. The primitive Christian Church also called all brethren who were in good, but afterwards only those who were within their own congregation. But the name “brother” vanished away from among Christians, together with good, and when truth succeeded in the place of good, or faith in the place of charity, then they could no longer from good call one another brethren, but neighbors. This also is the effect of the doctrine of faith without the life of charity, in that brotherhood with one of lower station than themselves seems to be beneath them; for with such persons brotherhood does not derive its origin from the Lord, and consequently from good; but from self, and consequently from honor and gain.

**3803b.** *And that he was Rebekah’s son.* That this signifies the conjunction of these affinities, is evident without explication; for Rebekah, who was the mother of Jacob and the sister of Laban, was she from whom was the conjunction.

**3804.** *And she ran and told her father.* That this signifies acknowledgment by means of interior truths, is evident from the signification of “running and telling,” as being the affection of making known, in the present case from acknowledgment; and from the signification of her “father,” as being the good which is signified by “Laban.” That the acknowledgment was by means of interior truths, is represented by Rachel, who signifies the affection of interior truth. From this it results that by these words is signified acknowledgment by means of interior truths. The case herein is this: The good which Jacob represents (which is the good of the natural), like all good in general, is known and acknowledged as to its existence, but not as to its quality, except by means of truths; for good receives its quality



from truths, and thus by means of truths is known and acknowledged. Good does not become the good which is called the good of charity until truths are implanted in it, and such as are the truths that are implanted in it, such good does it become.

[2] For this reason the good of one person, although it may appear precisely similar to that of another, is yet not the same; and with all persons whatsoever in the universe the good of one is different from that of another. It is the same with human faces, in which for the most part the affections are portrayed, and throughout the whole human race none are exactly alike. Truths themselves constitute as it were the face of beauty, the good of which is from the form of truth, but it is good that affects. Such are all angelic forms, and such would man be if from interior life he were in love to the Lord, and in charity toward his neighbor. He was created into such forms, because into the likeness and image of God; and such forms as to their spirits are they who are regenerated, however they may appear as to the body. From this it is evident what is meant by good being acknowledged by means of interior truths.

**3805.** *And it came to pass when Laban heard the tidings of Jacob his sister's son.* That this signifies the acknowledgment of the related good, is evident in like manner from what results from the signification of these words in the internal sense; it is reciprocal acknowledgment which is thus described. It is evident that the subject here treated of is the good's choice, which choice precedes the marriage of good and truth.

**3806.** [v. 13] *He ran to meet him.* That this signifies agreement, is evident from the signification of "to run to meet," as being agreement, for it looks to conjunction; concerning which below. It is well known that agreement or similitude conjoins.

**3807.** *And embraced him.* That this signifies affection, is evident from the signification of "embracing," as being affection; for interior affection falls into this gesture, every affection having gestures in the body which correspond to it. That affection in general is expressed by embracing, is well known.

**3808.** *And kissed him.* That this signifies initiation, is evident from the signification of "kissing," as being conjunction from affection (see n. 3573, 3574, 3800), here, initiation into this conjunction, for initiation is precedent to conjunction.

**3809.** *And brought him to his house.* That this signifies to conjunction, is evident from the signification of “bringing to a house,” as being to himself; for in the internal sense man himself is called a “house” (n. 3128, 3142, 3538); and this from good, which properly is a “house” (n. 2233, 2234, 3652, 3720). In the present case therefore the signification is to the good which is represented by Laban; so that by “bringing to his house” is here signified conjunction. There is here fully described in the internal sense the process of the conjunction of natural good which is “Jacob,” with collateral good which is “Laban.” The following five things constitute this process; namely, mutual acknowledgment, agreement, affection, initiation, and conjunction. Mutual acknowledgment was signified by Rachel running and telling her father, and by Laban hearing the report of Jacob his sister’s son (n. 3804, 3805); agreement was signified by Laban running to meet him (n. 3806); affection by Laban embracing him (n. 3807); initiation by his kissing him (n. 3808); and conjunction by his bringing him to his house, as here stated.

**3810.** *And he told Laban all these words.* That this signifies from truths, that is, that the acknowledgment, agreement, affection, initiation, and conjunction were therefrom, is evident from the series, and also from the words as explained according to the internal sense, whereof this is the conclusion. (See what was said just above, n. 3804.)

**3811.** Verses 14, 15. *And Laban said to him, Surely thou art my bone and my flesh. And he dwelt with him a month of days. And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? Tell me, what shall be thy reward?*

“And Laban said to him, Surely thou art my bone and my flesh,” signifies conjoined in respect to truths and to goods; “and he dwelt with him a month of days,” signifies a new state of life; “and Laban said unto Jacob, Because thou art my brother,” signifies because they have blood relationship from good; “shouldest thou therefore serve me for nought? Tell me what shall be thy reward,” signifies that there must be a means of conjunction.

**3812.** [v. 14] *And Laban said to him, Surely thou art my bone and my flesh.* That this signifies conjoined in respect to truths and to goods, is evident from the signification of the words, “thou art my bone and my flesh,” as being conjunction. The ancients had this

form of speaking concerning those who were of one house, or of one family, or in some relationship—"my bone and my flesh" (see n. 157); and hence by these words is signified conjunction. The reason why it signifies as to truths and as to goods, is that all spiritual conjunction is effected by these, and all natural conjunction has relation to the same. Moreover, by "bone and flesh" is signified what is man's own; by "bone," the own of his understanding, and by "flesh" the own of his will; thus by "bone" is signified what is his own in respect to truth, for this is of the understanding; and by "flesh" is signified what is his own in respect to good, for this is of the will (n. 148, 149).

[2] As regards man's own in general it is of two kinds, one infernal and the other heavenly; that which is infernal is received by man from hell, and that which is heavenly from heaven, that is, through heaven from the Lord; for all evil, as well as all the derivative falsity, flows in from hell; and all good, and the derivative truth, from the Lord. This is known to men from the doctrine of faith, but scarcely one in ten thousand believes it. For this reason man appropriates to himself or makes his own the evil which flows in from hell, and the good which flows in from the Lord does not affect him, consequently is not imputed to him. The reason why man does not believe that evil flows in from hell, and good from the Lord, is that he is in the love of self, which love carries this with it, insomuch that it is exceedingly indignant when it is said that everything inflows. This therefore is the reason why all that is man's own is nothing but evil (see n. 210, 215, 694, 731, 874-876, 987, 1023, 1044, 1047). But that man believes that evil is from hell and good from the Lord comes from the fact that he is not in the love of self, but in love toward his neighbor and in love to the Lord, for this love is attended with such a belief. Thus it is that man receives from the Lord a heavenly own (concerning which see above n. 155, 164, 731, 1023, 1044, 1937, 1947, 2882, 2883, 2891).

[3] In both senses this own is signified by "bone and flesh;" and consequently by "bones" in the Word is signified truth, and in the opposite sense falsity, and by "flesh" good, and in the opposite sense evil. That this is the signification of "bones," may be seen from the following passages. In Isaiah:

Jehovah shall lead thee continually, and shall satisfy thy soul in droughts, and shall make strong thy bones; that thou mayest be like a watered garden (Isa. 58:11);

where “making strong the bones” signifies to make alive the own of the understanding, that is, to enlighten it with intelligence; whence it is said, “that thou mayest be like a watered garden.” (That a “garden” signifies intelligence, may be seen above, n. 100, 108, 1588.) Again:

Then ye shall see, and your heart shall rejoice, and your bones shall flourish like the grass (Isa. 66:14);

where by “bones flourishing like the grass,” the like is signified as above.

[4] In Jeremiah:

Her Nazirites were whiter than snow, they were fairer than milk; their bones were more ruddy than gems, a sapphire was their polishing; their form is darker than blackness, they are not known in the streets; their skin cleaveth to their bone, it is withered, it is become like wood (Lam. 4:7, 8);

the “Nazirite” denotes the celestial man (n. 3301); “whiter than snow and fairer than milk” denotes to be in celestial truth; and because this truth is from the love of good, it is said that “their bones were more ruddy than gems.” (“Whiteness” and “fairness” are predicated of truth, n. 3301; “ruddiness,” of good, n. 3300; “gems,” of truths which are from good, n. 114.) By “their skin cleaving to their bone” is described a changed state as to the celestial things of love, namely, that there was no flesh on the bones, that is, no longer any good; for then all truth becomes like skin which cleaves to the bone; it is “withered and become like wood.”

[5] In Ezekiel:

Utter a parable against the rebellious house, and say unto them, Thus saith the Lord Jehovah, Set on the caldron, set it on, and also pour waters into it; gathering the pieces thereof into it, every good piece, the thigh and the shoulder; fill it with the choice bones; taking the choice of the flock; and let there be also a hearth of bones under it; let the bones also be boiled in the midst of it (Ezek. 24:3-5, 10);

where a “caldron” signifies violence offered to good and truth, wherefore it is called a “city of bloods” (verse 6); the “pieces, the good piece, the thigh, and the shoulder gathered into it” are flesh, by which are meant goods; the “choice bones” with which the caldron

was filled denote truths a “hearth of bones,” the affection of truth; the “bones being boiled in the midst of it,” violence offered to truths. Every one can see that Divine arcana are stored within this parable; and also that these arcana can in no wise be known unless it is known what is signified in the internal sense by a “caldron” or “pot,” by “pieces,” by “thigh and shoulder,” by “choice bones,” by a “hearth of bones,” and by “boiling.” In Micah:

Is it for you to know judgment, who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; who have eaten the flesh of My people, and have flayed their skin from off them; and have broken their bones, and have divided them as into the pot, and as flesh in the midst of the caldron? (Micah 3:1–3);

where the signification is the same.

[6] In Ezekiel:

He brought me out in the spirit of Jehovah, and set me down in the midst of the valley, which was full of bones. And He said unto me, Shall these bones live? He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones hear the word of Jehovah; thus saith the Lord Jehovih unto these bones, Behold I will cause breath to enter into you that ye may live; I will lay sinews upon you, and will cause flesh to come up upon you, and will cover you with skin, and put breath in you that ye may live. I prophesied, and the bones came together, bone to its bone; and I beheld and lo there were sinews upon them, and flesh came up, and skin covered them above; and there was no breath in them and breath came into them, and they revived, and stood upon their feet (Ezek. 37:1, 3–8, 10).

The subject here treated of in general is the setting up again of the church among the Gentiles; and in particular, the regeneration of man: “dry bones” denote the own of the understanding, which is inanimate before it receives the life of good from the lord, but is thereby animated or made alive; the “flesh which the Lord causes to come up upon the bones” is the own of the will, which is called the heavenly or celestial own, and thus signifies good; “breath” is the Lord’s life, and when this inflows into that good of the man which he seems to himself to will and do from his own, the good is then vivified, and from the good the truth, and out of the dry bones there is made a man.

[7] In David:

All My bones are unloosed, My heart is become like wax, I can number all My bones. They have parted My garments among them, and upon My vesture have they cast a lot (Ps. 22:14, 17, 18);

where the subject is the Lord's temptations as to Divine truths, which were the Lord's own, and hence are called "My bones;" and as to Divine good, which was the Lord's own, and hence is called "My heart." (That the "heart" signifies good, may be seen above, n. 3313, 3635.) And because "bones" signify these truths, the numbering of which denotes to desire to dissipate them through reasonings and falsities, therefore there immediately follow the words, "they parted My garments, and cast a lot upon My vesture;" for "garments" also signify truths, but exterior ones (n. 297, 1073, 2576); "dividing them and casting a lot upon the vesture," involves the like—as also in Matthew 27:35. Again:

My soul exulteth in Jehovah; it shall be glad in His salvation. All my bones shall say, Who is like unto Thee? (Ps. 35:9, 10);

where it is evident that in the spiritual sense "bones" denote the own of the understanding. Again:

Thou shalt cause me to hear joy and gladness; the bones which Thou hast bruised shall exult (Ps. 51:8);

where the "exulting of the bones which were bruised" signifies recreation through truths after temptations.

[8] As "bone" signified the own of the understanding, that is, the own as to truth, and in the supreme sense the Divine truth which was the Lord's own, it was for this reason ordained as a statute of the passover that they should not break a bone of the paschal lamb; concerning which we read in Moses:

In one house shall it be eaten; thou shall not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof (Exod. 12:46).

And in another place:

They shall not leave of it until the morning, nor break a bone thereof (Num. 9:12);

"not to break a bone," in the supreme sense signifies not to do violence to truth Divine; and in the representative sense, not to do violence to the truth of any good whatever; for the quality of good and the form of good are from truths, and truth is the support of good, as bones are of flesh.

[9] That the Word, which is Divine truth itself, vivifies the dead, was represented by the man reviving and standing upon his feet who, when cast into the sepulcher of Elisha, touched his bones (2 Kings 13:21). (That Elisha represented the Lord as to truth Divine, or the Word, may be seen above, n. 2762.) That in the opposite sense “bones” signify the falsity which is from man’s own, is manifest from the following passages. In Jeremiah:

In that time they shall bring 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 the bones of the inhabitants of Jerusalem, out of their sepulchers; and they 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 (Jer. 8:1, 2).

In Ezekiel:

I will lay the carcasses of the sons of Israel before their idols, and I will scatter your bones round about your altars (Ezek. 6:5).

In Moses:

God who brought him forth out of Egypt; he hath as it were the strength of a unicorn: he shall eat up the nations his enemies, and shall break their bones, and shall destroy their arrows (Num. 24:8).

In the second book of Kings:

Josiah the king brake in pieces the pillars, and cut down the groves, and filled their place with the bones of man; he took the bones out of the sepulchers, and burned them upon the altar that he might defile it; he sacrificed all the priests of the high places who were there, upon the altars, and burned men’s bones upon them (2 Kings 23:14, 16, 20).

In Moses:

The soul that hath touched upon the surface of the field one that is slain with the sword, or one dead, or the bone of a man, or a sepulcher, shall be unclean seven days (Num. 19:16, 18).

[10] As “bones” signify falsities, and “sepulchers” the evils in which they are, and as hypocrisy is evil appearing outwardly as good, but is inwardly defiled with things false and profane, therefore the Lord says in Matthew:

Woe unto you, Scribes and Pharisees, hypocrites; for ye make yourselves like unto whited sepulchers, which indeed appear beautiful outwardly, but are within full of dead men’s bones and of all uncleanness; even so ye also outwardly appear just unto men, but within ye are full of hypocrisy and iniquity (Matt. 23:27, 28).

From these passages it is now evident that by “bones” is signified the own of the understanding, both as to truth and as to falsity.

**3813.** As regards “flesh,” in the supreme sense it signifies the own of the Lord’s Divine Human, which is Divine good, and in the relative sense it signifies the own of man’s will made alive by the own of the Divine Human, that is, by His Divine good. This own is what is called the heavenly own, which in itself is the Lord’s alone appropriated to those who are in good, and thence in truth. Such an own have the angels who are in the heavens, and men who as to their interiors or as to the spirit are in the Lord’s kingdom. But in the opposite sense, “flesh” signifies the own of man’s will, which in itself is nothing but evil, and not being vivified by the Lord is called “dead,” and thus the man himself is said to be dead.

[2] That in the supreme sense “flesh” is the own of the Lord’s Divine Human, thus His Divine good, is evident from the Lord’s words in John:

Jesus said, I am the living bread which came down from heaven; if anyone eat of this bread he shall live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you; 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 meat indeed, and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. This is the bread which came down from heaven (John 6:51–56, 58);

that here “flesh” is the own of the Lord’s Divine Human, thus the Divine good, is very evident; and this is what in the Holy Supper is called the “body.” That in the Holy Supper the “body” or “flesh” signifies the Divine good; and the “blood” the Divine truth, may be seen above (n. 1798, 2165, 2177, 3464, 3735); and because “bread and wine” signify the same as “flesh and blood,” namely, “bread,” the Lord’s Divine good, and “wine,” His Divine truth, therefore the latter were enjoined instead of the former. This is the reason why the Lord said, “I am the living bread; the bread which I shall give is My flesh; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him; this is the bread which came down from heaven.” (That “to eat” signifies to be communicated, to be conjoined, and to be appropriated, see above, n. 2187, 2343, 3168, 3513, 3596.)



[3] The same was represented in the Jewish Church by the ordinance that Aaron, his sons, and they who sacrificed, and others who were clean, might eat the flesh of the sacrifices, and that this was holy (Exod. 12:7-9; 29:30-34; Lev. 7:15-21; 8:31; Deut. 12:27; 16:4). If therefore an unclean person ate of that flesh, he was to be cut off from his people (Lev. 7:21). (That these sacrifices were called "bread," may be seen above, n. 2165.) That "flesh" was called the "flesh of holiness" (Jer. 11:15; Haggai 2:12), and the "flesh of the offering which was on the tables in the Lord's kingdom," see Ezek. 40:43, where the new temple is described, by which there is evidently signified the worship of the Lord in His kingdom.

[4] That in the relative sense "flesh" signifies the own of man's will made alive by the Lord's Divine good, is evident also from the following passages. In Ezekiel:

I will give them one heart, and I will put a new spirit in the midst of you; and I will remove the heart of stone out of their flesh, and will give them a heart of flesh (Ezek. 11:19; 36:26);

where the "heart of stone out of their flesh" denotes the will and the own not vivified; and the "heart of flesh," the will and the own vivified. (That the "heart" is a representative of the good of the will, may be seen above, n. 2930, 3313, 3635.) In David:

O God Thou art my God; in the morning I seek Thee; my soul thirsteth for Thee, my flesh longeth for Thee in a dry land; and I am weary without waters (Ps. 63:1).

Again:

My soul longeth for the courts of Jehovah; my heart and my flesh cry out for joy unto the living God (Ps. 84:2).

[5] In Job:

I have known my Redeemer, He liveth, and at the last He shall rise upon the dust; and afterwards these things shall be encompassed with my skin, and from my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold; and not another (Job 19:25-27);

to be "encompassed with skin" denotes with the natural, such as man has with him after death (n. 3539); "from the flesh to see God" denotes the own vivified; therefore he says, "whom I shall see for myself, and mine eyes shall behold, and not another." As it was

known to the ancient<sup>5</sup> churches that flesh signified man's own, and as the book of Job is a book of the Ancient Church (see n. 3540), he therefore spoke concerning these things from what is significative, as concerning many other things, in accordance with the custom of that time; so that those who deduce from this passage that the dead body itself shall be collected from the four winds, and shall rise again, are not acquainted with the internal sense of the Word. They who know the internal sense, know that they shall come into the other life with a body, but a purer one; for in the other life there are purer bodies; for they see each other, converse together, and enjoy every sense as in the present body, but in a more exquisite degree. The body which man carries about here on earth is for uses on earth, and therefore consists of bones and flesh; and the body which the spirit carries about in the other life is designed for uses in that life, and does not consist of bones and flesh, but of things which correspond to them (n. 3726).

[6] That in the opposite sense "flesh" signifies the own of man's will, which in itself is nothing but evil, is evident from the following passages. In Isaiah:

They shall eat every man the flesh of his own arm (Isa. 9:20).

Again:

I will feed their oppressors with their own flesh; and they shall be drunken with their own blood, as with new wine (Isa. 49:26).

In Jeremiah:

I will feed them with the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his companion (Jer. 19:9).

In Zechariah:

Let those who are left eat every one the flesh of another (Zech. 11:9).

In Moses:

I will chastise you seven<sup>6</sup> times for your sins; and ye shall eat the flesh of your sons; and the flesh of your daughters shall ye eat (Lev. 26:28, 29).

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<sup>5</sup> NewSearch Footnote—the word "ancient" was added to the printed text because antiquis is in the Latin.

<sup>6</sup> The Latin is Ego, ecce Ego, "I, behold I."

The own of man's will, that is, the nature of man, is thus described, for this is nothing else than evil and the derivative falsity; thus is hatred against truths and goods, which is signified by "eating the flesh of his arm, the flesh of sons and daughters, and the flesh of a companion."

[7] In John:

I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all both free and bond, both small and great (Rev. 19:17, 18; Ezek. 39:17–20);

that here by the "flesh of kings, of captains, of mighty men, of horses and of those that sit upon them, of all, both free and bond," are not signified such things as these, must be evident to every one; thus that by "flesh" are signified other things which have hitherto been unknown. That evils which are from falsities, and evils from which are falsities, both from the own of man's will, are signified, is manifest from the several expressions.

[8] As in the internal sense the falsity which results from the own of man's understanding is "blood"; and as the evil which results from the own of his will is "flesh," therefore the Lord speaks as follows concerning the man who is to be regenerated:

As many as received, to them gave He power to become the sons of God, even to them that believe in His name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God (John 1:12, 13).

Hence it is that by "flesh" in general is meant every man (see n. 574, 1050); for whether you say man, or man's own, it is the same thing.

[9] That by "flesh" in the supreme sense is signified the Lord's Divine Human is manifest from the passage above quoted, and also from this in John:

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 1:14).

From this "flesh" all flesh is vivified, that is to say, every man is vivified from the Lord's Divine Human by the appropriation of His love, which appropriation is signified by "eating the flesh of the Son of man" (John 6:51–58), and by "eating the bread" in the Holy Supper; for the "bread" is the "body" or "flesh" (Matt. 26:26, 27).

**3814.** *And he dwelt with him a month of days.* That this signifies a new state of life, is evident from the signification of “dwelling,” as being life (see n. 1293, 3384, 3613); and from the signification of a “month of days,” as being a new state. (That all “times” denote states, see above, n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3404; and therefore so do “years,” “months,” and “days;” but the quality of the states signified is evident from the numbers affixed.) But when a “year,” “month,” or “day” is mentioned in the singular number, it signifies an entire state; thus the end of the preceding and the beginning of the subsequent state, as has been shown above throughout the explications. Here therefore by a “month” is signified the end of the preceding and the beginning of the subsequent state, thus a new state, as also in other parts of the Word. As in Isaiah:

At last it shall come to pass from month to its month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Me, saith Jehovah (Isa. 66:23).

In John:

He showed me a pure river of water of life, clear as crystal, going forth from the throne of God and of the Lamb. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month (Rev. 22:1, 2);

“yielding its fruit every month” signifies a state ever new, in regard to the reception of good, and the practice thence resulting.

[2] In Moses:

Number the sons of Levi by their fathers’ house and by their families, every male from a month old and upward thou shalt number them. Number every firstborn male of the sons of Israel, from the son of a month and upward, and take the number of their names (Num. 3:15, 40);

it was because the end of a preceding and the beginning of a subsequent state (that is, a new state), was signified by a “month,” that it was commanded that their numbering should be “from the son of a month and upward.” Again:

If thou seest among the captives a woman beautiful in form, and thou hast a desire unto her, and wouldest take her to thee to wife, she shall put the raiment of her captivity from off her, and shall sit in thy house, and bewail her father and her mother a month of days, and after that thou shalt go in unto her, and shalt know her; and she shall be unto thee for a wife (Deut. 21:11, 13);

where a “month of days” plainly denotes the end of a preceding, and the beginning of a subsequent or new state.

**3815.** [v. 15] *And Laban said unto Jacob, Because thou art my brother.* That this signifies because they have blood relationship from good, is evident from the representation of Laban, as being the collateral good of a common stock; and from the representation of Jacob, as being the good of the natural (concerning which see above); and from the signification of “brother,” as being good (n. 3803); here consanguineous good, because it is said by Laban to Jacob, consequently by good to good. Moreover, all blood relationship derives its origin from good, for good is of love. The nearest degree of love in the descending line is called blood relationship, and is understood in the proper sense by “brother.” That in the spiritual world, or in heaven, no other consanguinities and affinities exist than those of love to the Lord and of love toward the neighbor, or what is the same, of good, has been made manifest to me by the fact that all the societies which constitute heaven, and which are innumerable, are perfectly distinguished from one another, in accordance with the degrees and differences of love, and thence of the derivative faith (see n. 685, 917, 2739, 3612); and also from the fact that they recognize each other, not from any relationship that had existed in the life of the body; but solely from good and the derivative truth. A father does not recognize a son or a daughter, nor a brother a brother or sister, nor even a husband a wife, unless they have been in similar good. They indeed meet when they first come into the other life, but are soon dissociated; for good itself, or love and charity, determines and assigns every one to his own society. The blood relationship commences in the society in which each person is; and from this proceed the other relationships, even to the circumferences.

**3816.** *Shouldest thou therefore serve me for nought? Tell me, what shall be thy reward? That this signifies that there must be a means of conjunction, is evident from the signification of “serving for nought,” as being without any obligation; and from the signification of “reward” as being a means of conjunction.* “Reward” is occasionally mentioned in the Word, and in the internal sense signifies nothing else than a means of conjunction. The reason is that the angels are utterly unwilling to hear anything about a reward, as being on account of anything in them; nay, they are utterly averse to the idea of reward for any good or good action; for they know

that with every one that which is his own is nothing but evil, and that therefore whatever they do from their own would be attended with that which is contrary to reward; and that all good is from the Lord, and flows in, and this solely from mercy; thus that that is not from themselves for which they would think of reward. In fact good itself becomes not good when reward for it is thought of, for then a selfish end instantly adjoins itself, and insofar as this is the case, it induces a denial that the good is from the Lord, and from mercy; consequently so far it removes the influx, and of course so far removes from itself heaven and the bliss which are in good and its affection. The affection of good (that is, love to the Lord and love toward the neighbor) has bliss and happiness within it; these being within the affection and love itself. To do anything from affection and its bliss and to do it at the same time for the sake of reward, are things diametrically opposed to each other. Hence it is that when "reward" is mentioned in the Word, the angels do not perceive anything of reward, but that which is bestowed gratis and of mercy by the Lord.

[2] Nevertheless reward is of service as a means of conjunction with those who have not yet been initiated; for they who are not as yet initiated in good and its affections (that is, who are not yet fully regenerated) cannot do otherwise than think about reward, because the good which they do, they do not from the affection of good, but from the affection of bliss and happiness for the sake of self; and at the same time from the fear of hell. But when a man is being regenerated, this is inverted and becomes the affection of good, and then he no longer looks to reward.

[3] This may be illustrated by what passes in civic life: he who loves his country, and has such an affection toward it as to find a pleasure in promoting its good from good will, would lament if this should be denied him, and would entreat that there might be granted the opportunity to do good to it; for this is the object of his affection, consequently the source of his pleasure and bliss. Such a one is also honored, and is exalted to posts of dignity; for to him these are means of serving his country, although they are called rewards. But those who have no affection for their country, but only an affection of self and the world, are moved to take action for the sake of honors and wealth, which also they regard as the ends. Such persons set themselves before their country (that is, their own good

before the common good), and are relatively sordid; and yet they more than all others are desirous to make it appear that they do what they do from a sincere love. But when they think privately about it, they deny that anyone does this, and marvel that anyone can. They who are such in the life of the body with regard to their country, or the public good, are such also in the other life with regard to the Lord's kingdom, for every one's affection or love follows him, because affection or love is the life of every one.

**3817.** Verses 16, 17. *And Laban had two daughters, the name of the elder was Leah, and the name of the younger was Rachel. And Leah's eyes were weak, and Rachel was beautiful in form and beautiful in look.*

"And Laban had two daughters," signifies the affections of truth from the good which is from a common stock; "the name of the elder was Leah," signifies the affection of external truth with its quality; "and the name of the younger was Rachel," signifies the affection of internal truth with its quality; "and Leah's eyes were weak," signifies that the affection of external truth is such in regard to the understanding of it; "and Rachel was beautiful in form and beautiful in look," signifies that the affection of internal truth is such in regard to what is spiritual.

**3818.** [v. 16] *And Laban had two daughters.* That this signifies the affections of truth from the good which is from a common stock, is evident from the representation of Laban, as being the good of a common stock, but collaterally descended (see n. 3612, 3665, 3778); and from the signification of "daughters," as being affections (n. 2362), in the present case the affections of truth from the good which is "Laban" (n. 3793).

**3819.** *The name of the elder was Leah.* That this signifies the affection of external truth with its quality; and that the name of the younger was Rachel signifies the affection of internal truth with its quality, is evident from the representation of Leah, as being the affection of external truth; and of Rachel, as being the affection of internal truth (see n. 3793); and from the signification of "name," as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006). Leah is called the "elder" because external truth is first learned, and Rachel is called the "younger" because internal truth is learned afterwards, or what is the same, man is first affected with external truths, and afterwards with internal ones; for external truths are the planes of

internal ones, being generals into which singulars<sup>7</sup> are insinuated; for without a general idea of a thing man comprehends nothing that is singular. This is the reason why in the literal sense of the Word there are general, but in the internal sense singular, truths. The former are those called external truths; but the latter internal ones; and as truths without affection are not truths, because of no life, therefore when mention is made of external and internal truths, the affections of them are understood.

**3820.** [v. 17] *And Leah's eyes were weak.* That this signifies that the affection of external truth is such in regard to the understanding of it is evident from the representation of Leah as being the affection of external truth (see n. 3793); from the signification of “eyes” as being the understanding (n. 2701); and from the signification of “weak” as being relatively such. That the affections of external truth are weak in regard to the understanding; or what is the same, that they who are in them are so, may be seen from external, that is, general, ideas that are not yet illustrated by singulars, in that they are infirm and wavering, and are as it were carried away by every breath of wind, or in other words, suffer themselves to be drawn over to every opinion; whereas when the same have been illustrated by singulars, they become firm and steadfast, for from these they have the things both essential and formal which are signified by the “beautiful form and beautiful look of Rachel,” by whom are represented the affections of interior truth.

[2] What is meant by external truths and their affections, and by internal truths and their affections, and by the former being relatively weak-eyed, and the latter beautiful in form and look, may be illustrated by an example. They who are in external truths know the mere general truth that good is to be done to the poor; and they do not know how to discern who are truly poor, and still less that by the “poor” in the Word are meant those who are spiritually so. In consequence of this, they do good alike to the evil and the good, not being aware that doing good to the evil is doing evil to the good, for

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<sup>7</sup> “Singulars” are individuals; i.e. indivisibles—things that cannot be divided, and therefore singular. The Century Dictionary recognizes “singulars” as a plural noun and quotes Ben Johnson and Cudworth as authorities for the use of it. Singulars and Particulars are not the same, for particulars are not necessarily indivisible. Singulars are the correlatives of Universals, as Particulars are of Generals. [REVISER.]



thus there is given the evil the means of doing evil to the good; and therefore they who are in such simple zeal are subject to the greatest infestations from the cunning and deceitful. They on the contrary who are in internal truths know who are the poor, and discriminate among them, and do good to every one according to his quality.

[3] To take another example: they who are in external truths know the mere general truth that they ought to love their neighbor; and they believe that every one is the neighbor in the same degree, and thus that every one is to be embraced with the same love, and so they suffer themselves to be led astray. But they who are in internal truths know in what degree every one is the neighbor, and that each person is so in a different degree. Consequently they know innumerable things of which those who are in external truths are ignorant; and therefore they do not suffer themselves to be led away by the mere name of neighbor, nor to do evil from the persuasion of good which the name induces.

[4] To take yet another example: they who are in external truths alone, suppose that in the other life the learned will shine like the stars; and that all who have labored in the Lord's vineyard will receive a reward above others. But they who are in internal truths know that by the "learned," the "wise," and the "intelligent," are signified those who are in good, whether they be in any human wisdom and intelligence or not, and that these shall shine as the stars; and that they who labor in the Lord's vineyard receive a reward each in accordance with the affection of good and truth from which he labors; and that they who labor for the sake of themselves and the world, that is, for the sake of self-exaltation and opulence, have their reward in the life of the body; but in the other life have their lot with the wicked (Matt. 7:22, 23). Hence it is manifest how weak in understanding are they who are only in external truths; and that internal truths are what give to these essence and form, and also give quality to the good with them. Nevertheless they who during their life in this world are in external truths and at the same time in simple good, in the other life receive internal truths and the consequent wisdom; for from simple good they are in a state and capacity of reception.

**3821.** *And Rachel was beautiful in form and beautiful in look.* That this signifies that the affection of interior truth is such in regard to what is spiritual, is evident from what has just now been said

above. By “form” is signified essence; and by “look” the derivative beauty.

**3822.** Verses 18–20. *And Jacob loved Rachel; and he said, I will serve thee seven years for Rachel thy younger daughter. And Laban said, It is better that I should give her to thee than give her to another man; abide with me. And Jacob served seven years for Rachel, and they were in his eyes as a few days for the love he had to her.*

“And Jacob loved Rachel,” signifies the love of good toward internal truth; “and he said, I will serve thee seven years for Rachel thy younger daughter,” signifies study, and at the same time a holy state, in order to be conjoined with internal truth; “and Laban said, It is better that I should give her to thee than give her to another man; abide with me,” signifies a means of conjunction through interior truth with that good; “and Jacob served seven years for Rachel,” signifies the accomplishment; “and they were in his eyes as a few days, for the love he had to her,” signifies a state of love.

**3823.** [v. 18] *And Jacob loved Rachel.* That this signifies the love of good toward internal truth, is evident from the representation of Jacob, as being the good of the natural (see n. 3599, 3659, 3775); and from the representation of Rachel, as being the affection of internal truth (n. 3793, 3819); in the present case internal truth about to be conjoined with the good of the natural, with a view to which conjunction there was love.

**3824.** *And he said, I will serve thee seven years for Rachel thy younger daughter.* That this signifies study, and at the same time a holy state, in order to be conjoined with internal truth, is evident from the signification of “serving,” as being study; and from the signification of “seven,” as being that which is holy (see n. 395, 433, 716, 881); and from the signification of “years,” as being states (n. 487, 488, 493, 893); that this was in order to conjunction is evident. Hence it is manifest that by “I will serve thee seven years for Rachel thy younger daughter,” signifies study, and at the same time a holy state in order to be conjoined with internal truth. Internal truths are said to be conjoined with the natural when they are learned, acknowledged, and believed. In the natural of man, that is, in the memory of this man, there are truths both external and internal, and they are there in the form of memorized doctrinal things; but they have not been conjoined until the man is affected with them for

the sake of the use of life, that is, until they are loved for the sake of life; for then good is coupled with them, whereby they are conjoined with the rational, consequently with the internal man. In this way there is an influx of life into them from the Lord.

**3825.** [v. 19] *And Laban said, It is better that I should give her to thee than give her to another man; abide with me.* That this signifies a means of conjunction through interior truth with that good, is evident from the signification of “reward,” in regard to which the reply and affirmation are made in these words, as being a means of conjunction (see n. 3816). That “Rachel,” who is here meant by “her,” is interior truth; and that “Jacob,” who is here meant by “thee,” is good, has been shown above. In regard to the conjunction of the good which is “Jacob,” with the good which is “Laban,” by means of interior truth which is “Rachel,” this is an arcanum which cannot easily be described to the apprehension; for in the first place there must be a clear idea of each good, and also of the affection of interior truth. Moreover, the understanding of every subject is according to the ideas; being none if there is no idea; obscure if the idea is obscure; perverted if the idea is perverted; and clear if the idea is clear. It is also according to the affections, by which the idea, even if clear, is varied. We shall merely state that in every man who is being regenerated the good of his natural, such as is here represented by Jacob, is conjoined first with good such as is here represented by Laban, through the affection of interior truth which is here represented by Rachel, and afterwards with the good of the rational and the truth thereof, which are Isaac and Rebekah. By means of this first conjunction, a man is in a state capable of receiving the internal or spiritual truths which are the means of the conjunction of the natural with the rational; that is, of the external man with the internal.

**3826.** *And Jacob served for Rachel seven years.* That this signifies the accomplishment, is evident from the signification of these words, as being study and at the same time a holy state in order to be conjoined with internal truth (see n. 3824). That here they signify the accomplishment of this thing, is evident.

**3827.** [v. 20] *And they were in his eyes as a few days, for the love he had to her.* That this signifies a state of love, namely, that it was free from tedium, is evident from the signification of “to be in his eyes,” as being to so appear; and from the signification of “days,”

as being states (see n. 893, 2788, 3462, 3785). Hence, “as a few days for the love he had to her,” denotes a state of love. When man is in a state of love, or of celestial affection, he is in an angelic state, that is to say, as if not in time, provided there is no impatience in the affection; for impatience is a corporeal affection, and insofar as man is in it, so far he is in time; but insofar as man is not in it, so far he is not in time. This appears in a kind of image from all the delights and gladnesses that belong to affection or love, in that when man is in them, he takes no note of time, for he is then in the internal man. By the affection of genuine love man is withdrawn from bodily and worldly things, for his mind is elevated toward heaven, and thus is withdrawn from the things of time. The reason why time appears to be something is that we reflect upon things that do not belong to the affection or love, thus which are tedious. From this we can see what is signified by the seven years being in his eyes as a few days for the love he had to her.

**3828.** Verses 21–24. *And Jacob said unto Laban, Give me my woman, for my days are fulfilled, and I will come to her. And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him, and he came to her. And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.*

“And Jacob said unto Laban, Give me my woman,” signifies that from general good there was now conjunction with the affection of interior truth; “for my days are fulfilled, and I will come to her,” signifies that now was the state in question; “and Laban gathered together all the men of the place,” signifies all the truths of that state; “and made a feast,” signifies initiation; “and it came to pass in the evening,” signifies the state as yet obscure; “that he took Leah his daughter, and brought her to him, and he came to her,” signifies that as yet there was conjunction only with the affection of external truth; “and Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid,” signifies the external affections or external bonds which are subservient means.

**3829.** [v. 21] *And Jacob said unto Laban, Give me my woman.*<sup>8</sup> That this signifies that from general good there was now

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<sup>8</sup> Although the term “woman” in this connection is offensive to the ears of English speaking people, it is necessary to keep to the word that is used in

conjunction with the affection of interior truth, is evident from the representation of Jacob, as being the good of the natural (concerning which see above); in the present case general good, because the things of the natural are relatively general, there being innumerable things which flow from the internal man into the natural or external man which appear in this latter as one general thing, and still more so before the particulars of the generals have been received, as in the present case. For this reason the good which is represented by Jacob is now called general good. That conjunction with the affection of interior truth is signified, is manifest, for Rachel, who is here called “my woman,” represents the affection of interior truth, as before shown.

**3830.** *For my days are fulfilled, that I may come to her.* That this signifies that now was the state in question, is evident from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785). That by “my days are fulfilled, that I may come to her,” is signified that this was now the state in question, is manifest without explication.

**3831.** [v. 22] *And Laban gathered together all the men of the place.* That this signifies all the truths of that state, is evident from the signification of “men” (*viri*) as being truths (n. 3134); and from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387).

**3832.** *And made a feast.* That this signifies initiation, is evident from the signification of a “feast,” as being appropriation and conjunction (see n. 3596); in the present case initiation, because initiation precedes conjunction, and likewise pledges and attests it. The feasts made in old times among those who were in significatives and representatives, signified nothing else than initiation into the mutual love which is of charity. The nuptial feasts also signified initiation into conjugal love; and the holy feasts, initiation into spiritual and celestial love; and this because feasting, or eating and drinking, signified appropriation and conjunction (as shown above, n. 3734). Because of this signification the Lord also said with the same meaning:

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the original, which is mulier and not uxor. Moreover Rachel and Leah were not the wives of Jacob, but merely his “women,” because there is no marriage possible except that of “one man with one wife” (Arcana Coelestia n. 1907), and Jacob was a polygamist. [REVISER.]

Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of the heavens (Matt. 8:11).

And in another place, to His disciples:

That ye may eat and drink at My table in My kingdom (Luke 22:30).

And when He instituted the Holy Supper, He said:

I say unto you, that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in My Father's kingdom (Matt. 26:29).

every one may see that by "sitting down, eating and drinking in the Lord's kingdom," is not signified sitting down, eating, and drinking; but something which exists in that kingdom, and is the appropriation of the good of love and the truth of faith; thus it signifies that which is called spiritual and celestial food. It is also manifest from the above words that there is an internal sense in all that the Lord spoke, and that without understanding this it cannot be known what it is to sit down with Abraham, Isaac, and Jacob, to eat and drink in the Lord's kingdom at His table, and to drink with them of the fruit of that vine in the kingdom of His Father; nay, neither can it be known what is meant by eating bread and drinking wine in the Holy Supper.

**3833.** [v. 23] *And it came to pass in the evening.* That this signifies the state as yet obscure, is evident from the signification of "evening," as being an obscure state (see n. 3056). Among the ancients, who were in congruent rituals, the feasts that were made in the evening, that is, the suppers, signified nothing else than the state of initiation which precedes conjunction, which state relatively to the state of conjunction is obscure. For during man's initiation into truth and thence into good, all that he learns is obscure to him; but when good is being conjoined with him, and he regards truth therefrom, it then becomes clear to him, and this successively more and more; for now he is no longer in doubt as to whether a thing exists, or whether it is so; but he knows that it exists, and that it is so.

[2] When man is in this state, he then begins to know innumerable things, for he now proceeds from the good and truth which he believes and perceives as from a center to the circumferences; and in proportion as he proceeds, in the same proportion he sees the things which are round about, and successively more and more widely, for

he is constantly pushing out and widening the boundaries. Thenceforth also he commences from every subject in the space within the boundaries; and from these as from new centers he throws out new circumferences, and so on. In this way the light of truth from good increases immeasurably, and becomes like a continuous lucidity, for the man is then in the light of heaven, which is from the Lord. But with those who are in doubt and in discussion as to whether a thing exists, and whether it is so, these innumerable, nay, illimitable things do not appear one whit; to them all things in both general and particular are utterly obscure, and are scarcely regarded as one really existing thing, but rather as one thing the existence of which is doubtful. In such a state is human wisdom and intelligence at this day, when he is deemed wise who can reason with ingenuity as to whether a thing exists; and he is deemed still wiser who can reason that it does not exist.

[3] For example take the proposition that there is an internal sense of the Word, which is called mystical: until this is believed, it is impossible for men to know the least of the innumerable things which are in the internal sense, and which are so many as to fill the whole heaven with an infinite variety. Another example is that the man who reasons concerning the Divine Providence, as to whether it is only universal, and not in the singulars, cannot possibly know the innumerable arcana of Providence, which are as many in number as are the contingencies of every one's life from first to last, and from the creation of the world to its end; nay, even to eternity. Again: he who reasons as to whether it is possible for anyone to be in good, seeing that the will of man is radically depraved, can never know all the arcana relating to regeneration, nor even that a new will is implanted by the Lord, nor the arcana relating to this implantation; and so with everything else. From this it may be known in what obscurity such persons are, and that they do not even see, much less touch, the first threshold of wisdom.

**3834.** *That he took Leah his daughter, and brought her to him, and he came to her.* That this signifies that as yet there was conjunction only with the affection of external truth, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). That "to bring her to him" signifies conjunction such as that which is conjugal, is manifest. The case herein is this: The man who is in the affection of internal truth, that is, in the

desire to know the interior arcana of the Lord's kingdom, has not at first these arcana conjoined with him, even although he knows them, and at times acknowledges, and as it were believes them, for as yet there are present with him worldly and corporeal affections, which cause him to indeed receive and as it were believe these arcana; but insofar as these affections are present, so far the interior truths in question cannot be conjoined. It is only the affection of truth from good, and the affection of good, that applies these arcana to itself; and insofar as man is in these affections, so far interior truths are conjoined with him, for truths are the vessels that receive good.

[2] The Lord also provides that celestial and spiritual truths (such as are all interior truths) should not be conjoined with any other affections than genuine ones. For this reason the general affection of truth from good precedes, and the truths that are insinuated therein are nothing but general truths. The states of truth are altogether in accordance with the states of good, that is, the states of faith with the states of charity. For example: it is possible for the wicked to know that the Lord rules the universal heaven, and also that heaven is mutual love and love to the Lord; also that by such love those who are there have conjunction with the Lord, and wisdom, and likewise happiness; nay, it is possible for them to be in the persuasion that it is so; and yet the truth of faith may not be conjoined with them, and still less the good of love. From the life it is known whether these have been conjoined, just as a tree is known by its fruit. The case in respect to this is like that of grapes in which there are no stones, and which, when buried in earth however fertile, dissolve into mere mold; or like that of an ignis fatuus in the night, which is dissipated as soon as the sun rises. But of the Lord's Divine mercy more on this subject hereafter.

**3835.** [v. 24] *And Laban gave her Zilpah his handmaid, unto his daughter Leah for a handmaid.* That this signifies the external affections, or external bonds, which are subservient means, is evident from the signification of a "handmaid," as being the external affections (see n. 1895, 2567). That "Laban gave her" signifies that they are from the collateral good of a common stock, for this is the origin of such affections. They are called external bonds, because all affections are bonds (n. 1077, 1080, 1835, 1944), for nothing holds man in bonds except his affection. The affection of each man does not indeed appear to him as a bond, yet still it is so called because it



rules him, and keeps him bound to it. Internal affections, however, are called internal bonds, the affections of truth and of good being called the bonds of conscience. To these correspond external bonds or external affections, for every internal has a corresponding external. As the man who is being regenerated is introduced to internal things by means of external ones, and as this state of introduction is here treated of, therefore it is here said that Laban's handmaid was given to his daughter Leah for a handmaid, by which is signified that such affections were given as serve as the means of introduction. That these affections were the most external ones, such as are those called the affections of the body, is evident from the fact that Leah represents the affections of external truth. But on this subject also, of the Lord's Divine mercy more elsewhere.

**3836.** Verses 25, 26. *And it came to pass in the morning that behold it was Leah; and he said unto Laban, What is this that thou hast done unto me? Did not I serve with thee for Rachel? And why hast thou defrauded me? And Laban said, It is not so done in our place, to give the younger before the firstborn.*

"And it came to pass in the morning," signifies enlightenment in that state; "that behold it was Leah," signifies that there was conjunction with external truth; "and he said unto Laban, What is this that thou hast done unto me?" signifies indignation; "did not I serve with thee for Rachel?" signifies that there had been study for the affection of internal truth; "and why hast thou defrauded me?" signifies greater indignation; "and Laban said, It is not so done in our place," signifies that the state is not such; "to give the younger before the firstborn," signifies that the affection of interior truth should precede the affection of external truth.

**3837.** [v. 25] *And it came to pass in the morning.* That this signifies enlightenment in that state, is evident from the signification of "morning," as being enlightenment (see n. 3458, 3723); and as all times signify states (n. 2625, 2788, 2837, 3356), so also does "morning-tide" or "morning." The enlightenment has reference to what presently follows, namely, that he acknowledged that there was conjunction with external truth only.

**3838.** *That behold it was Leah.* That this signifies that there was conjunction with external truth, is evident from the representation of Leah, as being the affection of external truth (see n. 3793, 3819). That these words signify conjunction with this affection is

evident, because it was Leah who was given for a woman, instead of Rachel. What this involves is evident from what has been already said concerning conjunction with external truths previous to conjunction with internal truths (n. 3834), and from what will be said below (see n. 3843).

**3839.** *And he said unto Laban, What is this that thou hast done unto me? That this signifies indignation, is evident from the affection in these words, and in those which follow.* It is evident that it is an affection of indignation which according to the historical series falls into these words. There are two things which constitute the internal sense of the Word, namely, affections and actual things; the affections that lie hidden in the expressions of the Word are not manifest to man, but are stored up in its inmost recesses; nor can they be made manifest to him, because during his life in the body he is in worldly and corporeal affections, which have nothing in common with the affections in the internal sense of the Word; these latter being affections of spiritual and celestial love, which man is the less capable of perceiving because there are few who are in them, and these few are mostly simple persons, who are not able to reflect upon their affections, while all the rest do not even know what genuine affection is. These spiritual and celestial affections are contained in charity toward the neighbor, and in love to God. Those who are not in them believe that they are not anything, when yet they fill the whole heaven, and this with unspeakable variety. Such affections together with their varieties are what are stored up in the internal sense of the Word, and are there, not only in each series, but also in each expression, nay, in each syllable, and they shine forth before the angels when the Word is being read by those who are in simple good and who are at the same time in innocence; and this, as before said, with unlimited variety.

[2] There are principally two kinds of affections which shine forth from the Word before the angels, namely, affections of truth and affections of good—affections of truth before the spiritual angels, and affections of good before the celestial angels. Affections of good, which are of love to the Lord, are altogether unutterable to man, and are therefore incomprehensible; but affections of truth, which are of mutual love, may in some measure be comprehended as to what is most general, yet only by those who are in genuine mutual love, and this not from any internal perception, but from such as is obscure.

[3] For example, in regard to the affection of indignation, which is here treated of—whoever does not know what the affection of charity is, in consequence of not being in it, can have no other idea than of such indignation as a man has when anything evil is done to him, which is the indignation of anger. The angels however have no such indignation, but an indignation altogether different, which is not of anger, but of zeal, in which there is nothing of evil, and which is as far removed from hatred or revenge, or from the spirit of returning evil for evil, as heaven is from hell; for it springs from good. But as before said the nature of this indignation cannot be expressed by any words.

[4] The case is similar in regard to the other affections which are from good and truth, and which are of good and truth, as is also evident from the fact that the angels are solely in ends, and in the uses of ends (n. 1317, 1645, 3645). Ends are nothing else than loves or affections (n. 1317, 1568, 1571, 1909, 3425, 3796); for what a man loves, that he regards as an end. And this being the case, the angels are in the affections of the things that are in the Word; and this with all variety, according to the kinds of affections in which the angels are. From this it is sufficiently evident how holy the Word is; for in the Divine love, that is, in the love which is from the Divine, there is holiness, and therefore in the things contained in the Word.

**3840.** *Did not I serve with thee for Rachel? That this signifies that there had been study for the affection of internal truth, is evident from the representation of Rachel, as being the affection of internal truth (see n. 3758, 3782, 3793, 3819); and from the signification of “serving,” as being study (n. 3824).*

**3841.** *And why hast thou defrauded me? That this signifies greater indignation, is evident from what has just been said (n. 3839).*

**3842.** [v. 26] *And Laban said, It is not so done in our place.* That this signifies that the state is not such, is evident from the signification of “place,” as being state (see n. 1273–1275, 1377, 2025, 2837, 3356, 3387). From this it is evident that the expression “it is not so done in our place,” signifies that the state is not such.

**3843.** *To give the younger before the firstborn.* That this signifies that the affection of interior truth should precede the affection of external truth, is evident from the representation of Rachel, who is here the “younger,” as being the affection of interior truth (see n.

3758, 3782, 3793, 3819); and from the representation of Leah, who is here the “firstborn,” as being the affection of external truth (n. 3793, 3819). From this it is evident that “to give the younger before the firstborn” signifies that the affection of interior truth should precede the affection of external truth. How the case herein is was briefly explained above (n. 3834); and may be further seen from the following. He who knows not the state of man, may believe that there is conjunction with truths not only external but also internal when he is acquainted with both kinds, or has both in his memory. Nevertheless there is no conjunction until the man lives according to them, for the life shows the conjunction.

[2] Truth is in this respect like everything else that is implanted in man from childhood, namely, that it does not become his own until he acts according to it, and this from affection, in which case his will becomes imbued with it, and it is then no longer brought into act from memory-knowledge or doctrine, but from a certain delight that is unknown to him; and as it were from his disposition or nature; for every one acquires for himself such a nature by frequent use or habit, and this from the things which he has learned. Therefore conjunction with truths cannot take place with a man until those things which he has learned by means of doctrines have been insinuated from the external man into the interior man. When they are in the interior man, the man no longer acts from the memory, but from his own nature, until at last the things thus insinuated flow spontaneously into act, being inscribed on the man’s interior memory; and that which comes forth from this, appears as if it were innate. This may be seen from the languages a man has learned in childhood, and also from the faculty of reasoning, and likewise from conscience. Hence it is manifest that truths of doctrine, even those which are interior, are not conjoined with a man until they are of the life. But concerning these matters, of the Lord’s Divine mercy more shall be said elsewhere.

**3844.** Verses 27–30. *Fulfill this week, and we will give thee her also, for the service which thou shalt serve with me yet seven other years. And Jacob did so, and fulfilled this week, and he gave him Rachel his daughter for a woman. And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid. And he came also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.*

“Fulfill this week,” signifies a succession of the study; “and we will give thee her also, for the service which thou shalt serve with me yet seven other years,” signifies that then there would be a full state of study; “and Jacob did so, and fulfilled this week,” signifies the effect of this; “and he gave him Rachel his daughter for a woman,” signifies now the conjunction of good with the affection of interior truth; “and Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid,” signifies the exterior affections which are the bonds or subservient means; “and he came also unto Rachel,” signifies conjunction with the affection of internal truth; “and he loved also Rachel more than Leah,” signifies the love of internal truth more than of external truth; “and served with him yet seven other years,” signifies holy study.

**3845.** [v. 27] *Fulfill this week.* That this signifies a further succession of study, is evident from the signification of “fulfilling,” as here being to serve or fulfill by serving, thus study (see n. 3824); and from the signification of a “week,” as being a state and also an entire period (n. 728, 2044); in the present case therefore a subsequent state and period, consequently what is successive. In regard to the signification of a “week,” this is the same as with the signification of a “month” (n. 3814), namely, that when it is mentioned in the singular number, it signifies the end of a former and the beginning of a subsequent state, thus a new state, to “fulfill” which is to proceed from the beginning to the end. The reason why a “week,” like all times specifically, signifies a state and also a period, is that all states have also their periods, that is, their beginning, successive progress, and end; yet in the other life these are not perceived as times, but as states and their revolutions. It is here very evident what the ancients understood by a week, namely, in a proper sense, every period that was distinguished into seven, whether it was of days, or of years, or of ages; thus whether it was great or small. That here it is a period of seven years is manifest; and as with the ancients seven signified that which is holy (n. 84–87, 395, 433, 716, 881), a “week” signified a holy period, and also the holiness of a period.

**3846.** *And we will give thee her also, for the service which thou shalt serve with me yet seven other years.* That this signifies that then there would be a full state of study, is evident from the signification of “service” and of “serving,” as being study (see n. 3824); and from the signification of “seven years,” as being the same

as a “week,” namely, a state and an entire period, as above (n. 3845); thus a full state, which is also holy (n. 3824). This expression, “we will give thee her also,” signifies that then there would be conjunction with the affection of internal truth. The reason why in the internal sense “serving” is study, is that the labor of the external man is study in the internal man. Hence study is called a labor of the mind.

**3847.** [v. 28] *And Jacob did so, and fulfilled this week.* That this signifies the effect of this, is evident from the signification of “fulfilling a week,” as being a succession of the study (see above, n. 3845); and that the effect of this is here meant, is manifest.

**3848.** *And he gave him Rachel his daughter for a woman.* That this signifies now the conjunction of good with the affection of interior truth, is evident from the representation of Jacob as being the good of the natural, as already shown; and from the representation of Rachel as being the affection of interior truth, as also before shown: that “giving her for a woman” signifies conjunction, is manifest. As all the conjunction of good with truth at first apparently proceeds from exteriors to interiors in order, and at last to inmosts, therefore it is here said the affection of interior truth, for the affection itself which is of truth, flows in from good. The conjunction of good with the affection of internal truth takes place for the first time when the good of the natural is being conjoined with rational truth, and through this with rational good. This conjunction is represented by Jacob after the birth of his twelve sons, when he returned to the house of his mother and father, concerning which hereafter.

**3849.** [v. 29] *And Laban gave to Rachel his daughter Bilhah his handmaid to be to her for a handmaid.* That this signifies the exterior affections, which are the bonds or subservient means, is evident from what was said above (n. 3835). The reason why by “Bilhah” the handmaid of Rachel are signified exterior affections; and by “Zilpah” the handmaid of Leah, external affections, is that by Rachel is represented the affection of internal truth, and by Leah the affection of external truth. Exterior affections are natural affections which are subservient to internal ones. The reason why these exterior affections are means serviceable to the conjunction of truth with good, is that nothing which is of doctrine, and indeed nothing which is of memory-knowledge, can enter into man, save by means of affections; for in affections there is life, but not in the truths of doctrine and of memory-knowledge without affections. That this is the case is very

plain; for a man cannot even think, nor so much as utter a syllable, without affection. He who pays attention to the matter will perceive that a voice without affection is like the voice of an automaton, and thus is but a lifeless sound; and that in proportion to the amount and the quality of the affection therein, such is the amount and the quality of the life in it. This shows what truths are without good; and that the affection is in the truths from the good.

[2] He who pays attention may also know, from the nature of man's understanding, that it is no understanding unless the will is in it; the life of the understanding being from the will. This again shows what truths without good are, namely, that they are no truths at all; and that truths derive their life from good; for truths belong to man's intellectual part, and good to his will part. From all this anyone can judge what faith (which is of truth) is without charity, which is of good; and that the truths of faith without the good of charity are dead; for as before said the amount and the quality of the affection in truths, determine the amount and the quality of the life in them. But that truths nevertheless appear animated, even when there is no good of charity, is from the affections of the love of self and the love of the world, which have no life, except that which in the spiritual sense is called death, that is, infernal life. It is said affection, and thereby is meant that which is continuous of love.<sup>9</sup>

[3] From all this we can see that affections are means subservient to the conjunction of truth with good; and that affections are what introduce truths, and also dispose them into order—genuine affections, which are of love to the Lord and love toward the neighbor, into heavenly order; but evil affections, which are of the love of self and the love of the world, into infernal order; that is, into the opposite of heavenly order.

[4] The most external affections are those of the body, and are called appetites and pleasures; the next interior affections are those of the natural mind, and are called natural affections; but the internal affections are those of the rational mind, and are called spiritual affections. To these last—spiritual affections of the mind—doctrinal truths are introduced by means of exterior and most external, or natural and bodily affections. Hence these affections are subservient means, and are signified by the handmaids given by Laban to Rachel

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<sup>9</sup> Amoris continuum.

and to Leah. Their being called “Laban’s” handmaids, signifies that they derived their origin from the good which is represented by Laban, which good has been described above. For the truths that are first learned cannot be at first insinuated by means of any other affections than these; genuine affections come in course of time, but not until the man acts from good.

**3850.** [v. 30] *And he came also unto Rachel.* That this signifies conjunction with the affection of internal truth, is evident from the signification of “coming to,” as being to be conjoined; and from the representation of Rachel, as being the affection of internal truth; concerning which above.

**3851.** *And he loved also Rachel more than Leah.* That this signifies the love of internal truth more than of external truth, is evident from the representation of Rachel and of Leah; Rachel being internal truth, and Leah external truth. (What internal truth is, and what external truth, may be seen above, n. 3820.)

**3852.** *And served with him yet seven other years.* That this signifies holy study is evident from the signification of “serving,” as being study (see n. 3824, 3846), and from the signification of “seven,” as being what is holy (n. 395, 433, 716, 881, 3824). That is called holy study through which internal truths are conjoined with good, for all internal truths look to the Lord, and are conjoined through love to Him, this love being holiness itself.

**3853.** Verse 31. *And Jehovah saw that Leah was hated, and He opened her womb, and Rachel was barren.*

“And Jehovah saw,” signifies the Lord’s foresight and providence; “that Leah was hated,” signifies that the affection of external truth was not so dear because further from the Divine; “and He opened her womb,” signifies that thence came the doctrines of churches; “and Rachel was barren,” signifies that interior truths were not received.

**3854.** *And Jehovah saw.* That this signifies the Lord’s foresight and providence, is evident from the signification of “seeing,” when predicated of the Lord, as being foresight and providence, which will be treated of in the following verse, concerning Reuben, whose name was given from “seeing.” (That “Jehovah” is the Lord, may be seen, n. 1343, 1736, 1793, 2156, 2329, 2921, 3023, 3035.)

[2] As regards foresight and providence in general, it is foresight relatively to man, and providence relatively to the Lord. The



Lord foresaw from eternity what the human race would be, and what would be the quality of each member of it, and that evil would continually increase, until at last man of himself would rush headlong into hell. On this account the Lord has not only provided means by which man may be turned from hell and led to heaven, but also from providence He continually turns and leads him. The Lord also foresaw that it would be impossible for any good to be rooted in man except in his freedom, for whatever is not rooted in freedom is dissipated on the first approach of evil and temptation. This the Lord foresaw, and also that man of himself, or from his freedom, would incline toward the deepest hell; and therefore the Lord provides that if a man should not suffer himself to be led in freedom to heaven, he may still be bent toward a milder hell; but that if he should suffer himself to be led in freedom to good, he may be led to heaven. This shows what foresight means, and what providence, and that what is foreseen is thus provided. [3] And from this we can see how greatly the man errs who believes that the Lord has not foreseen, and does not see, the veriest singulars appertaining to man, and that in these He does not foresee and lead; when the truth is that the Lord's foresight and providence are in the very minutest of these veriest singulars connected with man, in things so very minute that it is impossible by any thought to comprehend as much as one out of a hundred millions of them; for every smallest moment of man's life involves a series of consequences extending to eternity, each moment being as a new beginning to those which follow; and so with all and each of the moments of his life, both of his understanding and of his will. And as the Lord foresaw from eternity what would be man's quality, and what it would be to eternity, it is evident that His providence is in the veriest singulars, and as before said governs and bends the man to such a quality; and this by a continual moderating of his freedom. But concerning this subject, of the Lord's Divine mercy more hereafter.

**3855.** *That Leah was hated.* That this signifies that the affection of external truth was not so dear because it was further from the Divine, is evident from the signification of "hated," as being what is not dear; and from the representation of Leah, as being the affection of external truth (concerning which see above). That external truths are more remote from the Divine than internal truths, may be seen from the fact that external things come forth from internal ones; for

external things are images and forms composed of myriads of internal things which appear as a one; and this being the nature of external things, they are further from the Divine; for the Divine is above the inmost, or in the highest. The Lord flows from the highest into the inmosts of man, and through these into his interiors, and through these again into his externals; thus He flows in mediately, and also immediately; and as the externals are further from the Divine, they are also on this account relatively without order, nor do they suffer themselves to be reduced to such order as do the internals. The case herein is the same as it is with seeds, which are more perfect within than without, being so perfect within as to enable them to produce a whole plant, or a whole tree, in its order, together with its leaves and fruits, the external forms of which may easily suffer injury from various causes, but not so much so the internal or inmost forms of the seeds, which are in a more interior and perfect nature. The case is the same with the internals and externals of man, and therefore when man is being regenerated, he is regenerated as to the rational before he is regenerated as to the natural (n. 3493); and the regeneration of the natural is both later and more difficult, because in it are many things which are not in order and are exposed to injuries from the body and the world; and this being the case, it is said that these things are “not so dear;” but insofar as they agree with internal things, and insofar as they conduce to the life and to the sight of the internal things that are within them, and also to man’s regeneration, so far they too are dear.

**3856.** *And He opened her womb.* That this signifies that therefrom came the doctrines of churches, is evident from the signification of “opening the womb,” or of conceiving and bringing forth, as being to become a church; and because this is effected by means of doctrinal things, therefore by “opening the womb” are signified the doctrines of churches. (That by “conceptions” and “births” in the Word are signified spiritual conceptions and births, such as occur when man is born anew, may be seen above, n. 1145, 1255, 1330, 2584.) How the case stands with these things will appear from what presently follows.

**3857.** *And Rachel was barren.* That this signifies that interior truths were not received, is evident from the representation of Rachel, as being the affection of interior truth (concerning which see above); and from the signification of “barren,” as being that there

were no doctrines therefrom, consequently no churches; for this statement is opposed to what is said of Leah—that “Jehovah opened her womb,” by which is signified that therefrom came the doctrines of churches. The reason why interior truths were not received, is that interior truths are such as to transcend man’s faith, for they do not fall into his ideas, neither are they according to external appearances, that is, the fallacies of the senses, by which every man suffers himself to be led, and does not believe that which does not in some measure coincide with them.

[2] For example: it is an interior truth that there are no times and spaces in the other life, but instead of these, states. Whereas during his life on earth, man—who is in time and space—has all his ideas from them, insomuch that without time and space he cannot think at all (see n. 3404); and therefore unless the states that are in the other life were described to man by means of times and spaces, or by means of such objects as derive therefrom their forms, he would perceive nothing, thus would believe nothing, and consequently would not receive the instruction; so that the doctrine would be barren and there would be no church from it

[3] To take another example: unless celestial and spiritual affections were described by means of such things as belong to worldly and bodily affections, man would not perceive anything, for he is in these affections, and thereby is capable of having some notion of celestial and spiritual affections, when nevertheless they are as different, or as distinct from each other, as heaven is from earth (n. 3839). For instance—in regard to the glory of heaven, or of the angels in heaven—unless man formed for himself an idea of the glory of heaven in accordance with the idea of glory in the world, he would not apprehend the matter, thus neither would he acknowledge it. And so in all other cases.

[4] For this reason the Lord spoke in the Word in accordance with man’s apprehension, and in accordance with the appearances of the same. The literal sense of the Word is of this nature, but still it is such as to contain within it an internal sense, in which are interior truths. This then is the reason why it is said of Leah, that “Jehovah opened her womb,” and of Rachel, that “she was barren;” for as before said by Leah is represented the affection of exterior truth, and by Rachel the affection of interior truth. But inasmuch as exterior truths are the first truths man learns, it is provided by

the Lord that by means of them he may be introduced into interior truths, and this is what is signified when it is said that at last “God remembered Rachel, and hearkened to her, and opened her womb” (Gen. 30:22).

[5] These matters may be substantiated from the churches which were of ancient time, and from their doctrinal things, in that these were formed from external truths. Thus with the Ancient Church that was after the flood, its doctrinal things were for the most part external representatives and significatives, in which internal truths were stored up. Most of the members of this church were in holy worship when in externals; and had anyone told them in the beginning that these representatives and significatives were not the essentials of Divine worship, but that the essentials were the spiritual and celestial things represented and signified thereby, they would have altogether rejected such a doctrine, and thus there would have been no church. This was still more the case with the Jewish Church: if anyone had told the men of this church that their rituals derived their sanctity from the Divine things of the Lord that were in them, they would not have acknowledged it at all.

[6] Such also was man when the Lord came into the world, and still more corporeal had he become, and especially they who belonged to the church. This is very plain from the disciples themselves, who were continually with the Lord, and heard so many things concerning His kingdom, and yet were not able to perceive interior truths, not being able to form any other notion of the Lord than such as the Jews at this day entertain concerning the Messiah whom they expect; namely, that He will exalt their people to dominion and glory above all the nations in the universe. And even after they had heard so many things from the Lord respecting the heavenly kingdom, they still could not think otherwise than that the heavenly kingdom would be like an earthly kingdom, and that God the Father would be the highest therein, and after Him the Son, and then the twelve, and thus that they would reign in their order; wherefore also James and John asked that they might sit, the one on His right hand and the other on His left (Mark 10:35–37); and the rest of the disciples were angry at their desiring to be greater than they (Mark 10:41; Matt. 20:24). For the same reason also the Lord, after He had taught them what it was to be the greatest in heaven (Matt. 20:25–28; Mark 10:42–45), still spoke according to their apprehension, saying

that they should sit on twelve thrones and judge the twelve tribes of Israel (Luke 22:24, 30; Matt. 19:28).

[7] If they had been told that by “the disciples” are not meant themselves, but all who are in the good of love and faith (n. 3354, 3488); also that in the Lord’s kingdom there are neither thrones, sovereignties, nor rule, as in the world, and that they could not even judge the least thing in a single man (n. 2129, 2553), they would have rejected the saying, and, leaving the Lord, would have returned every one to his own occupation. The reason why the Lord so spoke was that they might receive external truths, and thereby be introduced into internal ones, for within those external truths which the Lord spoke, internal truths were concealed, which in course of time stand open; and when these stand open, the external truths are dissipated and serve only as objects or means of thinking about the internal truths. From this it may now be known what is meant by what is here related—that Jehovah first opened Leah’s womb and she bare sons to Jacob, and that Rachel bare sons afterwards.

**3858.** As in what now follows the twelve sons of Jacob are treated of, and the twelve tribes of Israel were named from them as their fathers, it is here to be premised what the tribes signify, and why there were twelve. No one has yet known the arcanum herein concealed, because it has been believed that the histories of the Word are bare histories, and that there is no more of the Divine therein than that they can serve as examples for the application of holy things. Hence also it has been believed that the twelve tribes signify nothing but divisions of the Israelitish people into so many distinct nations or general families, when yet they involve Divine things; that is to say, so many universal divisions of faith and love, consequently things relating to the Lord’s kingdom in the heavens and on earth, each tribe involving some distinct universal; but what each signifies will appear from what presently follows, where the sons of Jacob are treated of, from whom these tribes were named. In general the twelve tribes signified all things of the doctrine of truth and good, or of faith and love; for these (that is, truth and good, or faith and love) constitute the Lord’s kingdom; for the things of truth or faith are the all of thought therein, and the things of good or love are the all of affection; and because the Jewish Church was instituted in order that it might represent the Lord’s kingdom, therefore the

divisions of that people into twelve tribes signified these things. This is a mystery never before disclosed.

[2] That “twelve” signifies all things in general, was shown above (n. 577, 2089, 2129, 2130, 3272); but that “tribes” signify those things which are of truth and good, or of faith and love, thus that the “twelve tribes” signify all things of these, may be here confirmed from the Word, before they are described separately. In John:

The holy city New Jerusalem had twelve gates, and over the gates twelve angels; and names written thereon which are the names of the twelve tribes of the sons of Israel; and in them the names of the twelve apostles of the Lamb. He measured the city with the reed unto twelve thousand furlongs; and he measured the wall thereof, a hundred and forty and four cubits, which is the measure of a man, that is of an angel. The twelve gates were twelve pearls (Rev. 21:12, 14, 16, 17, 21).

That the holy city, or New Jerusalem, is the Lord’s New Church, is manifest from all the particulars thereof. In some of the foregoing chapters the state of the church is described, as it would be before its end. This chapter treats of the New Church, and therefore the gates, wall, and foundations of the city are nothing else than things of the church, which are those of charity and faith, for these constitute the church.

[3] Every one can see that by the “twelve” so often mentioned in the above passage, and also by the “tribes,” and likewise the “apostles,” are not meant twelve, or tribes, or apostles, but by “twelve” all things in one complex (as may be seen above, n. 577, 2089, 2129, 2130, 3272); and in like manner by the number “a hundred and forty and four,” for this is twelve times twelve. And as by “twelve” are signified all things, it is evident that by the “twelve tribes” are signified all things of the church; which as before said are truths and goods, or faith and love; and in like manner by the “twelve apostles,” who also represented all things of the church, that is, all things of faith and love (as may be seen above, n. 2129, 3354, 3488, 3857). This number is therefore called the “measure of a man, that is, of an angel,” by which is meant a state of truth and good. (That “measure” signifies state, see above, n. 3104. That “man” signifies that which is of the church, is evident from what was said above concerning the signification of “man,” n. 478, 479, 565, 768, 1871, 1894; and also from the fact that the Lord’s kingdom is called the Grand Man, and this by virtue of good and truth which are from the Lord, on which

subject see at the close of the chapters, n. 3624–3648, 3741–3750. That “angel” signifies the same, may be seen above, n. 1705, 1754, 1925, 2821, 3039.)

[4] As in John, so also in the Prophets of the Old Testament is the New Jerusalem treated of, and there in like manner it signifies the Lord’s New Church—as in Isa. 65:18, 19 seq.; in Zech. 14; especially in Ezek. 40–48; where by the “New Jerusalem,” the “new temple,” and the “new earth,” are described in the internal sense the Lord’s kingdom in the heavens, and His kingdom on earth which is the church. From what is said in these chapters in Ezekiel it is plainer than elsewhere what is signified by “earth,” by “Jerusalem,” by “temple,” and by all things therein, and also what by the “twelve tribes;” for the division of the land is treated of, and its inheritance according to tribes, and also the city, its walls, foundations, and gates, and all things that will belong to the temple therein. From these passages we may here quote only what is said concerning the tribes:

The Lord Jehovih said, This is the border whereby ye shall inherit the land according to the twelve tribes of Israel. Ye shall divide this land according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the sojourners who sojourn in the midst of you. They shall cast lot with you for an inheritance in the midst of the tribes of Israel (Ezek. 47:13, 21–23). As for the land, it shall be to the prince for a possession in Israel; and My princes shall no more afflict My people and they shall give the land to the house of Israel according to their tribes (Ezek. 45:8).

Concerning the inheritances, and how they were assigned to the several tribes, which are there also mentioned by name, see chap. 48:1, etc. And concerning the gates of the city, according to the names of the tribes of Israel, see the same chapter, verses 31 to 34.

[5] That by “tribes” there, are not meant tribes, is very plain, for the ten tribes were already at that time dispersed through the whole earth, neither did they afterwards return, nor can they ever return, for they are become Gentiles; and yet mention is made of each tribe, and how they should inherit the land, and what should be the boundaries of each; namely, what boundary for the tribe of Dan (verse 2); what for the tribe of Asher (verse 3); what for Naphtali, Manasseh, Ephraim, Reuben, Judah; what should be the inheritance of the Levites; what the boundary of Benjamin; what

of Simeon, of Issachar, of Zebulun, and of Gad (verses 4–29); also that the city should have twelve gates according to the names of the tribes of Israel; that three should be toward the north, for Reuben, Judah, and Levi; three toward the east, for Joseph, Benjamin, and Dan; three toward the south, for Simeon, Issachar, and Zebulun; and three toward the west, for Gad, Asher, and Naphtali (verses 31–34). Thus it is evident that by the “twelve tribes” are signified all things of the Lord’s kingdom, or all things of faith and love, for these as before said constitute the Lord’s kingdom.

[6] Because the “twelve tribes” signified all things of the Lord’s kingdom, therefore also the twelve tribes by their encampments, and also by their journeyings, represented that kingdom. Concerning these we read in Moses that they should encamp according to the tribes around the tent of the assembly; toward the east, Judah, Issachar, and Zebulun; toward the south, Reuben, Simeon, and Gad; toward the west, Ephraim, Manasseh, and Benjamin; and toward the north, Dan, Asher, and Naphtali; and that as they encamped, so they journeyed (Num. 2). That in this they represented the Lord’s kingdom, is very plain from the prophecy of Balaam:

When Balaam lifted up his eyes, and saw Israel dwelling according to their tribes, the spirit of God came upon him, and he uttered his enunciation and said, How goodly are thy tabernacles, O Jacob, thy habitations, O Israel! As the valleys are they planted, as gardens by the river side, as the lignales which Jehovah hath planted, as cedar trees beside the waters (Num. 24:2–6).

That Balaam spoke these words from Jehovah, is expressly stated (Num. 22:8, 18, 19, 35, 38; 23:5, 12, 16, 26; 24:2, 13).

[7] From all this it is evident what was represented by the inheritances of the land of Canaan according to the tribes, concerning which we read in Moses that Moses was to take the sum of the congregation of the sons of Israel according to their fathers’ houses, from twenty years old, every one that went forth into the army of Israel; and that the land should be distributed by lot; according to the names of the tribes of their fathers they should receive inheritance (Num. 26:7–56; 33:54; 34:19–29); and that the land was divided by Joshua, by lot, according to the tribes (Josh. 13, 15–19). That as before said the Lord’s kingdom was thus represented is manifest from all the particulars; for the “land of Canaan” signifies this kingdom (see n. 1585, 1607, 3038, 3481, 3705).



[8] The reason why the sons of Israel are called “armies,” and it is said that they should “encamp according to their armies,” and should “journey according to their armies” (Num. 2:4–30), is that an “army” signified the same, namely, truths and goods (see n. 3448); and the Lord is called “Jehovah Zebaoth,” that is, “Jehovah of Armies” (n. 3448). Hence they were called the “armies of Jehovah” when they went forth out of Egypt; as in Moses:

It came to pass at the end of four hundred and thirty years, even the self-same day it came to pass, that all the armies of Jehovah went out from the land of Egypt (Exod. 12:41).

It must be evident to every one that they who were of such a quality in Egypt, and afterwards in the wilderness, were called the “armies of Jehovah” only representatively, for they were in no good or truth, being the worst of all nations.

[9] From the same ground it is very plain what is signified by the “names of the twelve tribes” in Aaron’s breastplate, which was called the Urim and Thummim, concerning which we read in Moses that there should be four rows therein, that there should be twelve stones, and these stones according to the names of the sons of Israel, twelve according to their names; and that the engravings of a signet should be to each over its name for the twelve tribes (Exod. 28:21; 39:14); for Aaron represented the Lord’s Divine priesthood; for which reason all the things with which he was invested signified Divine celestial and spiritual things. But what they signified will of the Lord’s Divine mercy appear where they are treated of. In the breast plate itself, inasmuch as it was most holy, there were representations of all things that are of love and faith in the Lord: these are the Urim and Thummim. The reason why the names were engraved on precious stones was that “stones” in general signify truths (n. 1298, 3720); and “precious stones,” truths which are transparent from good (n. 114); and as the “names” of the several tribes signified the quality, therefore a particular kind of stone was assigned for each tribe (Exod. 28:17–20; 39:8, 10–13), which stone by its color and transparency expressed the quality that was signified by each tribe; hence it was that Jehovah or the Lord gave answers by the Urim and Thummim.

[10] By the “two onyx stones” that were on the two shoulders of the ephod were represented the same, but in a lesser degree than by

the twelve stones on the breastplate; for the “shoulders” signified all power, thus the omnipotence of the Lord (n. 1085); but the “breast,” or the “heart and lungs,” signified Divine celestial and spiritual love; the “heart,” Divine celestial love; and the “lungs,” Divine spiritual love; as may be seen above (n. 3635), and at the end of this chapter, where the Grand Man is treated of, and its correspondence with the province of the heart and with that of the lungs. Concerning the “two stones on the shoulder of the ephod,” we read in Moses:

Thou shalt take two onyx stones, and grave on them the names of the sons of Israel; six of their names on the one stone, and the names of the six that remain on the other stone, according to their generations. Thou shalt put the two stones upon the shoulders of the ephod, stones of memorial for the sons of Israel (Exod. 28:9, 10, 12; 39:6, 7).

[11] Because the tribes signified what is of truth and good, or of faith and love, and each tribe signified some universal thereof, and the tribe of Levi signified love (as will appear from the explication of verse 34 of this chapter), it may from this be known what was signified by placing rods, one for each tribe, in the tent of assembly, and by Levi’s rod alone blossoming with almonds; concerning which we read in Moses:

Take twelve rods, one rod for each head of their fathers’ houses, and let them be left in the tent of meeting; and thou shalt write Aaron’s name upon the rod of Levi. And the rod of Aaron was in the midst of the rods. On the morrow, behold the rod of Aaron for the tribe of Levi blossomed, and brought forth a blossom so that the flower flowered, and bare almonds (Num. 17:2–8);

this signified that love is the essential and the principal of all things in the Lord’s kingdom, and that from it is all fructification. The reason why Aaron’s name was upon it, was that Aaron represented the Lord as to His Divine priesthood. (That by the “Lord’s priesthood” is signified the Divine good, which is of His love and mercy; and by the “Lord’s royalty,” the Divine truth which is from the Divine good, may be seen above, n. 1728, 2015, 3670.)

[12] From what has now been adduced it may be seen what “tribes” and “twelve tribes” signify in the following passages. In John:

I heard the number of them which were sealed, a hundred forty and four thousand, sealed out of every tribe of Israel. Of the tribe of Judah were sealed twelve thousand; of the tribe of Reuben were sealed twelve

thousand; of the tribe of Gad were sealed twelve thousand; of the tribe of Asher were sealed twelve thousand; of the tribe of Naphtali were sealed twelve thousand; of the tribe of Manasseh were sealed twelve thousand; of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand; of the tribe of Zebulun were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand (Rev. 7:4-8).

In Moses:

Remember the days of eternity; understand the years of generation and generation. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel (Deut. 32:7, 8).

In David:

Jerusalem is built as a city which is compact together; whither the tribes go up, the tribes of Jah, a testimony unto Israel, to confess unto the name of Jehovah (Ps. 122:3, 4).

[13] In Joshua:

Behold the ark of the covenant of the Lord of all the earth passeth before you into Jordan. Take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, when the soles of the feet of the priests that bear the ark of Jehovah, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off; they shall stand in one heap (Josh. 3:11-13).

Again:

Take out of the midst of Jordan, out of the place where the priests' feet stood ready, twelve stones, and carry them over with you, every man a stone upon his shoulder, according to the number of the tribes of Israel; that this may be a sign that the waters of Jordan were cut off. Moreover Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the ark of the covenant stood (Josh. 4:3-9).

Again:

Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Jehovah came, saying, Israel shall be thy name; and he built an altar in the name of Jehovah (1 Kings 18:31, 32).

[14] That "tribes" signify the goods of love and truths of faith, is evident also from the Lord's words in Matthew:

Then shall appear the sign of the Son of man and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and glory (Matt. 24:30);

where by “all the tribes of the earth mourning,” is signified that there would no longer be any acknowledgment of truth and of the life of good, for the subject treated of is the consummation of the age. In like manner in John:

Behold He cometh with the clouds, and every eye shall see Him, and they also who pierced Him and all the tribes of the earth shall mourn because of Him (Rev. 1:7).

What is signified by “coming in the clouds of heaven” may be seen in the preface to the eighteenth chapter; see further what was shown me from experience concerning twelve (n. 2129, 2130).

[15] The reason why all things of faith and love are called “tribes,” is that the same expression in the original tongue signifies also a “scepter” and a “staff.” That a “scepter,” and also a “staff,” signifies power, will of the Lord’s Divine mercy be shown elsewhere. Hence the name “tribe” involves in it that goods and truths have within them all power from the Lord. For this reason also the angels are called “powers,” and likewise “sovereignities,” for “princes” signify the primary things of charity and faith, as do the “twelve princes” descended from Ishmael (Gen. 25:16, see n. 2089, 3272), and also the “princes” who presided over the tribes (Num. 7; 13:4–16).

[16] From what has been hitherto said concerning the twelve tribes, it may be known why the Lord’s disciples, who were afterwards called “apostles,” were twelve in number; and that they represented the church of the Lord as to goods and truths in like manner as did the tribes (n. 2129, 3354, 3488, 3857). That Peter represented faith; James, charity; and John, the works of charity, may be seen above (preface to chapter 18 and to chapter 22, also n. 3750). This likewise is very plain from what the Lord said concerning them and to them.

**3859.** Verse 32. *And Leah conceived and bare a son, and she called his name Reuben; for she said, Because Jehovah hath seen my affliction, for now my man will love me.*

“And Leah conceived and bare a son,” signifies spiritual conception and birth from what is external to what is internal; “and she called his name Reuben,” signifies the quality thereof, which is described; “for she said, Because Jehovah hath seen,” signifies in the supreme sense foresight, in the internal sense faith, in the interior

sense understanding, in the external sense sight, and in the present case faith from the Lord; “my affliction,” signifies a state of arriving at good; “for now my man will love me,” signifies that hence would come the good of truth.

**3860.** *And Leah conceived and bare a son.* That this signifies spiritual conception and birth from what is external to what is internal, is evident from the signification of “conceiving and bearing,” as in the internal sense being to be regenerated; for the man who is being regenerated is conceived and born anew, wherefore regeneration is called a new birth, but spiritual. Man is indeed born of his parents as a man, but he does not become a man until he is reborn of the Lord. Spiritual and heavenly life is that which makes a man, for this distinguishes him from brute animals. It is this spiritual conception and birth which is signified in the Word by the conceptions and births mentioned therein; and by what is here said—that “Leah conceived and bare a son.” (That the generations and nativities are those of faith and love, which they signify, see above, n. 613, 1145, 1255, 2020, 2584, 3856.) That these conceptions and births take place from what is external to what is internal, is signified by “Leah conceiving and bearing,” for by Leah is represented the affection of external truth (n. 3793, 3819); and by Reuben the truth of faith, which is the first of regeneration, and the external from which regeneration commences. How the case herein is will appear from what follows concerning the children of Jacob by Leah and by Rachel.

**3861.** *And she called his name Reuben.* That this signifies the quality thereof, which is described, is evident from the signification of “name” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3321). The quality itself is described by the words, “Jehovah hath seen my affliction, for now my man will love me,” which are “Reuben.” (That all the names in the Word signify actual things has been often shown above, n. 1224, 1264, 1876, 1888; and that the ancients gave names significative of states, see n. 340, 1946, 2643, 3422.) That here the names of all the sons of Jacob signify the universals of the church, will be shown. A real universal has also been put into the name of each; but what universal it is impossible for anyone to know, unless he knows what is involved in the internal sense of the expressions from which each one was called—as for instance in the expression, “hath seen,” from which Reuben was named; in the expression, “hath heard,” from which

Simeon was named; in the expression, “will adhere,” from which Levi was named; and in the expression, “will confess,” from which Judah was named; and so with regard to all the others.

**3862.** It has been shown above (n. 3858) that the “twelve tribes” signified all things of truth and good, or of faith and love; and as the sons of Jacob from whom the tribes were named are now treated of one by one, therefore another arcanum is here to be opened, namely, what is involved in them. That all celestial and spiritual heat, or love and charity, is perceived in external form in heaven as a flaming from the sun; and that all celestial and spiritual light, or faith, in the external form in heaven appears as light from the sun; also, that this celestial and spiritual heat has within it wisdom; and that the light therefrom has within it intelligence, and this because they are from the Lord, who is there the sun, may be seen above (n. 1053, 1521–1533, 1619–1632, 2441, 2495, 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3338, 3339, 3341, 3413, 3485, 3636, 3643). From this it is evident that all good is from the heat which is from the Lord as a sun; and that all truth is from the light therefrom; and it is further evident that all affections, which are of love or good, are variations of that celestial and spiritual heat which is from the Lord, and that thence come the changes of state; and that all thoughts, which are of faith or truth, are variegations of that celestial and spiritual light which is from the Lord, and that thence comes intelligence. In this heat and light are all the angels in heaven, and their affections and thoughts are from no other source, and are nothing else. This is manifest from their speech, which in consequence of this origin consists of variegations or modifications of heavenly light, within which there is heavenly heat, and is therefore also unutterable, and so various and full as to be beyond comprehension (n. 3342, 3344, 3345).

[2] In order that these things might be exhibited representatively in the world, such names were given to the several sons of Jacob as would signify the universals of good and truth, or of love and faith, thus universals in respect to the variations of celestial and spiritual heat, and as to the variegations of the derivative light. The very order of these universals is that which determines the flame and its derivative resplendence. When the order begins from love, everything which follows thence in genuine order appears flaming; but

when the order begins from faith, everything which follows in genuine order appears lucid; but with every difference according to the things which follow. But if the order in which they follow is not genuine, everything appears obscure, with every difference. Concerning this order and the difference thence resulting, of the Lord's Divine mercy something shall be said hereafter. This explains how it was that the Lord gave answers by the Urim and Thummim, and that according to the state of the matter in question they received answers by means of lights and their radiance from the precious and pellucid stones, on which were inscribed the names of the twelve tribes; for as before said, on the names were inscribed the universals of love and faith in the Lord's kingdom, consequently the universals of flame and light whereby the things of love and faith are represented in heaven.

[3] It may therefore be first confirmed from the Word that the order in which the names of the tribes are mentioned is various in the Word, and this in accordance with the state of the subject treated of; and that from this it may be known that the answers from the Lord given by the Urim and Thummim were shinings forth of light according to the state of the matter in question from order; for all the light of heaven varies according to the states of the subject; and the states of the subject vary according to the order of good and truth. But what of truth and good is signified by each son of Jacob, will be seen from the explication; namely, that by "Reuben" is signified faith from the Lord; by "Simeon" faith of the will which is from the Lord; by "Levi" spiritual love or charity; by "Judah" the Divine of love and the Lord's celestial kingdom. What is signified by the eight remaining sons, will be stated in the following chapter. Their order according to birth is what is here described, which is as follows: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, Benjamin (see verses 32–35 of this chapter, and verses 6, 8, 11, 13, 18, 20, 24 of chapter 30, and verse 18 of chapter 35). This order is according to the state of the subject here treated of, which is the regeneration of man; for in this case the commencement is from the truth of faith, which is "Reuben;" and progression is thence made to willing what is true, which is "Simeon;" and thence to charity, which is "Levi;" thus to the Lord, who in the supreme sense is represented by Judah. That spiritual conception and birth, or regeneration, proceeds from what is external to what is internal, was stated above (n. 3860); that is, from the truth of faith to the

good of love. [4] Previous to Jacob's coming to his father Isaac, in Mamre (Kiriath-arba), the twelve sons are named in the following order: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, Asher (Gen. 35:23–26); in which enumeration the sons born of Leah and Rachel are named first, and last those born of the handmaids, and this according to the state of the subject there treated of. They are enumerated in a still different order when they journeyed and came to Egypt (Gen. 46:9–19); and in another order when they were blessed by Jacob, at that time Israel, before his death (Gen. 49:3–27); and in another when they were blessed by Moses (Deut. 33:6–24). They were in the following order when they encamped around the tent of assembly: to the east, Judah, Issachar, Zebulun; to the south, Reuben, Simeon, Gad; to the west, Ephraim, Manasseh, Benjamin; to the north, Dan, Asher, Naphtali (Num. 2). In what order they stood for blessing the people on Mount Gerizim and for cursing on Mount Ebal, may be seen in Deut. 27:12, 13. When the princes chosen from each tribe were sent to explore the land, they are enumerated in this order: Reuben, Simeon, Judah, Issachar, Ephraim, Benjamin, Zebulun, Joseph or Manasseh, Dan, Asher, Naphtali, Gad (Num. 13:4–16). But the princes who were to give the land for inheritance are enumerated in another order (Num. 34:19–29). In what order the lot was cast and came forth when the land was given for inheritance, may be seen in Joshua 13 to 19.

[5] When in Ezekiel the boundaries of the new or holy land which the tribes were to inherit are described, they are mentioned in this order: Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulun, Gad, all from the corner eastward to the corner of the sea or west, except Gad, who was at the corner of the south, toward the south (48:2–8, 23–26); and when treating of the gates of the new or holy city, they are mentioned in this order: toward the north three gates, of Reuben, Judah, and Levi; toward the east three gates, of Joseph, Benjamin, and Dan; toward the south three gates, of Simeon, Issachar, and Zebulun; toward the west three gates, of Gad, Asher, and Naphtali (Ezek. 48:31–34). The order of those who were sealed, twelve thousand out of every tribe, may be seen in Rev. 7:5–8. In all these passages the enumeration of the tribes is altogether according to the state of the specific subject



that is being treated of, to which the order corresponds; this state being seen from the things that precede and that follow.

[6] What was the order of the precious stones in the Urim and Thummim is mentioned and described in the Word, but to what tribe each stone corresponded is not mentioned, for the stones represented all things of light from celestial flame, that is, all things of truth from good, or all things of faith from love; and because they had this representation, heavenly light itself shone through in a miraculous manner in accordance with the state of the subject concerning which there was question and answer, being glowing and shining for an affirmative of what was good and true, together with variegations of colors according to the differences of the state of that which was good and true; just as takes place in heaven, where all celestial and spiritual things are expressed by means of lights and their differences, and this in a manner ineffable and altogether incomprehensible by man; for as before shown within heavenly light there is life from the Lord, consequently wisdom and intelligence, and therefore in the differences of the light there is everything that belongs to the life of truth, that is, everything that belongs to wisdom and intelligence; and in the differences of the flame and of its glowing and resplendence, there is everything that belongs to the life of good and to the life of truth from good, or to love to the Lord and the derivative faith.

Such were the Urim and Thummim that were on the breastplate of the ephod and on the heart of Aaron, as is also evident from the fact that the words "Urim and Thummim" mean "Lights and Perfections," and that the breastplate, on which they were placed, was called the "breastplate of judgment," because "judgment" is intelligence and wisdom (n. 2235). The reason why this was on Aaron's heart, was that by the "heart" is signified the Divine love (see above, n. 3635, and at the end of this chapter). Hence those precious stones were in settings of gold, for in the internal sense "gold" is the good of love (n. 113, 1551, 1552); and "precious stone," the truth that is transparent from good (n. 114).

[7] Concerning the Urim and Thummim we read in Moses:

Thou shalt make a breastplate of judgment, a work of designing, like the work of the ephod thou shalt make it, of gold, of blue, and of crimson, and of scarlet double-dyed, and of fine twined linen, shalt thou make it. Foursquare it shall be doubled, and thou shalt set in it settings of stone,

four rows of stone shall there be; sockets of gold shall there be in their settings. And the stones shall be according to the names of the sons of Israel, twelve according to their names; the engravings of a signet, every one according to his name, they shall be for the twelve tribes (Exod. 28:15–17, 20; 39:8–14).

The stones that were to be in each row are also there designated. And further:

The breastplate shall not depart from off the ephod; and Aaron shall bear the names of the sons of Israel in the breastplate upon his heart, when he goeth in unto the holy place, for a memorial before Jehovah continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before Jehovah; and Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually (Exod. 28:28–30; Lev. 8:7, 8).

That Jehovah or the Lord was inquired of and gave answers by means of the Urim, may be seen in Moses:

Jehovah said unto Moses, Take thee Joshua the son of Nun, and thou shalt put of thy glory upon him, that all the congregation of the sons of Israel may obey. He shall stand before Eleazar the priest, and he shall inquire for him in the judgment of the Urim before Jehovah (Num. 27:18, 20, 21).

And in Samuel:

Saul inquired of Jehovah, and Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets (1 Sam. 28:6).

**3863.** *For she said, Because Jehovah hath seen.* That in the supreme sense this signifies foresight, in the internal sense faith, in the interior sense understanding, and in the external sense sight, in the present case faith from the Lord, is evident from the signification of “seeing,” concerning which in what follows. From what has been said above, it may be seen that the twelve tribes, named from the twelve sons of Jacob, signified all things of truth and good, or of faith and love, thus all things of the church, and that each tribe signified some universal; thus the twelve tribes signified the twelve universals which comprehend and include within them all things whatsoever that belong to the church; and in the universal sense, all things that belong to the Lord's kingdom. The universal which “Reuben” signifies, is faith. The reason why faith is the first universal, is that when man is being regenerated or becoming a church, he must first learn and become imbued with the things of faith, that is, of spiritual truth; for he is introduced by means of the doctrine of faith, or of

truth. For man is of such a nature that of himself he does not know what heavenly good is, but must learn it from doctrine, which is called the doctrine of faith. Every doctrine of faith regards life as the end, and therefore good, for good is life.

[2] It was a controverted point among the ancients, which was the firstborn of the church, the truth which is of faith, or the good which is of love. They who maintained that the truth which is of faith is the firstborn, argued from the external appearance, and determined this to be the first, because truth is and ought to be first learned, and because by means of it man is introduced to good. But they knew not that good is essentially the firstborn, and that it is insinuated by the Lord through the internal man, in order that it may adopt and receive the truth which is introduced through the external man; nor were they aware that in good there is life from the Lord, and that in truth there is no life but that which it has through good; thus that good is the soul of truth, and appropriates to itself and puts on truth as the soul does its body. From this we can see that according to the external appearance truth is in the first place, and is as it were the firstborn while man is being regenerated; although good is essentially in the first place, and is the firstborn, and is placed first when man has been regenerated. (That this is the case may be seen above, n. 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701.)

[3] As the subject treated of in this chapter, and in those which precede, is the regeneration of the natural, and here its first state, which is that of introduction by means of truth to good, therefore the first son of Jacob, or Reuben, was named from "Jehovah seeing," which in the internal sense signifies faith from the Lord. Regarded in itself, faith is a faith in the understanding and a faith in the will; to know and understand the truth which is of faith is called faith in the understanding; but to will the truth which is of faith is called faith in the will. Faith in the understanding is that which is signified by "Reuben;" but faith in the will is what is signified by "Simeon." That faith in the understanding, or the understanding of truth, precedes faith in the will, or the willing of truth, must be evident to every one; for when anything is unknown to man (such as heavenly good), he must first know that it exists, and understand what it is, before he can will it.

[4] That in the external sense “to see” signifies sight, is evident without explication; and that in the interior sense “to see” signifies understanding, may also be evident, for the sight of the internal man is nothing else than understanding, and therefore in common discourse understanding is called internal sight, and light is predicated of it, as of external sight, and is called intellectual light. That in the internal sense “to see” denotes faith from the Lord, is evident from the fact that the interior understanding has no other objects than those which are of truth and good, for these are the objects of faith. This interior understanding, or internal sight, which has for its objects the truths which are of faith, does not manifest itself so much as does the understanding which has for its objects the truths of civic and moral life, for the reason that it is within the latter, and is in the light of heaven, which light is in obscurity so long as man is in the light of the world. Nevertheless with those who have been regenerated, it reveals itself, especially by conscience. That in the supreme sense “to see” is foresight, must be evident, for the intelligence which is predicated of the Lord is infinite intelligence, which is nothing else than foresight.

[5] That “seeing,” from which Reuben was named, in the internal sense signifies faith from the Lord, is manifest from very many passages in the Word, of which the following may be adduced:

Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass that every one that is bitten, and shall see it, shall live. Moses made a serpent of brass, and set it upon a standard; and it came to pass that if a serpent had bitten any man, and he looked unto the serpent of brass, he lived again (Num. 21:8, 9).

That the brazen serpent represented the Lord as to the external sensuous or natural, may be seen above (n. 197); and that “brass” signifies the natural (n. 425, 1551). That faith in Him was represented by the living again of those who saw, or looked upon it, the Lord Himself teaches in John:

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but should have eternal life (John 3:14, 15).

[6] In Isaiah:

The Lord said, Go and say unto this people, Hearing hear ye, but do not understand; and seeing see ye, and do not know; make the heart of this people fat, and their ears heavy, and blind their eyes; lest they

should see with their eyes, and hear with their ears, and their heart should understand (Isa. 6:9, 10).

That “seeing and not knowing” here signifies understanding what is true and yet not acknowledging it, is manifest; and that “blinding the eyes, lest they should see with their eyes” signifies depriving them of the understanding of truth; and that “seeing” here signifies faith in the Lord, is evident from the Lord’s words in Matthew 13:13, 14; and in John 12:36, 37, 39, 40.

[7] In Ezekiel:

Son of man thou dwellest in the midst of the house of rebellion, who have eyes to see, but see not; who have ears to hear, and hear not (Ezek. 12:2);

“having eyes to see but not seeing” signifies that they were able to understand the truths of faith, but were not willing, and this because of evils (which are the “house of rebellion”) inducing a deceptive light on falsities, and darkness on truths, according to these words in Isaiah:

This is a people of rebellion, lying sons, sons that would not hear the law of Jehovah; who have said to the seers, See not; and to them that have vision, See not for us right things, speak to us smooth things, see illusions (Isa. 30:9, 10).

Again:

The people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined (Isa. 9:2);

where “seeing a great light” signifies receiving and believing the truths which are of faith. On those who are in faith heavenly light is said to “shine,” for the light which is in heaven is Divine truth from Divine good.

[8] Again:

Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your heads, the seers hath He covered (Isa. 29:10);

“to close the eyes” denotes to close the understanding of truth (that “the eye” denotes the understanding, see above, n. 2701); “covering the seers” denotes to cover those who know and teach the truths of faith. Seers were formerly called “prophets,” and that “prophets”

denote those who teach, and also the truths of doctrine, may be seen above (n. 2534). Again:

The priest and the prophet err through strong drink; they err among the seers; they stumble in judgment (Isa. 28:7);

where the sense is the same; that the “judgment” wherein they “stumble” is the truth of faith may be seen above (n. 2235). Again:

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3).

[9] Again:

Thine eyes shall behold the king in his beauty, they shall see the land of far distances (Isa. 33:17);

“to behold the king in beauty” denotes the truths of faith which are from the Lord, which are called “beautiful” from good; “to see the land of far distances” denotes the good of love. (That a “king” is the truth of faith may be seen above, n. 1672, 2015, 2069, 3009, 3670; that “beautiful” is predicated from good, n. 553, 3080, 3821; and that “land” is the good of love, n. 620, 636, 3368, 3379.) In Matthew:

Blessed are the pure in heart, for they shall see God (Matt. 5:8);

where it is manifest that “to see God” is to believe in Him, thus to see Him by faith; for they who are in faith, from faith see God, because God is in faith, and is that in faith which constitutes true faith.

[10] Again:

If thine eye causeth thee to stumble, pluck it out; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire (Matt. 18:9);

that in this passage the “eye” does not mean the eye, and that it is not to be plucked out, is manifest, for this does not cause to stumble; but the understanding of truth, which is here meant by the “eye” (n. 2701). That it is better not to know and apprehend the truths of faith, than to know and apprehend them and yet live a life of evil, is signified by its “being better to enter into life with one eye, rather than having two eyes to be cast into the gehenna of fire.”

[11] In the same:

Blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and just men have desired to see the things which ye see, but did not see them (Matt. 13:16, 17; John 12:40);

“seeing” here denotes knowing and understanding the things which are of faith in the Lord, thus faith; for they were not blessed because they saw the Lord, and saw His miracles, but because they believed; as may be seen from these words in John:

I said unto you, that ye also have seen Me, and believe not. This is the will of Him that sent Me, that every one who seeth the Son, and believeth on Him, should have eternal life. Not that anyone hath seen the Father, save He that is with the Father, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath eternal life (John 6:36, 40, 46, 47);

“seeing and not believing” denotes knowing the truths of faith and not receiving them; “seeing and believing” denotes knowing and receiving them; “no one having seen the Father save He that is with the Father” denotes that Divine good cannot be acknowledged except by means of Divine truth. (That the “Father” is Divine good, and the “Son” Divine truth, may be seen above, n. 3704.) Hence the internal sense is that no one can have celestial good unless He acknowledges the Lord.

[12] In like manner in the same Evangelist:

No one hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him (John 1:18).

And again:

Jesus said, He that seeth Me, seeth Him that sent Me. I am come a light into the world, that whosoever believeth in Me should not abide in darkness (John 12:45, 46);

where it is said plainly that “to see” is to believe, or to have faith. Again:

Jesus said, If ye had known Me, ye would have known My Father also; and from henceforth ye know Him and have seen Him. He that hath seen Me, hath seen the Father (John 14:7, 9).

Again:

The Spirit of Truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; I will not leave you orphans; I come unto you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also (John 14:17–19);

where “seeing” signifies having faith, for the Lord is seen only by faith, because faith is the eye of love, the Lord being seen by love through faith, and love being the life of faith; wherefore it is said, “Ye see Me; because I live, ye shall live also.”

[13] Again:

Jesus said, For judgment I am come into this world, that they who see not may see; and that they who see may be made blind. The Pharisees said, Are we also blind? Jesus said unto them, If ye were blind, ye would not have sin; but now ye say, We see; therefore your sin remaineth (John 9:39–41);

here “they who see” denote those who imagine themselves to be more intelligent than others, concerning whom it is said that they “should be made blind,” that is, should not receive faith. (That “not to see,” or “to be blind,” is predicated of those who are in falsities, and also of those who are in ignorance, may be seen above, n. 2383.) In Luke:

Unto you it is given to know the mysteries of the kingdom of God; but to the rest in parables; that seeing they may not see and hearing they may not hear (Luke 8:10).

Again:

I say unto you, There be some standing here who shall not taste of death, until they see the kingdom of God (Luke 9:27; Mark 9:1);

“to see the kingdom of God” denotes to believe. Again:

Jesus said unto His disciples, The days shall come, when ye shall desire to see one of the days of the Son of man, but ye shall not see (Luke 17:22); where the consummation of the age, or last time of the church, is treated of, when there is no longer any faith.

[14] Again:

It came to pass when Jesus sat down with them, that He took the bread, and blessed, and breaking, gave to them; and their eyes were opened, and they knew Him (Luke 24:30, 31);

by which was signified that the Lord appears by good, but not by truth without good, for “bread” is the good of love (n. 276, 680, 2165, 2177, 3478, 3735, 3813). From these and other passages it is evident that “seeing,” in the internal sense, signifies faith from the Lord, for there is no other faith which is faith than that which comes from the Lord. This also enables man to “see,” that is, to believe; but faith from self, or from what is man’s own, is not faith, for it causes him to see falsities as truths, and truths as falsities; and if he sees truths as truths, still he does not see, because he does not believe, for he sees himself in them, and not the Lord.

[15] That “to see” is to have faith in the Lord, is very plain from what has been frequently said above concerning the light of heaven,



namely, that being from the Lord, it is attended with intelligence and wisdom, consequently with faith in Him; for faith in the Lord is inwardly within intelligence and wisdom; wherefore "to see" from that light, as angels do, can signify nothing else than faith in the Lord. The Lord Himself also is in that light, because it proceeds from Him. It is that light also which shines within the conscience of those who have faith in the Lord, although while he lives in the body the man is unaware of the fact, for it is then obscured by the light of the world.

**3864.** *My affliction* (namely, "Because Jehovah hath seen"). That this signifies a state of arriving at good, is evident from the signification of "affliction," as being temptation (n. 1846); and because this is the means of arriving at good, "my affliction" here signifies a state of coming from truth (which is external), and of arriving at good (which is internal).

**3865.** *For now my man will love me.* That this signifies that hence would come the good of truth, is evident from the signification of "will love," as being the good therefrom; for all good is of love, and is therefore here signified by "loving;" and from the signification of "man," as being truth (n. 3134). What the good of truth is, has often been explained above, namely, that it is the affection of truth for the sake of life; for life is the good which is regarded in the truth by those who are afterwards regenerated. Without a life according to truth, no conjunction of truth with good is effected, consequently no appropriation.

[2] Every one can plainly see this by directing his attention to those who live ill, and to those who live well: they who live ill, even although like others they have been instructed during childhood and youth in the doctrines of the church, are nevertheless found on examination to believe nothing at all concerning the Lord, or concerning faith in Him and the truths of the church; whereas they who live well have every one of them faith in the truths which they believe to be truths. They, however, who teach truths, as do the overseers of the church, and live ill, may indeed profess to believe, yet still at heart they do not believe.

[3] With some of these there is a persuasion which has the semblance of faith, amounting to no more than mere memory-knowledge confirmed, not because it is truth, but because it is expedient to make profession of it for the sake of one's office, honor, and gain.

This penetrates no deeper than through the ears into the memory, and from the memory it goes forth into the lips, but not into the heart, and from this into confession. From this it is evident that it is the life which shows the quality of the acknowledgment of truth; that is, the quality of the faith; and that it is faith separated from the good of life which declares that however a man lives he may nevertheless be saved through grace; and which argues against the doctrine that every one's life remains with him after death.

**3866.** From the internal sense of the words which Leah uttered concerning Reuben at his birth: "Jehovah hath seen mine affliction, for now my man will love me," it may be seen what of the church "Reuben" signifies, or the tribe which took its name from Reuben, namely, that which is the first of regeneration, or which is the first when man is becoming a church; and that this is the truth of doctrine whereby he may attain to the good of life.

**3867.** Verse 33. *And she conceived again, and bare a son, and said, Because Jehovah hath heard that I was hated, and hath given me this one also; and she called his name Simeon.*

"And she conceived again, and bare a son," signifies, as before, spiritual conception and birth from what is external toward things more interior; "because Jehovah hath heard," signifies in the supreme sense providence, in the internal sense the will of faith, in the interior sense obedience, in the external sense hearing, in the present case faith in the will, which is from the Lord alone; "that I was hated," signifies a state of faith if the will is not correspondent to it; "and hath given me this one also," signifies what is successive; "and she called his name Simeon," signifies its quality.

**3868.** *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external toward things more interior, is evident from what was said above (n. 3860), where the same words occur. Advancement is said to be made from what is external toward things more interior, when it is made from the memory-knowledge which is of the understanding, to the will; or, speaking spiritually, when it is made from the truth which is of faith, to charity. For the understanding is that which proceeds from the will, and which manifests the will in a certain visible form; in like manner, faith proceeds from charity, and manifests charity in a certain form. From this it is evident that the understanding is the external of the will; and that faith is the external of charity; or

what is the same, that the will is the internal of the understanding, and charity the internal of faith. Thus to advance from what is external to things more interior, is to advance from faith in the understanding to faith in the will, consequently from faith to charity, which is represented by Levi (concerning whom in what presently follows). Be it known that by faith, when distinguished from charity, is meant truth, such as the truth of doctrine, or such as there is in the confession called the Apostles' Creed; and this is according to the general sense in the church; for to have faith in truths is believed to be the faith by which is salvation. Few know that faith is trust and confidence, and among these few, still fewer know that trust or confidence is from charity, and is not possible with anyone who has not lived the life of charity.

**3869.** *And said, Because Jehovah hath heard.* That in the supreme sense this signifies providence; in the internal sense, the will of faith; in the interior sense, obedience; in the external sense, hearing; in the present case faith in the will, which is from the Lord alone, is evident from the signification of "hearing." That "to hear" is of the sense of hearing, it is needless to explain; but that in the interior sense "to hear" is obedience, and in the internal sense faith in the will, is evident from many passages in the Word (as will be seen presently); and also from the nature of hearing in respect to that of sight. That in the interior sense "sight" is understanding, and in the internal sense, faith in the understanding, may be seen above (see n. 3863); and this because the quality of things becomes apparent by the internal sight, and thereby they are apprehended by a kind of faith, but an intellectual kind. In like manner when the things which are heard penetrate to the interiors, they are also changed into something like sight, for what is heard is seen interiorly; and therefore by "hearing" there is also signified that which is signified by "sight," namely, that which is of the understanding, and also that which is of faith; but the hearing at the same time persuades that the case is so, and affects not only the intellectual part of man, but also his will part, and causes him to will that which he sees. Hence it is that "hearing" signifies the understanding of a thing, and at the same time obedience; and in the spiritual sense, faith in the will.

[2] As all this is latent in hearing, namely, obedience and faith in the will, therefore these likewise are signified in common speech by "hearing," "hearkening," and "attending," for "to hear" is to

be obedient; and “to hearken to anyone” is also to obey. For the interior things of a matter are sometimes thus contained within the expressions of man’s speech, for the reason that it is the spirit of man which thinks and perceives the meaning of the expressions of speech, and this is in a certain communion with spirits and angels, who are in the first principles of the expressions. Moreover, such is the circle of things in man, that whatever enters by the ear and eye, or by the hearing and sight, passes into his understanding, and through the understanding into the will, and from the will into act. And in like manner the truth of faith first becomes the truth of faith in memory-knowledge; afterwards the truth of faith in the will; and lastly the truth of faith in act, thus charity. Faith in memory-knowledge, or in the understanding, is “Reuben,” as already shown; faith in the will is “Simeon;” and when faith in the will becomes charity it is “Levi.”

[3] That in the supreme sense “to hear” signifies providence, may be seen from what has been said above (n. 3863) concerning “seeing,” as being in the supreme sense foresight; for the Lord’s foreseeing is the seeing from eternity to eternity that the case is so; but the Lord’s providing is the directing that it be so; and is the bending of man’s freedom to good, insofar as He foresees that man will suffer himself to be bent in freedom (see n. 3854).

[4] That by “Jehovah hearing,” from which Simeon was named, in the interior sense is signified obedience, and in the internal sense faith in the will from the Lord alone, is manifest from very many passages in the Word; as from the following. In Matthew:

Behold a voice out of the cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye Him (Matt. 17:5);

“to hear Him” denotes to have faith in Him, and to obey His commandments; thus to have faith in the will. In John:

Verily, verily, I say unto you, that the hour cometh when the dead shall hear the voice of the Son of God; and they that hear shall live. Marvel not at this; for the hour cometh in which all that are in the graves shall hear His voice (John 5:25, 28);

“to hear the voice of the Son of God” denotes to have faith in the words of the Lord, and to will them. They who have faith of the will, receive life; wherefore it is said, “they that hear shall live.”

[5] Again:

He who entereth in by the door is the shepherd of the sheep; to him the porter openeth; and the sheep hear his voice. And other sheep I have

which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one shepherd. My sheep hear My voice, and I know them, and they follow Me (John 10:2, 3, 16, 27);

“to hear the voice” manifestly denotes to obey from faith of the will. Again:

Every one that is of the truth heareth My voice (John 18:37);

where the same thing is meant. In Luke:

Abraham said unto him, They have Moses and the Prophets; let them hear them. If they hear not Moses and the Prophets, neither will they be persuaded if one rose from the dead (Luke 16:29, 31);

“to hear Moses and the Prophets” denotes to know the things contained in the Word, and to have faith therein; thus also to will them; for to have faith and not to will, is to see and not to hear, but to have faith and to will is both to “see”<sup>10</sup> and to “hear;” wherefore both “seeing” and “hearing” are mentioned together in the Word throughout; and by “seeing” is signified the same as by “Reuben;” and by “hearing” the same as by “Simeon;” for they are joined together as brother to brother.

[6] That “seeing” and “hearing” are mentioned together, is evident from the following passages. In Matthew:

Therefore speak I to them by parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive; for this people’s heart is waxed gross, and with ears they have heard dully, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart. But blessed are your eyes, for they see; and your ears, for they hear. Verily I say unto you, that many prophets and just men have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them (Matt. 13:13–17; John 12:40; Isa. 6:9).

In Mark:

Jesus said to the disciples, Why reason ye because ye have no bread? Do ye not yet comprehend, neither understand? Have ye your heart yet hardened? Having eyes, see ye not? And having ears, hear ye not? (Mark 8:17, 18).

[7] In Luke:

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<sup>10</sup> The Latin here is *fidem habere*.

Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they may not see, and hearing they may not hear (Luke 8:10).

In Isaiah:

The eyes of the blind shall be opened, and the ears of the deaf shall be opened (Isa. 35:5).

Again:

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of thick darkness, and out of darkness (Isa. 29:18).

Again:

Hear, ye deaf; and look, ye blind, that ye may see (Isa. 42:18).

Again:

Bring forth the blind people that have eyes, and the deaf that have ears (Isa. 43:8).

Again:

The eyes of them that see shall not be closed, and the ears of them that hear shall hearken (Isa. 32:3).

Again:

Thine eyes shall see thy teachers, and thine ears shall hear a word (Isa. 30:20, 21).

Again:

He that stoppeth his ear from hearing of blood, and shutteth his eyes from seeing evil, shall dwell on high (Isa. 33:15, 16).

In Ezekiel:

Son of man, thou dwellest in the midst of the house of rebellion, that have eyes to see, and see not; that have ears to hear, and hear not (Ezek. 12:2).

In these passages mention is made of both “seeing” and “hearing” because the one follows the other; that is, faith in the understanding which is “seeing,” and faith in the will which is “hearing;” otherwise it would have been sufficient to mention one only; and from this it is also evident why one son of Jacob was named from “seeing” and another from “hearing.”

[8] That “seeing” signifies faith in memory-knowledge or in the understanding; and “hearing,” faith in obedience or in the will, is

from the correspondences in the other life, and the derivative significatives; for those who are intellectual and are thence in faith belong to the province of the eye; and those who are obedient and thence in faith belong to the province of the ear. That this is the case will be seen at the close of the chapters, where of the Lord's Divine mercy the Grand Man, and the correspondence of all things in the human body therewith, will be described.

[9] Hence then it is that in the internal sense the "eye" is the understanding (n. 2701); and that the "ear" is obedience, and in the spiritual sense the derivative faith, or faith in the will; as is evident also from the following passages. In Isaiah:

Yea, thou heardest not; yea, thou knewest not; yea, from that time thine ear opened not itself (Isa. 48:8).

Again:

The Lord Jehovih will waken mine ear to hear, as they that are taught; the Lord Jehovih hath opened mine ear, and I was not rebellious (Isa. 50:4, 5).

Again:

In attending attend to Me, and eat ye that which is good, that your soul may delight itself in fatness; incline your ear, and come unto Me; hear that your soul may live (Isa. 55:2, 3).

In Jeremiah:

To whom shall I speak and testify, that they may hear; behold their ear is uncircumcised, and they cannot hearken (Jer. 6:10).

Again:

This thing I commanded them, saying, Hear ye My voice and I will be your God, and ye shall be My people; and they heard not, nor inclined their ear (Jer. 7:23, 24, 26).

Again:

Hear the word of Jehovah, O ye women; and let your ear receive the word of His mouth (Jer. 9:20).

Again:

Ye have not inclined your ear, and have not obeyed Me (Jer. 35:15).

In Ezekiel:

Son of man, all My words that I have spoken unto thee, receive in thy heart, and hear with thine ears (Ezek. 3:10).

Again:

I will set my zeal against thee, and they shall deal with thee in fury; they shall take away thy nose and thine ears (Ezek. 23:25);

“to take away the nose and the ears” denotes the perception of truth and good, and the obedience of faith. In Zechariah:

They refused to hearken, and turned a stubborn shoulder, and made their ears heavy, that they should not hear; and their heart have they set as adamant, that they might not hear the law (Zech. 7:11, 12).

[10] In Amos:

Thus saith Jehovah, As the shepherd snatcheth out of the mouth of the lion two legs, or a piece of an ear, so shall the sons of Israel be snatched away in Samaria, in the corner of a bed, and on the end of a couch (Amos 3:12);

“to snatch the two legs” denotes the will of good; and the “piece of an ear,” the will of truth. That a “piece of an ear” denotes this can as before said be seen solely from the correspondences in the other life, and the derivative significatives, according to which is the internal sense of the Word, and also the rituals in the Israelitish and Jewish Church. Hence it was that when Aaron and his sons were inaugurated into the ministry, it was commanded, among other things, that Moses should take of the blood of a ram, and should put it on the tip of Aaron’s ear, and upon the tip of the ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot (Exod. 29:20). By this ritual was represented the will of faith, into which also as priest he was to be initiated. That this ritual was holy, every one may know, because it was enjoined upon Moses by Jehovah; and so also putting blood on the tip of the ear was holy. But what particular holy thing this signified can be known only from the internal sense of things in the Word, which sense here is that the holy of faith from the will must be preserved.

[11] That by the “ear” is signified obedience, and in the internal sense the consequent faith, is still more plainly evident from the ritual respecting a servant who was not willing to depart from service; concerning whom we read in Moses:

If a manservant or maidservant shall not be willing to depart from service, his master shall bring him unto God, and shall bring him to the door, or unto the doorpost, and his master shall bore his ear through with an awl, and he shall serve him forever (Exod. 21:5, 6; Deut. 15:17); “boring the ear through with an awl at the doorpost” signifies serving or obeying perpetually; in the spiritual sense it signifies not to will to



understand truth, but to will truth from obedience, which relatively is not freedom.

[12] As in the internal sense the obedience of faith is understood by “ears,” and obeying by “hearing,” it is evident what is signified by these words of the Lord, so often uttered by Him:

He that hath an ear to hear, let him hear (Matt. 13:9, 43; Mark 4:9, 23; 7:16; Luke 8:8; 14:35; Rev. 2:7, 11, 29; 3:13, 22).

[13] That in the supreme sense “to hear” signifies providence, and “to see” foresight, is evident from the passages in the Word where “eyes” and “ears” are predicated of Jehovah or the Lord; as in Isaiah:

Incline Thine ear, O Jehovah and hear; open Thine eyes, O Jehovah and see (Isa. 37:17).

In Daniel:

O my God, incline Thine ear and hear; open O Jehovah Thine eyes and see our wastes (Dan. 9:18).

In David:

O God, incline Thine ear unto me, and hear my speech (Ps. 17:6).

Again:

Incline Thine ear unto me, and save me (Ps. 71:2).

Again:

Turn Thine ear to my prayers because of Thy truth, answer me because of Thy justice (Ps. 143:1).

In Jeremiah:

O Jehovah, Thou heardest my voice; hide not Thine ear at my sighing, at my cry (Lam. 3:55, 56).

In David:

O Jehovah, hide not Thy faces from me in the day of my distress; incline Thine ear to me; in the day when I cry, answer me (Ps. 102:1, 2).

It is known that Jehovah has not ears nor eyes like a man, but that it is some attribute predicable of the Divine that is signified by the “ear” and by the “eye,” namely, infinite will and infinite understanding. Infinite will is providence, and infinite understanding is foresight; these are what are understood by “ear” and “eye” in the supreme sense, when they are attributed to Jehovah. From all this it is now manifest what in every sense is signified by “Jehovah hath heard,” from which Simeon was named.

**3870.** *That I was hated.* That this signifies a state of faith if the will be not correspondent thereto, is evident from the signification of “being hated,” as being not loved, for such is the state of faith if the will does not correspond to it. In the internal sense the subject treated of is the progress of man’s regeneration from external to internal; that is, from the truth of faith to the good of charity. The truth of faith is external, and the good of charity is internal. In order that the truth of faith may live, it must be introduced into the will, that it may there receive life; for truth does not live from knowing, but from willing. Life flows in from the Lord through the new willing that He creates in man. The first life manifests itself by obedience, which is the first of the will; the second by the affection of doing the truth, which is the progression of the will, and which exists when delight and bliss are perceived in doing the truth. Unless there takes place such a progress of faith, truth does not become truth, but becomes a separate affair from life, sometimes confirmative of falsity, and sometimes persuasive of it, thus a foul affair; for it couples itself with the man’s evil affection, or cupidity; that is, with his own proper will, which is contrary to charity. Such is the faith that by many at this day is believed to be faith, and to save without the works of charity.

[2] But this faith, which is separate from charity, and therefore contrary to charity, is represented in what follows by Reuben, in that he lay with Bilhah his father’s concubine (Gen. 35:22), and concerning which Jacob, then Israel, expresses his detestation in the words:

Reuben, my firstborn, thou art my might, and the beginning of my strength; light as water thou shalt not excel, because thou wentest up on thy father’s bed, then defiledst thou it; he went up on my couch (Gen. 49:3, 4).

The will and affection of this faith, namely, that which is separated from charity, as being contrary to charity, is also described in the same chapter by Simeon and Levi in these words:

Simeon and Levi are brethren; weapons of violence are their swords; let not my soul come into their secret; into their assembly let not my glory unite itself; for in their fury they slew a man, and in their will they unstrung an ox. Cursed be their fury, for it was fierce; and their anger, for it was cruel; I will divide them in Jacob, and scatter them in Israel (Gen. 49:5–7).

That it is faith separate from charity which is here described by “Simeon and Levi,” will of the Lord’s Divine mercy be shown in what follows.

**3871.** *And hath given me this one also.* That this signifies what is successive, namely, faith in obedience or in the will, as succeeding faith in memory-knowledge or in the understanding, was shown above. This is signified by “and hath given me this one also.”

**3872.** *And she called his name Simeon.* That this signifies its quality, is evident from the signification of “name,” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words which Leah uttered: “Jehovah hath heard that I was hated, and hath given me this one also.” This quality is what is signified by “Simeon,” and also by the tribe named from him; and this is the second universal of the church, that is, the second during man’s regeneration and when he is becoming a church; namely, obedience, or the will of doing the truth of faith; into which obedience, and in which will, charity is implanted, which next succeeds, and is signified by “Levi.”

**3873.** Verse 34. *And she conceived again, and bare a son, and said, Now this time will my man cleave to me, because I have borne him three sons; therefore she called his name Levi.*

“And she conceived again, and bare a son,” signifies as before, spiritual conception and birth from what is external to what is still more internal; “and said, Now this time will my man cleave to me,” signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, in the present case spiritual love; “because I have borne him three sons,” signifies what is successive; “therefore she called his name Levi,” signifies its quality.

**3874.** *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where the same words occur.

**3875.** *And said, Now this time will my man cleave to me.* That this signifies in the supreme sense love and mercy, in the internal sense charity, in the external sense conjunction, and in the present case spiritual love, is evident from the signification of “to cleave.” That in the external or proximately interior sense “to cleave” is conjunction, is evident without explication. That in the internal

sense “to cleave” is charity, is evident from the fact that charity, or what is the same thing, mutual love, is spiritual conjunction; for it is a conjunction of the affections of the will, and a consequent agreement of the thoughts of the understanding; thus it is a conjunction of minds as to both parts. That in the supreme sense “to cleave” is love and mercy, is hence manifest, for the infinite and eternal which is predicated of charity or spiritual love, is mercy, which is the Divine love toward the human race, sunk as it is in such great miseries. For as of himself man is nothing but evil, and as that which is in him, so far as it is from him, is nothing else than infernal, and as he is looked upon by the Lord from Divine love, his elevation out of the hell in which he is of himself, and his deliverance, is called “mercy.” Hence, because mercy is from the Divine love, by “to cleave,” in the supreme sense, there is signified both love and mercy.

[2] That in the internal sense “to cleave” signifies spiritual love, or what is the same, charity toward the neighbor, may be seen also from other passages in the Word; as in Isaiah:

Let not the son of the stranger that cleaveth to Jehovah, speak, saying, Jehovah in separating separates me from His people. The sons of the stranger that cleave unto Jehovah, to minister unto Him, and to love the name of Jehovah, shall be His servants (Isa. 56:3, 6);

“to cleave unto Jehovah” denotes to observe the commandments, which is of spiritual love; for no one observes the commandments of God from the heart, except the man who is in the good of charity toward the neighbor. In Jeremiah:

In those days the sons of Israel shall come, they and the sons of Judah, going and weeping shall they go, and shall seek Jehovah their God. They shall ask Zion concerning the way, thither shall their faces be, Come ye and let us cleave to Jehovah with an everlasting covenant that shall not be forgotten (Jer. 50:4, 5);

where “to cleave to Jehovah” in like manner denotes to observe the commandments from the heart, that is, from the good of charity.

[3] In Zechariah:

Many nations shall cleave to Jehovah in that day, and shall be My people (Zech. 2:11);

where the sense is the same. In Isaiah:

Jehovah will have compassion on Jacob, and will again choose Israel, and set them in their own land; and the sojourner shall cleave to them, and they shall join themselves unto the house of Jacob (Isa. 14:1);

“the sojourner cleaving to them” denotes being in a similar observance of the law; “to join themselves unto the house of Jacob” signifies to be in the good of charity, in which they are who are signified by the “house of Jacob.” 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 despise the other (Matt. 6:24);

where “to love” denotes the celestial of love; and “to cleave” the spiritual of love; both are mentioned because they are distinct, otherwise it would have been sufficient to mention one.

[4] They who are in spiritual love are on this account called the “sons of Levi,” as in Malachi:

Who may abide the day of His coming, and who shall stand when He appeareth? He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver (Mal. 3:2, 3).

That in the supreme sense the Lord is signified by “Levi,” from His Divine love and mercy toward those who are in spiritual love, may be seen in the same prophet:

That ye may know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah Zebaoth; my covenant shall be with him of life and peace. Ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi. Therefore I have made you contemptible (Mal. 2:4, 5, 8, 9).

And as in the supreme sense “Levi” signifies the Lord’s Divine love or mercy, and in the internal sense spiritual love, therefore the tribe of Levi was made the priesthood; for in the internal sense of the Word the “priesthood” is nothing else than the holy of love; and the “royalty” the holy of faith (see n. 1728, 2015, 3670).

[5] As by the expression “to cleave,” from which Levi was named, there is signified spiritual love, which is the same as mutual love, by the same expression in the original tongue there is also signified a mutual giving and receiving; and in the Jewish Church by mutual giving and receiving there was represented mutual love, concerning which of the Lord’s Divine mercy elsewhere. Mutual love differs from friendship in this respect—that mutual love regards the good which is in a man, and because it is directed to good, it is directed to him who is in good; but friendship regards the man; and this also is mutual love when it regards the man from good, or for the sake of good; but when it does not regard him from good or for

the sake of good, but for the sake of self which it calls good, then friendship is not mutual love, but approaches the love of self, and insofar as it approaches this, so far it is opposite to mutual love. In itself mutual love is nothing else than charity toward the neighbor; for by the neighbor in the internal sense nothing else is signified than good, and in the supreme sense the Lord, because all good is from Him, and He is good itself (n. 2425, 3419). This mutual love or charity toward the neighbor is what is meant by spiritual love, and is signified by "Levi."

[6] Moreover in the Word both celestial love and conjugal love are in the sense of the letter expressed by the expression "to cleave," but from a word in the original tongue different from that from which Levi was named. This word signifies a still closer conjunction, as in the following passages. In Moses:

Thou shalt fear Jehovah thy God; Him shalt thou serve, and to Him shalt thou cleave (Deut. 10:20). Ye shall walk after Jehovah your God, and fear Him, and keep His commandments, and hear His voice, and ye shall serve Him and cleave unto Him (Deut. 13:4). To love Jehovah your God, and to walk in all His ways, and to cleave unto Him (Deut. 11:22). To love Jehovah thy God, to obey His voice, and to cleave unto Him; for He is thy life (Deut. 30:20).

In Joshua:

Take diligent heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all His ways, and to keep His commandments, and to cleave unto Him, and to serve Him with all your heart, and with all your soul (Josh. 22:5).

In the second book of Kings:

King Hezekiah trusted in Jehovah the God of Israel. He clave to Jehovah, he departed not from following Him, but kept His commandments, which Jehovah commanded Moses (2 Kings 18:5, 6).

In Jeremiah:

As a girdle cleaveth to the loins of a man, so have I caused to cleave unto Me the whole house of Israel, and the whole house of Judah; that they might be unto Me for a people, and for a name, and for a praise, and for adornment; and they have not obeyed (Jer. 13:11).

[7] That conjugal love also is expressed by "cleaving" is manifest from the following passages:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh (Gen. 2:24). For your hardness of heart, Moses wrote this commandment; but from the beginning of the creation God made them male and female; for this cause shall a man leave his father and mother, and shall cleave unto his wife; and they twain shall be one flesh; what therefore God hath joined together let not man put asunder (Mark 10:5–9; Matt. 19:5). The soul of Shechem clave to Dinah the daughter of Jacob; he loved the damsel, and spake to the heart of the damsel (Gen. 34:3). Solomon loved many strange women; Solomon clave to these in love (1 Kings 11:1, 2).

From all this it is now evident that “to cleave” is a term of love, received into use by the churches in ancient times, which churches were in significatives; and that in the internal sense it denotes nothing else than spiritual conjunction, which is charity and love.

**3876.** *Because I have borne him three sons.* That this signifies what is successive, is evident from what was said above (n. 3871). The successive state that is here signified by the “three sons,” is that charity now arrives; for while man is being regenerated, that is, being made a church, the first thing must be for him to know and understand what the truth of faith is; the second must be to will and to do it; and the third is to be affected with it. And when man is affected with truth, that is, when he perceives delight and bliss in acting according to truth, he is then in charity or mutual love. This succession is what is here meant by, “I have borne him three sons.”

**3877.** *Therefore she called his name Levi.* That this signifies its quality, is evident from the signification of “name,” and of “calling a name,” as being quality (concerning which above, n. 3872). The quality is what is contained in these words: “Now this time will my man cleave to me, because I have borne him three sons” (concerning which words see just above, n. 3875, 3876). This quality is what is signified by “Levi,” and also by the tribe named from him; and this is the third universal of the church (that is, the third when man is being regenerated, or being made a church), and is charity. The case with respect to charity is that it contains within itself the willing of truth; and through this it contains within itself the understanding of truth; for whoever is in charity has these. But before man comes to charity, he must first be in the external, namely, in the understanding of truth; next in the willing of truth; and lastly in being affected with truth, which is charity. And when man is in charity, he then looks

to the Lord, who in the supreme sense is signified by “Judah,” the fourth son of Jacob.

**3878.** Verse 35. *And she conceived again, and bare a son, and she said, This time I will confess Jehovah; therefore she called his name Judah; and she stood still from bearing.*

“And she conceived again, and bare a son” signifies, as before, spiritual conception and birth from what is external to what is still more internal; “and she said, This time I will confess Jehovah,” signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom; “therefore she called his name Judah,” signifies its quality; “and she stood still from bearing,” signifies ascent by a ladder from the earth to Jehovah or the Lord.

**3879.** *And she conceived again, and bare a son.* That this signifies spiritual conception and birth from what is external to what is still more internal, is evident from what was said above (n. 3860, 3868), where similar words occur.

**3880.** *And she said, This time I will confess Jehovah.* That this signifies in the supreme sense the Lord, in the internal sense the Word, in the external sense doctrine therefrom, in the present case the Divine of love and the Lord’s celestial kingdom, is evident from the signification of “confessing.” That in the external or proximately interior sense “to confess” signifies doctrine from the Word, is manifest; for confession is nothing else, even in common speech, than a man’s declaration of his faith before the Lord; thus it comprehends in it whatever the man believes; consequently, whatever is to him doctrine. That in the internal sense “to confess” signifies the Word, follows from this, for all the doctrine of faith and charity must be from the Word; because from himself man knows nothing of things celestial and spiritual, and therefore he can know them only from Divine revelation, which is the Word. That in the supreme sense “to confess” signifies the Lord, is because the Lord is the Word, consequently doctrine from the Word, and because the Word in the internal sense has regard to the Lord alone, and treats of His kingdom (see n. 1871, 2859, 2894, 3245, 3305, 3393, 3432, 3439, 3454). Thus it is that by “confessing Jehovah” is signified the Divine of love and His celestial kingdom; for the Lord is Divine love itself, and the influx of this constitutes His kingdom, and this by means of the



Word which is from Him. That by “Judah,” who was named from “confessing Jehovah,” is signified the Divine of love and the Lord’s celestial kingdom, has been shown above (n. 3654); and hence it is here said that “confessing” has this signification.

[2] But the signification of “to confess” and of “confession” may be seen from the passages in the Word in which these expressions occur; as in Isaiah:

In that day thou shalt say, I will confess to Thee, O Jehovah; though Thou wast angry with me, Thine anger is turned away, and Thou hast comforted me. And in that day ye shall say, Confess to Jehovah, call upon His name, make known His works among the people, make mention that His name is exalted (Isa. 12:1, 4).

In David:

We confess to Thee, O God, we confess, and Thy name is near, Thy wondrous works declare (Ps. 75:1).

Again:

A psalm for confession: Make a joyful noise to Jehovah, all the earth; He hath made us, and not we ourselves, His people and the flock of His pasture. Enter through His gates with confession, into His courts with praise; confess ye to Him, and bless His name. For Jehovah is good, His mercy is forever, and His truth to generation and generation (Ps. 100:1–5).

Here it is evident what “confessing” and “confession” signify, namely, acknowledging Jehovah or the Lord, and the things which are His. That this acknowledgment is doctrine and the Word is manifest.

[3] Again in Isaiah:

Jehovah will comfort Zion, He will comfort all her waste places; joy and gladness shall be found therein, confession and the voice of singing (Isa. 51:3).

And in Jeremiah:

Thus saith Jehovah, Behold I am bringing back the captivity of Jacob’s tents, and I will have compassion on his dwelling places and the city shall be builded upon her own heap, and the palace shall be inhabited after the manner thereof; and out of them shall proceed confession, and the voice of them that make merry (Jer. 30:18, 19).

In David:

I will confess to Jehovah according to His justice, and I will sing to the name of Jehovah Most High (Ps. 7:17).

Again:

When I shall go to the house of God, with the voice of singing and of confession, with a multitude that keep a festival (Ps. 42:4).

Again:

I will confess unto Thee, O Lord, among the nations; I will sing psalms unto Thee among the peoples; for Thy mercy is great, even to heaven (Ps. 57:9, 10).

[4] From these passages it is evident that “confession” has reference to the celestial of love, for it is distinguished from terms that belong to the spiritual of love; for it is said “confession and the voice of singing,” “confession and the voice of them that make merry,” “I will confess unto Thee among the nations, and I will sing psalms unto Thee among the peoples,” “confession” and “confessing” being celestial, and the “voice of singing,” the “voice of them that make merry and sing psalms,” being spiritual expressions. It is also said, “confess among the nations, and sing psalms among the peoples,” because “nations” signify those who are in good, and “peoples” those who are in truth (see n. 1416, 1849, 2928); that is, those who are in celestial love, and those who are in spiritual love. For in the Word, with the Prophets, two expressions for the most part occur, one having reference to the celestial or good, and the other to the spiritual or truth, in order that there may be a Divine marriage in every part of the Word, thus a marriage of good and truth (n. 683, 793, 801, 2173, 2516, 2712, 3132). From this it is also manifest that “confession” involves the celestial of love; and that genuine confession, or that which is from the heart, can only be from good; the confession which is from truth being called the “voice of singing, the voice of them that make merry, and that sing psalms.”

[5] So also in the following passages. In David:

I will praise the name of God with a song, and will magnify Him with confession (Ps. 69:30).

Again:

I will confess to Thee with the psaltery, even Thy truth O my God; unto Thee will I sing with the harp, O Thou Holy One of Israel (Ps. 71:22).

That “to sing with the harp” and with other stringed instruments signifies spiritual things, may be seen above (n. 418–420). Again:

Enter into His gates with confession, into His courts with praise confess to Him, bless His name (Ps. 100:4);

here “confession” and “confessing” are from the love of good, but “praise” and “blessing” from the love of truth. Again:

Answer unto Jehovah with confession; sing psalms upon the harp unto our God (Ps. 147:7).

Again:

I will confess to Thee in the great congregation; I will praise Thee among much people (Ps. 35:18).

Again:

I will confess to Jehovah with my mouth, and in the midst of many will I praise Him (Ps. 109:30).

Again:

We Thy people and the flock of Thy pasture will confess to Thee forever; we will recount Thy praise to generation and generation (Ps. 79:13).

Again:

Let them confess to Jehovah His mercy, and His wonderful works to the sons of man. Let them sacrifice the sacrifices of confession, and declare His works with singing (Ps. 107:21, 22).

[6] That these passages contain two expressions for one thing, is manifest, and they would appear like vain repetitions unless one involved the celestial, which is good, and the other the spiritual, which is truth; consequently the Divine marriage, the Lord’s kingdom itself being such a marriage. This mystery pervades the Word throughout, but can never be disclosed except by means of the internal sense, and the derivative knowledge as to which expression belongs to the celestial class, and which to the spiritual. But it must be known in general what the celestial is, and what the spiritual, and these have often been treated of above.

[7] Real confession of the heart, being from celestial love, is in the genuine sense confession. The man who is in this confession acknowledges that all good is from the Lord, and that all evil is from himself; and when he is in this acknowledgment, he is in a state of humiliation, for he then acknowledges that the Lord is everything in him, and that he himself is relatively nothing; and when confession is made from this state, it is made from celestial love.

[8] But the sacrifices of confession that were offered in the Jewish Church were thanksgivings, and in a universal sense were

called eucharistic and repaying sacrifices, which were of two kinds—confessional, and votive. That the sacrifices of confession involved the celestial of love, may be seen from their institution, concerning which we read in Moses:

This is the law of the sacrifice of the eucharistics that shall be offered to Jehovah; if he has offered it for confession, then he shall offer, besides the sacrifice of confession, unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and fine flour boiled, cakes mingled with oil, upon leavened cakes of bread he shall offer his gift, besides the sacrifice of confession (Lev. 7:11–13, 15<sup>11</sup>).

All the things here mentioned—the “unleavened cakes mingled with oil,” the “unleavened wafers anointed with oil,” the “fine flour boiled,” and the “leavened cakes of bread,” signify the celestial things of love and faith, and confessions therefrom, and that those who made the offerings must be in humiliation. (That by “fine flour” and “cakes” thereof are signified the celestial of love and the derivative spiritual of faith, which is charity, may be seen above, n. 2177; by “what is unleavened,” purification from evils and falsities, n. 2342; by “oil,” the celestial of love, n. 886, 3728; by “bread,” the same, n. 2165, 2177, 3464, 3478, 3735.)

[9] But the votive sacrifices, which were another kind of eucharistics, in the external sense signified repayment; in the internal sense the will that the Lord should provide; and in the supreme sense a state of providence (n. 3732). This is the reason why mention is made of all these in the Word throughout; as in David:

Offer unto God the sacrifice of confession; and pay thy vows unto the Most High. Whoso offereth the sacrifice of confession, honoreth Me; and he who ordereth his way, to him will I show the salvation of God (Ps. 50:14, 23).

Again:

Thy vows are upon me, O God; I will repay confessions unto Thee (Ps. 56:12).

Again:

I will sacrifice to Thee the sacrifice of confession, and will call upon the name of Jehovah; I will pay my vows unto Jehovah (Ps. 116:17, 18).

And in Jonah:

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<sup>11</sup> Newsearch footnote: the third Latin edition includes the 15th verse as a citation.

I will sacrifice unto Thee with the voice of confession; I will pay that which I have vowed (Jonah 2:9).

[10] From all this it is now manifest what is the confession from which Judah was named; namely, that in the supreme sense it signifies the Lord and the Divine of love; in the internal sense, the Word and also the Lord's celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by "Judah," may be seen from what now follows.

**3881.** *Therefore she called his name Judah.* That this signifies his quality, is evident from the signification of "name," and of "calling a name," as being quality (n. 144, 145, 1754, 1896, 2009, 2724, 3006, 3421). The quality itself is contained in the internal sense of the words that Leah spoke: "This time I will confess Jehovah," concerning which just above (n. 3880), namely, that in the supreme sense it is the Lord and the Divine of His love; in the internal sense, the Word and also the Lord's celestial kingdom; and in the exterior sense, the doctrine from the Word which is of the celestial church. That these things are signified in the Word by "Judah," wherever the name occurs, scarcely anyone as yet knows, because the histories of the Word are believed to be merely historical; and the prophecies to be of the things that have been consigned to oblivion, except some from which doctrinal tenets may be drawn. That there is a spiritual sense in them is not believed, because at this day it is not known what the spiritual sense of the Word is, nor even what that which is spiritual is. The principal reason of this is that men live a natural life, and the natural life is such that when it is regarded as the end, or is loved above all other things, it obliterates both knowledges and faith; insomuch that when spiritual life and a spiritual sense are mentioned, it is as though a kind of nonentity were spoken of, or something unpleasant and sad, that excites loathing, because it is in disagreement with the natural life. As this is now the state of the human race, they do not apprehend, nor are they willing to apprehend that anything else is meant by the names in the Word than the things themselves which are named; such as nations, peoples, persons, countries, cities, mountains, rivers; when yet in the spiritual sense names signify actual things.

[2] That in the internal sense “Judah” signifies the Lord’s celestial church; in the universal sense His celestial kingdom; and in the supreme sense the Lord Himself, may be seen from many passages in the Old Testament where “Judah” is mentioned; as from the following. In Moses:

Thou art Judah; thy brethren shall praise thee; thy hand shall be on the neck of thine enemies; thy father’s sons shall bow down themselves to thee. Judah is a lion’s whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall be the gathering together of the peoples. Binding his ass’s foal unto the vine, and the son of his she-ass unto the choice vine, he shall wash his garment in wine, and his vesture in the blood of grapes. His eyes are red with wine, and his teeth white with milk (Gen. 49:8–12).

[3] This prophetic utterance of Jacob (then Israel) concerning Judah, cannot be understood by anyone—not even a single word of it—except from the internal sense; as for instance what is meant by “his brethren praising him”; and by “his father’s sons bowing down themselves to him”; by “his going up from the prey like a lion’s whelp, and stooping and couching as a lion”; or what by “Shiloh”; by “binding his ass’s foal to a vine, and the son of his she-ass to a choice vine”; by “washing his garment in wine, and his covering in the blood of grapes”; by “his eyes being red with wine, and his teeth white with milk.” As before said these expressions cannot possibly be understood by anyone except from the internal sense, when yet all and each of them signify celestial things of the Lord’s kingdom, and Divine things; and thereby it is predicted that the Lord’s celestial kingdom, and in the supreme sense the Lord Himself, should be represented by Judah. But concerning all these expressions, of the Lord’s Divine mercy more shall be said in the explication of that chapter.

[4] The case is the same in other parts of the Word, especially in the Prophets, where mention is made of Judah; as in Ezekiel:

Thou son of man, take thee one stick, and write upon it, For Judah, and for the sons of Israel his companions; and take another stick, and write upon it, For Joseph, the stick of Ephraim, and of all the house of Israel his companions; and join them for thee one to another into one stick, and they shall become one in My hand. I will make them one nation in the land upon the mountains of Israel; and one king shall be

king to them all. My servant David shall be king over them; and they all shall have one shepherd; and they shall walk in My judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; they and their sons shall dwell upon it, and their sons' sons even forever; and My servant David shall be their prince forever. And I will establish with them a covenant of peace; it shall be to them an everlasting covenant. I will place them and multiply them, and will set My sanctuary in the midst of them forevermore. Thus shall My habitation be with them; and I will be their God, and they shall be My people (Ezek. 37:15-28).

Whoever supposes that by "Judah" is here meant Judah; by "Israel," Israel; by "Joseph," Joseph; by "Ephraim," Ephraim; and by "David," David; will believe that all these things are to come to pass as they are described in the sense of the letter—that Israel will be again consociated with Judah, as well as the tribe of Ephraim; likewise that David will rule over them, and that they will thus dwell upon the land given unto Jacob forever; and that an everlasting covenant will in this case be established with them, and a sanctuary in the midst of them forevermore; when in the internal sense the Jewish nation is not meant at all; but the Lord's celestial kingdom which is "Judah," and His spiritual kingdom which is "Israel," and the Lord Himself who is "David." From this it is very plain that by names are not meant persons, but things celestial and Divine.

[5] The case is similar in regard to the following words in Zechariah:

Many peoples and numerous nations shall come to seek Jehovah Zebaoth. In those days ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of a man of Judah, saying, We will go with you, for we have heard that God is with you (Zech. 8:22, 23).

They who apprehend these words according to the letter will say (as the Jewish nation to this day believes) that as this prophecy has not yet been fulfilled, it will be; and therefore that the Jews will return to the land of Canaan, and many will follow them out of all the languages of the nations, and will lay hold of the skirt of a man of Judah, and will pray for leave to follow them; and that then God (namely, the Messiah, whom Christians call the Lord) will be with them, to whom they must first be converted. This would be the promise of the words if by a "man of Judah" there were meant a Jew. But the subject here treated of in the internal sense is a new

spiritual church among the Gentiles; and by a “man of Judah” is signified the saving faith which comes from love to the Lord.

[6] That by “Judah” is not meant Judah; but, as already said, in the internal sense the Lord’s celestial kingdom, which was represented in the church instituted with Judah or the Jews, may also be clearly seen from the following passages:

The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four wings of the earth. Then shall the envy of Ephraim depart, and the enemies of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11:12, 13).

And in Jeremiah:

Behold the days come, saith Jehovah, that I will raise up unto David a just branch, who shall reign as a king, and shall prosper, and shall execute judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell securely; and this is His name whereby they shall call Him, Jehovah our Justice (Jer. 23:5, 6).

And in Joel:

Then ye shall know that I am Jehovah your God, dwelling in Zion, the mountain of My holiness; and Jerusalem shall be holiness. And it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and all the brooks of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the stream of Shittim. Judah shall abide forever, and Jerusalem to generation and generation (Joel 3:17, 18, 20).

[7] And in Zechariah:

In that day I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the peoples with blindness. And the chieftains of Judah shall say in their heart, I will strengthen to myself the inhabitants of Jerusalem in Jehovah Zebaoth their God. In that day will I make the chieftains of Judah like a hearth of fire in the wood, and like a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall yet again be inhabited in her own place, even in Jerusalem; and Jehovah shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah. In that day will Jehovah defend the inhabitant of Jerusalem. And the house of David shall be as God, as the angel of Jehovah before them. And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the spirit of grace (Zech. 12:4–10).



The subject here treated of is the Lord's celestial kingdom—that truth should not have dominion therein over good, but that truth should be subordinate to good. Truth is signified by the “house of David and the inhabitants of Jerusalem;” and good by “Judah.” From this it is manifest why it is first said that “the glory of the house of David, and the glory of the inhabitant of Jerusalem, may not lift itself up above Judah;” and next, that “the house of David shall be as God, and as the angel of Jehovah, and that the spirit of grace shall be poured upon it, and upon the inhabitant of Jerusalem;” for such is the state when truth is subordinate to good, or faith to love. The “horse which shall be smitten with astonishment, and the horse of the peoples with blindness” signifies self-intelligence (n. 2761, 2762, 3217).

[8] Again:

In that day shall there be upon the bells of the horses, Holiness to Jehovah; and the pots in the house of Jehovah shall be like the bowls before the altar; and every pot in Jerusalem and in Judah shall be holiness to Jehovah Zebaoth (Zech. 14:20, 21);

describing the Lord's kingdom. In Malachi:

Behold I send My 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; behold He cometh; but who may abide the day of His coming? Then shall the meat-offering of Judah and of Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years (Mal. 3:1, 2, 4);

where the subject treated of is manifestly the Lord's advent. It is known that the meat-offering of Judah and Jerusalem was not then pleasant; but that worship from love was pleasant, which is the “meat-offering of Judah;” and worship from faith derived from love, which is the “meat-offering of Jerusalem.”

[9] In Jeremiah:

Thus saith Jehovah Zebaoth, Yet again shall they say this word in the land of Judah and in the cities thereof, when I shall bring again their captivity; Jehovah bless thee, O habitation of justice, O mountain of holiness. And Judah and all the cities thereof shall dwell therein together. Behold the days come, saith Jehovah, that I will sow the house of Judah with the seed of man, and with the seed of beast. Behold the days come that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers (Jer. 31:23, 24, 27, 31, 32).

And in David:

The Lord hath chosen the tribe of Judah, the Mount Zion that He loved; and hath built His sanctuary like the heights, like the earth hath He founded it forever (Ps. 78:68, 69).

[10] From these and many other passages here omitted, it may be seen what is signified in the Word by “Judah;” and that it is not the Jewish nation, because this was very far from being a celestial church, or the Lord’s celestial kingdom; being the worst of all nations in regard to love to the Lord and charity toward the neighbor, and also in regard to faith; and this from the days of their first fathers, the sons of Jacob, down to the present time. (That such persons were nevertheless capable of representing the celestial and spiritual things of the Lord’s kingdom, may be seen above, n. 3479–3481, because in representations the person is not reflected upon, but only the thing that is represented, n. 665, 1097, 1361, 3147, 3670.)

[11] But when they did not remain in the rituals ordained by Jehovah or the Lord, but turned away from them to idolatries, they then no longer represented celestial and spiritual things, but the opposite, that is, infernal and diabolical things—according to the Lord’s words in John:

Ye are of your father the devil, and the lusts of your father ye will to do; he was a murderer from the beginning, and stood not in the truth (John 8:44).

That this is signified by “Judah” in the opposite sense, may be seen from the following words in Isaiah:

Jerusalem hath stumbled, and Judah is fallen, because their tongue and their works are against Jehovah to rebel against the eyes of His glory (Isa. 3:8).

And in Malachi:

Judah hath dealt treacherously, and abomination hath been wrought in Israel and in Jerusalem; and Judah hath profaned the holiness of Jehovah, because he hath loved and betrothed to himself the daughter of a strange god (Mal. 2:11);

and also in the following passages: Isa. 3:1, and following verses; 8:7, 8; Jer. 2:28; 3:7–11; 9:26; 11:9, 10, 12; 13:9; 14:2; 17:1; 18:12, 13; 19:7; 32:35; 36:31; 44:12, 14, 26, 28; Hosea 5:5; 8:14; Amos 2:4, 5; Zeph. 1:4; and in many other places.

**3882.** *And she stood still from bearing.* That this signifies ascent by a ladder from the earth to Jehovah or the Lord, is evident

from the signification of “bearing,” or of “birth,” as being truth and good; for these are births in the spiritual sense, inasmuch as man is regenerated or born anew by means of truth and good. These also are what are signified by the four sons born of Leah—Reuben, Simeon, Levi, and Judah. “Reuben” signifies the truth which is the first of regeneration, or of the new birth; this is truth merely as to memory-knowledge, thus it is to know truth. “Simeon” signifies the truth which is the second of regeneration, or of the new birth; this is truth as to the will, thus it is to will truth. “Levi” signifies the truth which is the third of regeneration, or of the new birth; this is truth as to affection, thus it is to be affected with truth, which is the same thing as charity. But “Judah” signifies good, which is the fourth of regeneration, or of the new birth, and this is the celestial of love. When the regenerate man, or he who is born anew, arrives at this stage, the Lord appears to him, for he has then ascended from the lowest step, as by a ladder, up to the step where the Lord is.

[2] This also is the ascent which was signified by the ladder seen by Jacob in a dream, which stood upon the earth, whose top reached to heaven, and on which the angels of God ascended and descended, and upon which stood Jehovah or the Lord (concerning which see the foregoing chapter, verse 12). Hence it is evident that such is the signification of “standing still from bearing.” That by “conceiving and bearing,” here mentioned four times, is signified advancement from external to internal, or from truth to good, that is, from earth to heaven, may be seen above (n. 3860, 3868, 3874, 3879). Descent follows afterwards, for man cannot descend unless he has first ascended. Descent is nothing else than looking at truth from good, as from a mountain upon which he has climbed, a man views the things which lie beneath. That he then can comprehend in one view innumerable things more than they who stand beneath or in the valley, is manifest; and the case is precisely the same with those who are in good (that is, in love to the Lord and in charity toward the neighbor), as compared with those who are only in truth, that is, in faith alone.

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CONTINUATION CONCERNING THE  
GRAND MAN, AND CONCERNING  
CORRESPONDENCE; HERE, CONCERNING  
THE CORRESPONDENCE WITH THE  
HEART AND LUNGS.

**3883.** It has been already shown what the Grand Man is, and what is the correspondence therewith, namely, that the Grand Man is the universal heaven, which in general is a likeness and image of the Lord, and that the correspondence is that of the Lord's Divine with the celestial and spiritual things therein; and of the celestial and spiritual things therein with the natural things in the world; and chiefly with those in man. Thus there is a correspondence of the Lord's Divine through heaven or the Grand Man with man, and with all the things in man, insomuch that man comes forth, that is, subsists, therefrom.

**3884.** As in the world it is quite unknown that there is a correspondence of heaven or the Grand Man with all things of man, and that man comes forth and subsists therefrom, so that what is said on the subject may seem paradoxical and incredible, I may here relate the things that experience has enabled me to know with certainty. Once, when the interior heaven was opened to me, and I was conversing with the angels there, I was permitted to observe the following phenomena. Be it known that although I was in heaven, I was nevertheless not out of myself, but in the body, for heaven is within man, wherever he may be, so that when it pleases the Lord, a man may be in heaven and yet not be withdrawn from the body. In this way it was given me to perceive the general workings of heaven as plainly as an object is perceived by any of the senses. Four workings or operations were then perceived by me. The first was into the brain at the left temple, and was a general operation as regards the organs of reason; for the left side of the brain corresponds to rational or intellectual things, but the right to the affections or things of the will. [2] The second general operation that I perceived was into the respiration of the lungs, and it led my respiration gently, but from within, so that I had no need to draw breath or respire by any exertion of my will. The very respiration of heaven was at the

time plainly perceived by me. It is internal, and for this reason is imperceptible to man; but by a wonderful correspondence it inflows into man's respiration, which is external, or of the body; and if man were deprived of this influx, he would instantly fall down dead. [3] The third operation that I perceived was into the systole and diastole of the heart, which had then more of softness with me than I had ever experienced at any other time. The intervals of the pulse were regular, being about three within each period of respiration; yet such as to terminate in and thus direct the things belonging to the lungs. How at the close of each respiration the alternations of the heart insinuated themselves into those of the lungs, I was in some measure enabled to observe. The alternations of the pulse were so observable that I was able to count them; they were distinct and soft. [4] The fourth general operation was into the kidneys, which also it was given me to perceive, but obscurely. From these things it was made manifest that heaven or the Grand Man has cardiac pulses, and that it has respirations; and that the cardiac pulses of heaven or the Grand Man have a correspondence with the heart and with its systolic and diastolic motions; and that the respirations of heaven or the Grand Man have a correspondence with the lungs and their respirations; but that they are both unobservable to man, being imperceptible, because internal.

**3885.** Once also when I was withdrawn from the ideas derived from the sensuous things of the body, a heavenly light appeared to me, and that light itself withdrew me farther from them, for in the light of heaven there is spiritual life (see n. 1524, 2776, 3167, 3195, 3339, 3636, 3643). When I was in this light, corporeal and worldly things appeared as beneath me, and yet I still perceived them, but as more remote from me, and as not belonging to me. I then seemed to myself to be in heaven with my head, but not with my body. In this state it was likewise given me to observe the general respiration of heaven, and what was its nature; it was interior, easy, spontaneous, and corresponding to my respiration as three to one. It was also given me to observe the reciprocations of the pulsations of the heart; and I was then informed by angels that each and every creature on the earth has pulsations of the heart and the consequent respirations; and that the reason why they take place at dissimilar moments is that both the cardiac pulsation and the pulmonary respiration which are in the heavens pass off into

something continuous, and thus into endeavor, which is of such a nature as to excite these motions variously in accordance with the state of every subject.

**3886.** But be it known that the variations in the heavens in respect to pulsations and respirations are manifold, being as many as are the societies; for they are according to the states of thought and affection with the angels; and these are according to their states of faith and love; but the general pulsation and respiration are as above described. Once also it was given me to observe the cardiac pulsation of those who were of the province of the hinder part of the head, and to note one by one the pulsations of the celestial and those of the spiritual in that province. The pulsations of the celestial were tacit and gentle; but those of the spiritual were strong and vibratory. The intervals of the pulsation of the spiritual were to those of the celestial as five to two; for the pulsation of the celestial inflows into that of the spiritual, and thus goes forth and passes into nature. And wonderful to say the speech of the celestial angels is not heard by the spiritual angels, but is perceived under the form of a pulsation of the heart; and this because the speech of the celestial angels is not intelligible to the spiritual angels, for it is produced by affections which are of love; whereas that of the spiritual is produced by intellectual ideas (see n. 1647, 1759, 2157, 3343); and the former belong to the province of the heart, but the latter to the province of the lungs.

**3887.** In heaven or the Grand Man there are two kingdoms, one of which is called Celestial, and the other Spiritual. The celestial kingdom consists of angels who are called celestial, and these are they who have been in love to the Lord, and thence in all wisdom; for they are in the Lord, and thereby they are pre-eminently in a state of peace and innocence. They appear to others like little children; for a state of peace and innocence presents this appearance. Everything there is as it were alive before them, for whatever comes immediately from the Lord is alive. Such is the Celestial Kingdom. The other kingdom is called Spiritual. It consists of angels who are called spiritual, and these are they who have been in the good of charity toward the neighbor. They make the delight of their life to consist in the fact that they can do good to others without recompense; to them it is sufficient recompense to be allowed to do good to others. The more they will and desire this, in so much the greater

intelligence and happiness are they; for in the other life every one is gifted with intelligence and happiness by the Lord, in accordance with the use he performs from the affection of the will. Such is the Spiritual Kingdom. [2] They who are in the Lord's celestial kingdom all belong to the province of the heart; and they who are in the spiritual kingdom all belong to the province of the lungs. The influx from the celestial kingdom into the spiritual kingdom is like that of the heart into the lungs; as also is the influx of all things of the heart into those of the lungs; for by means of the blood vessels the heart rules in the whole of the body and in all its parts; and the lungs in all its parts by the respiration. Hence there is everywhere in the body as it were an influx of the heart into the lungs; but according to the forms there; and according to the states. From this arises all the sensation as well as all the action that is proper to the body, as may be seen from the case of foetuses and newborn infants, which cannot have any bodily sensation, nor any voluntary action, until their lungs have been opened, and thus an influx established of the one into the other. The case is similar in the spiritual world, but with the difference that there are not there bodily and natural things, but celestial and spiritual ones, which are the good of love and the truth of faith. Hence the cardiac motions with those in the spiritual world are according to the states of love, and the respiratory motions are according to the states of faith; the influx of the one into the other causes in them spiritual sensation and spiritual action. These things will necessarily appear to man as paradoxical, from his having no other idea of the good of love and the truth of faith than that they are certain abstract things without the power of effecting anything, when yet the contrary is true, namely, that all perception and sensation, and all the force and action, even in man on earth, are from the good of love and the truth of faith.

**3888.** These two kingdoms are presented to view in man by means of the two kingdoms that are in him, namely, the kingdom of the will, and the kingdom of the understanding, which two kingdoms constitute the mind of man, nay, the man himself. The will is that to which corresponds the pulsation of the heart; and the understanding is that to which corresponds the respiration of the lungs. For this reason there are likewise in the body of man two kingdoms, namely, those of the heart and the lungs. He who knows this mystery may

also know how the case is with the influx of the will into the understanding, and of the understanding into the will; consequently with the influx of the good of love into the truth of faith, and vice versa; thus how the case is with the regeneration of man. But they who are only in corporeal ideas, that is, who are in the will of what is evil and the understanding of what is false, cannot apprehend these things; for they cannot think of spiritual and celestial things otherwise than sensuously and corporeally, consequently not otherwise than from darkness of the things of heavenly light (or of the truth of faith), and from cold of the things of heavenly flame (or of the good of love). This darkness and cold so extinguish celestial and spiritual things that these appear to such persons to have no existence.

**3889.** In order that I might know not only that there is a correspondence of the celestial things which are of love with the motions of the heart, and of the spiritual things which are of faith from love with the motions of the lungs, but also how the case is with this correspondence, it was given me for a considerable space of time to be among the angels, who showed it me to the life. By a wonderful and indescribable flowing into gyres they formed a semblance of a heart and another semblance of lungs, together with all the interior and exterior contextures that are in them. They then followed the flow of heaven in a free way; for heaven is in the endeavor toward such a form, from the influx of love from the Lord. Thus they presented the several parts that are in the heart; and afterwards the union between the heart and the lungs, which they also represented by the marriage of good and truth. From this it was evident that the heart corresponds to the celestial which is of good, and the lungs to the spiritual which is of truth; and that the conjunction of these two in a material form is precisely as is that of the heart and the lungs. I was also told that the case is similar in the body throughout (that is, in its several members, organs, and viscera) in regard to the things therein which are of the heart, and those which are of the lungs; for where both do not act, and each distinctly take its turn, there cannot be any motion of life from any principle of the will, nor any feeling of life from any principle of the understanding.

**3890.** It has been occasionally observed above that heaven or the Grand Man is distinguished into innumerable societies, and in general into as many as there are organs and viscera in the body; and that each particular society belongs to one of these organs and



viscera (see n. 3745). Also that the societies, although innumerable and various, nevertheless act as a one; just as all things in the body, although these are various, act as a one. The heavenly societies that belong to the province of the heart are the celestial societies, and are in the midst, or in the inmosts; but those which belong to the province of the lungs are the spiritual societies, and are round about, and are in the exteriors. The influx from the Lord is through the celestial societies into the spiritual ones, or through the middle into the circumferences, that is, through inmosts to exteriors. The reason of this is that the Lord inflows through love or mercy, whence comes all that is celestial in His kingdom; and through love or mercy He inflows into the good of faith, whence comes all that is spiritual in His kingdom; and this with unspeakable variety; but the variety does not arise from the influx, but from the reception.

**3891.** That not only does the universal heaven respire as one man, but also each of the societies in company, nay all angels and spirits, has been testified to me by very many living experiences, so as to leave me in no doubt on the subject. Spirits are surprised that anyone should have any doubt concerning the matter; but as there are few who have any other idea of angels and spirits than as of that which is immaterial, whence they would be mere thoughts, and thus scarcely substances, still less would as men enjoy the senses of seeing, hearing, and of touch, and still less would have respiration, and thus a life like man's (although of an interior kind, such as is the life of a spirit relatively to that of a man); therefore I may here adduce yet further experiences. Before falling asleep I was once told beforehand that there were some who were conspiring against me with the intent to kill me by suffocation; but I paid no attention to their threats, because I was protected by the Lord, and therefore I fell asleep without apprehension. But on awaking at midnight I was made very sensible that I did not respire from myself, but from heaven; for the respiration was not my own, and yet I respired. On many other occasions it has been given me to be sensible of the breathing or respiration of spirits, and also of angels, from the fact that they respired within me; and that my own respiration was nevertheless at the same time present, distinct from theirs. But no one can be sensible of this unless his interiors are opened, and he is thus brought into communication with heaven.

**3892.** I have been informed by the most ancient people, who were celestial men, and above all other men were in love to the Lord, that they had not external respiration such as their posterity had, but internal; but that they respired with the angels, with whom they were in fellowship because they were in celestial love. I was further informed that their states of respiration were altogether according to their states of love and of the derivative faith. (See what has been related above on this subject, n. 608, 805, 1118–1120.)

**3893.** Angelic choirs were once celebrating the Lord together, and this from gladness of heart. Their celebration was sometimes heard as sweet singing; for among themselves spirits and angels are possessed of a sonorous voice, and are heard by each other as well as a man is heard by a man; but human singing is not to be compared with that for a sweetness and harmony which are celestial. From the variety of the sound I perceived that there were many choirs. I was instructed by the angels with me that they belonged to the province of the lungs and to their functions; for it is theirs to sing because this is the office of the lungs. This also was given me to know by experience. They were permitted to direct my respiration, which they did so gently and sweetly, and also so interiorly, that I was scarcely sensible of any respiration of my own. I was further instructed that they who are appointed to the involuntary respiration are distinct from those who are appointed to the voluntary respiration; and I was told that they who are appointed to the involuntary respiration are present with man during sleep; for as soon as he sleeps, the voluntariness of his respiration ceases, and he receives involuntary respiration.

**3894a.** It was said above (n. 3892), that the respirations of angels and spirits are altogether according to their states of love and of the derivative faith. Hence one society does not respire in the same manner as another; and the evil, who are in the love of self and of the world, and thereby in what is false, cannot abide in company with the good; but when they come near them they seem to themselves unable to breathe, and as it were to be suffocated; in consequence whereof they fall down like persons half dead, or like stones, even into hell, where they again receive their respiration, which they have in common with those who are there. From this we can see that they who are in evil and falsity cannot be in the Grand Man, or in heaven; for when on their approaching it their respiration begins to

cease, all their observation and thought also cease, and likewise all their endeavor to do what is evil and to persuade what is false; and together with the endeavor there perish all their action and vital motion, so that they can do no otherwise than cast themselves down headlong thence.

**3894b.** Because this is so, and because the well-disposed on their entrance into the other life are first remitted into the life which they had in the world (see n. 2119), thus also into the loves and pleasures of that life, therefore they cannot as yet, before they are prepared, be in fellowship with angels, even as to respiration. For this reason, when they are being prepared, they are first inaugurated into angelic life by concordant respirations, and then they come at the same time into interior perceptions and into heavenly freedom. This is effected in a society of many, or in choirs, in which the one respire in the same way as the others and also perceives in the same way, and in the same way acts from freedom. How this is effected has also been shown me to the life.

**3895.** The persuasion of what is evil and false, and also the persuasion of truth when man is in the life of evil, is of such a nature in the other life that it as it were suffocates others, even well-disposed spirits before they have been inaugurated into angelic respiration. They therefore who are in such a persuasion are removed by the Lord and are detained in hell, where one cannot hurt another; for there the persuasion of one is nearly like that of another, and hence their respirations accord. Some spirits who were in such a persuasion came to me with the intent to suffocate me, and even caused somewhat of suffocation, but I was delivered by the Lord. A little child was then sent by the Lord, at whose presence they were so tortured that they could scarcely breathe, in which state they were kept even until driven to supplications, and thus were thrust down into hell.

[2] The persuasion of truth when man is in the life of evil is of such a nature that he persuades himself that truth is truth, not for the sake of good as the end, but for the sake of evil as the end, namely, that he may thereby gain honors, reputation, and wealth. The very worst of all are able to be in such a persuasion, and also in apparent zeal, to such a degree as to condemn to hell all who are not in truth, however much these may be in good. (Concerning this persuasion see n. 2689, 3865.) When such persons first come into

the other life they believe themselves to be angels; but they cannot approach any angelic society; being as it were suffocated by their own persuasion as soon as they come near it. These are they of whom the Lord says in Matthew:

Many shall say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out demons? and in Thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from Me ye that work iniquity (Matt. 7:22, 23).

**3896.** The subject of the Grand Man, and of Correspondence, will be continued at the end of the following chapter.

# GENESIS

## CHAPTER THIRTY

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**3897.** In accordance with the plan adopted it is now necessary to explain, as a preface to this chapter, what the Lord taught concerning the Last Judgment, or the last times of the church, in the twenty-fourth chapter of Matthew. Before the preceding chapter of Genesis there was explained what is contained in this chapter of Matthew from verse 19 to 22. Now follows what is contained in verses 23 to 28.

Then if any man shall say unto you, Lo here is the Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall give great signs and wonders, to lead astray if possible even the elect. Behold I have told you before. If therefore they shall say unto you, Behold He is in the desert, go not out; Behold He is in the inner chambers, believe it not. For as the lightning cometh forth out of the east and appeareth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together (Matt. 24:23–28).

**3898.** What these words involve no one can know except from the internal sense—as that false Christs shall arise who shall give signs and wonders; and that if men should say that Christ is in the desert, they should not go out; and that if they should say that He is in the inner chambers, they should not believe it; and that the coming of the Son of man shall be as the lightning which cometh forth from the east and appeareth even unto the west; and also that wheresoever the carcass is, there also will the eagles be gathered together. These things, like those which precede and that follow in this chapter, seem not to stand in any series as to the sense of the letter; but yet in the internal sense they are in a most beautiful series, which first becomes apparent when it is understood what is signified by “false Christs;” what by “signs and wonders;” what by the “desert” and the “inner chambers;” also what by the “coming of the Son of man;” and lastly what by the “carcass” and the “eagles.”

[2] The reason why the Lord spoke in this manner was in order that the people might not understand the Word, lest they should profane it; for when the church has been vastated, as it then was

with the Jews, if men understood it they would profane it; wherefore for the same reason the Lord also spoke by parables, as He Himself teaches in Matthew (13:13–15; Mark 4:11, 12; Luke 8:10). For the Word cannot be profaned by those who do not know its mysteries; but by those who do (see n. 301–303, 593, 1008, 1010, 1059, 1327, 1328, 2051, 3398, 3402); and more by those who appear to themselves learned than by those who seem to themselves unlearned.

[3] But the reason why the interiors of the Word are now being opened, is that the church at this day has been so far vastated (that is, is so devoid of faith and love) that although men know and understand, still they do not acknowledge, and much less believe (see n. 3398, 3399), except a few who are in the life of good and are called the “elect,” who can now be instructed, and with whom a New Church is to be instituted. But where these are, the Lord alone knows; there will be few within the church; it has been among the Gentiles that previous new churches have been set up (see n. 2986).

**3899.** In what precedes in this chapter of Matthew the successive vastation of the church has been treated of—that they should first begin no longer to know what good and truth are, but should dispute about them; next that they should despise them; thirdly that they should not acknowledge them; and fourthly that they should profane them (see n. 3754). The subject now treated of is the state of the church in respect to its quality at that time as to doctrine in general, and with those specifically who are in holy external worship, but in profane internal worship; that is, who with the mouth profess the Lord with holy reverence, but at heart worship themselves and the world, so that with them the worship of the Lord is a means of gaining honors and wealth. Insofar as these persons have acknowledged the Lord, and the heavenly life and faith, so far do they profane them when they become of such a character. This state of the church is now treated of, as may better appear from the internal sense of the Lord’s words quoted above, which is as follows.

**3900.** Then if any man shall say unto you, Lo here is the Christ, or there; believe it not;

signifies an exhortation to beware of their doctrine. “The Christ” is the Lord as to Divine truth, and hence as to the Word and as to doctrine from the Word. That here the contrary is meant, namely, Divine truth falsified, or the doctrine of falsity is evident.

(That "Jesus" is Divine good, and "Christ" Divine truth, may be seen above, n. 3004, 3005, 3008, 3009.)

[2] For there shall arise false Christs and false prophets;

signifies the falsities of that doctrine. That "false Christs" are doctrinal things from the Word falsified, or truths not Divine, is manifest from what has been said just above (see also n. 3010, 3732 at the end); and that "false prophets" are those who teach such falsities (n. 2534). In the Christian world they who teach falsities are especially those who have as their end their own pre-eminence, and the riches of the world; for they pervert the truths of the Word in their own favor; for when the love of self and of the world is the end, nothing else is thought of. These are "false Christs and false prophets."

[3] And they shall give great signs and wonders;

signifies things that confirm and persuade from external appearances and fallacies, by which the simple suffer themselves to be led astray. That this is "giving signs and wonders," will of the Lord's Divine mercy be shown elsewhere.

[4] To lead astray if possible even the elect;

signifies those who are in the life of good and truth, and are consequently with the Lord. These are they who in the Word are called the "elect." In the company of those who veil over profane worship with what is holy, such are rarely seen; or if seen, they are not known; for the Lord hides them, and thus protects them. For before they have been confirmed they suffer themselves to be easily led away by external sanctities; but after they have been confirmed they remain steadfast, being kept by the Lord in the company of angels, without knowing it; and it is then impossible for them to be led astray by that wicked crew.

[5] Behold, I have told you before;

signifies an exhortation to prudence, that is, to beware; for they are among false prophets, who appear in sheep's clothing, but inwardly are ravening wolves (Matt. 7:15). The "false prophets" are the sons of the age, who are more prudent in their generation (that is, more crafty) than the sons of light (as described in Luke 16:8). For which reason the Lord exhorts them in the words, "Behold I send you forth as sheep in the midst of wolves; be ye therefore prudent as serpents and simple as doves" (Matt. 10:16).

[6] If therefore they shall say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not;

signifies that what they say about truth, and what they say about good, as well as many other things, are not to be believed. That this is what is signified, no one can see except the man who is acquainted with the internal sense. That a mystery is contained in these words may be known from the fact that the Lord spoke them, and that without any other sense more interiorly hidden the words amount to nothing—namely, that if they should say that the Christ was in the desert they were not to go forth; and if they should say that He was in the inner chambers, they were not to believe it. But it is vastated truth that is signified by the “desert;” and vastated good by the “inner chambers,” or secret recesses. The reason why vastated truth is signified by the “desert,” is that when the church is vastated (that is, when there is no longer any Divine truth in it, because there is no longer any good, or love to the Lord and charity toward the neighbor), it is then said to be a “desert,” or to be in a “desert;” for by a “desert” or “wilderness” is meant whatever is not cultivated or inhabited (n. 2708); also whatever has little life (n. 1927), as is then the case with truth in the church. This shows that the “desert” here is a church in which there is no truth.

[7] But the “inner chambers,” or secret recesses, in the internal sense signify the church as to good, and also simply good. The church that is in good is called the “house of God.” The “inner chambers,” and the things within the house, are goods. (That the “house of God” is Divine good; and a “house” in general, the good of love and charity, may be seen above, n. 2233, 2234, 2559, 3142, 3652, 3720.) The reason why that which men say about truth, and what they say about good, is not to be believed, is that they call falsity truth, and evil good; for they who regard themselves and the world as their end, understand nothing else by truth and good than that they themselves are to be adored, and are to receive benefits; and if they breathe forth piety, it is that they may appear in sheep’s clothing.

[8] Moreover, as the Word spoken by the Lord contains innumerable things within it, and as “desert” or “wilderness” is a word of wide signification, for all that is called a “wilderness” which is



not cultivated and inhabited, and all interior things are called “inner chambers,” therefore by a “desert” is also signified the Word of the Old Testament, because this is regarded as abrogated; and by “inner chambers” the Word of the New Testament, because this teaches interior things, or those which concern the internal man. So also the whole Word is called a “desert,” because it no longer serves for doctrinal things; and human institutions are called “inner chambers,” which, because they depart from the precepts and institutes of the Word, make the Word to be a “desert.” This is also known in the Christian world; for they who are in holy external and in profane internal worship, for the sake of innovations which look to their pre-eminence over all and their opulence above all as the ends in view, abrogate the Word, and this so far as not even to permit it to be read by others. And although they who are not in such profane worship hold the Word to be holy, and permit it to be among the people, they nevertheless bend and explain all things therein in favor of their doctrinal matters, which causes the rest of what is in the Word, and which is not in accordance with their doctrinal matters, to be a “desert.” This may be sufficiently evident from the case of those who make salvation to consist in faith alone, and hold in contempt the works of charity. All that the Lord Himself has spoken in the New Testament, and so many times in the Old, concerning love and charity, they make as a “desert;” and all the things that belong to faith without works, they make as “inner chambers.” It is manifest from this what is signified by the words, “If they say unto you, Behold He is in the desert, go not forth; Behold He is in the inner chambers, believe it not.”

[9] For as the lightning cometh forth from the east, and appeareth even unto the west, so shall also the coming of the Son of man be;

signifies that it was with the internal worship of the Lord as with lightning, which is instantly dissipated. For by the “lightning” is signified that which is of heavenly light, and thus that which is preached about love and faith, because these are of heavenly light. In the supreme sense the “east” is the Lord; and in the internal sense, the good of love, of charity, and of faith from the Lord (see n. 101, 1250, 3249). But the “west” in the internal sense is that which has gone down or has ceased to be; thus it signifies no acknowledgment of the Lord, nor of the good of love, charity, and faith; and so the

lightning that cometh out of the east and appeareth even unto the west denotes dissipation. The coming of the Lord is not according to the letter, that He is to appear again in the world; but it is His presence in every one; and this exists whenever the gospel is preached and what is holy is thought of.

[10] For wheresoever the carcass is, there will the eagles be gathered together;

signifies that confirmations of falsity by means of reasonings will be multiplied in the vastated church. When the church is without the good and consequently without the truth of faith (that is, when it has been vastated), it is said to be “dead,” for its life is from good and truth; and hence when dead it is compared to a “carcass.” Reasonings concerning goods and truths that make these out to be nothing except insofar as they are apprehended, and confirmations of evil and falsity thereby, are the “eagles,” as is evident from that which now follows. That the “carcass” here is the church devoid of the life of charity and faith, is manifest from the words of the Lord in Luke, where He speaks of the consummation of the age:

The disciples said, Where Lord? (that is, the consummation of the age, or the Last Judgment). And He said unto them, Where the body is, thither will the eagles also be gathered together (Luke 17:37).

“Body” here stands in place of “carcass,” for it is a dead body that is meant, and it signifies the church; for that the Judgment was to commence from the house of God or from the church, is evident from various passages in the Word. This is what is signified in the internal sense by the Lord’s words now adduced and unfolded. That they are in a most beautiful series, although this does not appear in the sense of the letter, must be evident to anyone who contemplates them in their connection according to the explication.

**3901.** The reason why the last state of the church is compared to “eagles” gathered together to a “carcass,” or to a “body,” is that by “eagles” are signified man’s rational things, which when predicated of the good, are true rational things; but when predicated of the evil, are false rational things or reasonings. “Birds” in general signify man’s thoughts, in both senses good and bad (n. 40, 745, 776, 866, 991, 3219); and every species has a special signification. As eagles fly high and are sharp-sighted, they signify rational things. That this is the case may be seen from many passages in the Word, of which in

confirmation we may adduce the following. First, where they signify true rational things; in Moses:

Jehovah found His people in a desert land, and in emptiness, in wailing, in solitude: He led him about, He instructed him, He kept him as the pupil of the eye; as the eagle stirreth up her nest, fluttereth over her young, spreadeth out her wings, taketh him, beareth him upon her wings (Deut. 32:10, 11).

Instruction in the truths and goods of faith is what is here described, and is compared to the "eagle." The very process until man becomes rational and spiritual, is contained in the description and comparison. The comparisons in the Word are all made by means of significatives; thus here by the "eagle," which is the rational.

[2] In the same: Jehovah said to Moses:

Ye have seen what I did unto the Egyptians, and bare you up upon eagles' wings, that I might bring you unto Myself (Exod. 19:3, 4);

denoting the same. In Isaiah:

They that wait upon Jehovah shall be renewed in strength, they shall mount up with strong wing as eagles, they shall run and not be weary, they shall walk and not faint (Isa. 40:31);

"to be renewed in strength" is to grow as to the willing of good; and "to mount up with strong wing as eagles" is to grow as to the understanding of truth, thus as to the rational. The subject is set forth here as elsewhere by two expressions, one of which involves the good which is of the will, and the other the truth which is of the understanding; and the case is the same with the expressions, "they shall run and not be weary, and shall walk and not faint."

[3] In Ezekiel:

Speak a parable about the house of Israel, and say, Thus said the Lord Jehovah, A great eagle, with long pinions, full of feathers, that had embroidery, came upon Lebanon, and took a twig of the cedar; he carried it into a land of traffic, he set it in a city of spice merchants. It grew, and became a spreading vine. There was another great eagle, with great and many feathers; and behold this vine did bend its roots toward him, and sent forth its branches toward him, that he might water it from the beds of its plantations in a good field, by many waters; but it shall be laid waste. He sent his ambassadors into Egypt that they might give him horses and much people (Ezek. 17:2-9, 15).

The "eagle" first mentioned denotes the rational enlightened by the Divine; the "eagle" mentioned in the second place denotes the rational from what is man's own, afterwards become perverted through

reasonings from sensuous things and memory-knowledges. ("Egypt" denotes memory-knowledges, see n. 1164, 1165, 1186, 1462; "horses" the intellectual from them, n. 2761, 2762, 3217.)

[4] In Daniel:

The vision of Daniel: Four beasts came up out of the sea, diverse one from another; the first was like a lion, and had eagle's wings. I beheld till the wings thereof were plucked, and it was lifted up from the earth and made to stand upon its feet like a man, and a man's heart was given to it (Dan. 7:3, 4).

The first state of the church is what is here described by a "lion that had eagle's wings;" and the "eagle's wings" here are rational things from what is man's own, on the taking away of which they were given rational and voluntary things from the Divine, which are signified by its "being taken up from the earth, and made to stand upon its feet like a man, and having a man's heart given to it."

[5] In Ezekiel, in the description of the likeness of the faces of the four living creatures, or cherubs:

They had the face of a man, and they four had the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle (Ezek. 1:10).

As for the wheels they were called Galgal [whirling wheels], and every one had four faces; the first face was the face of the cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle (Ezek. 10:13, 14).

In John:

Round about the throne were four living creatures full of eyes before and behind; the first living creature was like a lion; and the second living creature was like a calf; and the third living creature had a face as a man; and the fourth living creature was like a flying eagle (Rev. 4:6, 7).

That the living creatures thus seen signify Divine arcana, is evident; and consequently so does the "likeness of their faces;" but what arcana in particular are signified cannot be known unless it is known what in the internal sense is a "lion," a "calf," a "man," and an "eagle." That the "face of an eagle" is circumspection and consequently Providence is manifest; for the cherubs represented by the living creatures in Ezekiel signify the Providence of the Lord lest man should enter into the mysteries of faith from himself and his own rational (see n. 308). This shows that when it is predicated of man, the "eagle" is in the internal sense the rational; and this for

the reason that the eagle flies high, and from above has a wide view of the things that are below.

[6] In Job:

Does the hawk fly by thine intelligence, and stretch her wings toward the south? Does the eagle mount up at thy command, and make her nest on high? (Job 39:26, 27);

it is evident that the “eagle” here is reason, which is of intelligence. Such was the signification of the “eagle” in the Ancient Church; for the book of Job is a book of the Ancient Church (see n. 3540, end). Almost all the books of that period were written by means of significatives; but in process of time the significatives have become so completely forgotten that it is not even known that “birds” in general denote thoughts, although they are so frequently mentioned in the Word and it appears quite plain that they have another meaning.

[7] That in the opposite sense an “eagle” signifies rational things that are not true, and thus are false, is evident from the following passages. In Moses:

Jehovah shall bring upon thee a nation from far from the end of the earth, as the eagle flieth, a nation whose tongue thou hearest not, a nation hard in faces (Deut. 28:49, 50).

In Jeremiah:

Behold he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles. Woe unto us! For we are laid waste (Jer. 4:13).

In the same:

Thy boasting hath deceived thee, the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; because thou makest thy nest as high as the eagle I will bring thee down from thence. Behold he shall come up and fly as the eagle, and spread out his wings above Bozrah; and the heart of the mighty men of Edom at that day shall be as the heart of a woman in her pangs (Jer. 49:16, 22).

In the same:

Our pursuers were swifter than the eagles; they chased us upon the mountains; they laid wait for us in the wilderness (Lam. 4:19).

In Micah:

Make thee bald, and poll thee for the sons of thy delights; enlarge thy baldness as the eagle; for they are gone into captivity from thee (Micah 1:16).

In Obadiah:

Though thou mount on high as the eagle, and though thou set thy nest among the stars, I will bring thee down from thence (verse 4).

In Habukkuk:

I am stirring up the Chaldeans, a bitter and hasty nation, that marcheth through the breadths of the land to inherit dwelling-places that are not theirs. Their horses are swifter than eagles; their horsemen come from far, they fly as an eagle that hasteth to devour (Hab. 1:6, 8).

[8] By “eagles” in these passages is signified falsity induced by reasonings, which is induced from the fallacies of the senses and external appearances. That by the “Chaldeans” in the Prophet last cited are signified those who are in a holy external, but interiorly in falsity, may be seen above (n. 1368); also that they who vastate the church are like Babylon (n. 1327); that the “breadths of the land” denote truths (n. 3433, 3434). Vastation is signified by “marching through the breadths of the land.” Their “horses” are their intellectual things, which are similar (see n. 2761, 2762, 3217). What the “eagle hastening to devour” signifies, is thus evident, namely, the desolation of man in respect to truths; for the desolation of the church is there treated of. Comparisons are here made with eagles; but as before said, the comparisons in the Word are made by means of significatives. From all this we can now see what is signified by the comparison with the “eagles that will be gathered together to the carcass.”

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## GENESIS 30

1. And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead.
2. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly?
3. And she said, Behold my maidservant Bilhah, come to her, and she shall bear upon my knees, and I shall be built, even I, from her.

4. And she gave him Bilhah her handmaid for a woman, and Jacob came to her.
5. And Bilhah conceived, and bare Jacob a son.
6. And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan.
7. And she conceived again, and Bilhah Rachel's handmaid bare a second son to Jacob.
8. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed; and she called his name Naphtali.
9. And Leah saw that she had stood still from bearing; and she took Zilpah her handmaid, and gave her to Jacob for a woman.
10. And Zilpah Leah's handmaid bare Jacob a son.
11. And Leah said, A troop cometh; and she called his name Gad.
12. And Zilpah Leah's handmaid bare a second son to Jacob.
13. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher.
14. And Reuben went in the days of wheat harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son's dudaim.
15. And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son's dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim.
16. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son's dudaim; and he lay with her that night.
17. And God hearkened unto Leah, and she conceived and bare Jacob a fifth son.
18. And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar.
19. And Leah conceived again, and bare a sixth son to Jacob.

20. And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun.
21. And afterwards she bare a daughter, and called her name Dinah.
22. And God remembered Rachel, and God hearkened to her, and opened her womb.
23. And she conceived, and bare a son, and said, God hath gathered my reproach.
24. And she called his name Joseph, saying, Let Jehovah add to me another son.
25. And it came to pass, when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place and to my land.
26. Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service, wherewith I have served thee.
27. And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake.
28. And he said, Signify to me thy reward, and I will give it.
29. And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me.
30. For it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house?
31. And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this word for me, I will return, and feed and keep thy flock.
32. I will pass through all thy flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and these shall be my reward.
33. And my justice shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this with me.



34. And Laban said, Behold, I would it might be according to thy word.
  35. And he removed that day the he-goats that were partly-colored and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black among the lambs, and gave them into the hand of his sons.
  36. And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban's flocks.
  37. And Jacob took him a fresh rod of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white that was upon the rods.
  38. And he set the rods which he had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink.
  39. And the flocks grew warm at the rods, and the flocks brought forth partly-colored, speckled, and spotted.
  40. And Jacob separated the lambs, and set the faces of the flock toward the partly-colored and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock.
  41. And it came to pass in every growing warm of the flock that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods.
  42. And to the flock that came together later he did not set them; and those that came together later were Laban's, and those that came together first were Jacob's.
  43. And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.
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## THE CONTENTS

**3902.** In the preceding chapter by the four sons of Jacob from Leah there was described the state of the church, or of the man who is becoming a church, as to the ascent from the truth which is of faith to the good which is of love. In this chapter, by Jacob's sons from the maidservants of Rachel and Leah, and from Leah, and lastly from Rachel, there is described the conjunction of natural truth with spiritual good through means, and this in the order in which it is effected in the man who is being regenerated.

**3903.** After this conjunction there is described the fructification and multiplication of truth and good, which is signified by the flock that Jacob procured for himself by means of the flock of Laban.

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## THE INTERNAL SENSE

**3904.** Verses 1, 2. *And Rachel saw that she did not bear to Jacob, and Rachel was zealous against her sister; and she said unto Jacob, Give me sons; and if not, I am dead. And Jacob was kindled with anger against Rachel, and he said, Am I in God's stead, who withholdeth from thee the fruit of the belly?*

"And Rachel saw that she did not bear to Jacob," signifies that interior truth was not yet acknowledged; "and Rachel was zealous against her sister," signifies indignation that it was not acknowledged as was external truth; "and she said unto Jacob, Give me sons," signifies that there was a desire to have interior truths from the good of natural truth; "and if not, I am dead," signifies that thus there would be no rising again; "and Jacob was kindled with anger against Rachel," signifies indignation on the part of natural good; "and he said, Am I in God's stead," signifies that it was impossible for it; "who withholdeth from thee the fruit of the belly," signifies that this must be from the internal.

**3905.** *And Rachel saw that she did not bear to Jacob.* That this signifies that interior truth was not yet acknowledged, is evident from the representation of Rachel, as being the affection of interior truth, or interior truth itself (n. 3758, 3782, 3793, 3819); from the

signification of “bearing,” as being to acknowledge in faith and also in act (concerning which below); and from the representation of Jacob, as being the good of natural truth (of which n. 3669, 3677, 3829, and in the whole of the preceding chapter). The reason why “to bear” is to acknowledge in faith and also in act, is that by “births” in the Word are signified spiritual births (n. 1145, 1255, 3860, 3868). Spiritual birth is the acknowledgment of and faith in truth and good; here, the acknowledgment in faith and also in act, namely, of the interior truth represented by Rachel. As nothing is acknowledged in faith until the man lives according to it, it is for this reason said, “the acknowledgment in faith and also in act.” Truths of faith which are not learned for the sake of doing, but only for the sake of knowing them, join themselves to the affections of evil and falsity; for which reason they are not of faith with the man who has learned them, but are interiorly contrary to faith.

**3906.** *And Rachel was zealous against her sister.* That this signifies indignation that it was not acknowledged as was external truth, is evident from the signification of “being zealous,” as being expressive of indignation, and this because she did not bear as Leah did; from the representation of Rachel, as being interior truth (see n. 3905); and from the signification of a “sister,” who here is Leah, as being external truth. (That “Leah” is external truth, see above, n. 3793, 3819.) With those who are being regenerated the case is this: They learn to know what internal truth is, but at first do not acknowledge it with such faith as to live according to it. For internal truths are conjoined with spiritual affection, which cannot inflow until external truths have been adapted to correspondence with the internal.

[2] Take for example this internal truth: All good is from the Lord, and that which is of man’s own is not good. In the beginning of regeneration this may be known, but yet is not acknowledged in faith and also in act; for to acknowledge it in faith and in act is to have a perception that it is so, and an affection to will it to be so; and this in every act of good; and is also to have a perception that good from what is man’s own cannot but have regard for self, and thus to the preference of self above others, and consequently a contempt for others, and moreover a feeling of self-merit in the good that we do. These things are within external truth before internal truth has been conjoined with it; and this cannot be conjoined until

regard for self begins to cease, and regard for the neighbor begins to be felt. From this it is evident what is meant by “indignation that internal truth was not yet acknowledged as was external truth.”

**3907.** *And she said unto Jacob, Give me sons.* That this signifies a desire to have interior truths from the good of natural truth, is evident from the representation of Jacob, as being the good of natural truth (see n. 3905); and from the signification of “sons,” as being truths (n. 489, 491, 533, 1147, 2623); here interior truths because from Rachel, by whom is represented interior truth (n. 3758, 3782, 3793, 3819).

**3908.** *And if not, I am dead.* That this signifies that thus there would be no rising again, is evident from the signification of “dying,” as being not to rise again into life. In ancient times wives called themselves “dead” when they did not bring forth a son or a daughter; and they also believed themselves to be so, because no memory of them, or as it were no life, would be left to posterity. Their so calling and believing themselves was indeed for worldly causes; but as every cause comes forth from a cause prior to itself, and thus everything of cause in the natural world from a cause in the spiritual world, so also does this. The cause in the spiritual world was the heavenly marriage of good and truth, in which there are no other births than truths of faith and goods of charity. These there are “sons and daughters,” and are also signified by “sons and daughters” in the Word. Whoever has not these births, that is, truths of faith and goods of charity, is as it were dead, that is, is among the dead who do not rise again to life or heaven. From this we may see what is signified by these words of Rachel: “If not, I am dead.”

**3909.** *And Jacob was kindled with anger against Rachel.* That this signifies indignation on the part of natural good, is evident from the signification of “being kindled with anger,” as being to be indignant (concerning which in what follows); and from the representation of Jacob, as being the good of the natural (concerning which above). It is said “against Rachel,” because the interior truth represented by Rachel could not as yet be acknowledged in faith and act by the good of the natural which is “Jacob.” That in the internal sense “to be kindled with anger” denotes to be indignant, is because every natural affection on ascending toward the interiors, or toward heaven, becomes more mild, and is at last changed into a heavenly affection. For the things that stand forth in the sense of the letter (as here

“to be kindled with anger”) are relatively harsh, because they are natural and corporeal, but they become mild and gentle as they are elevated from the corporeal and natural man to the internal or spiritual man. This is the reason why the literal sense is of this nature, being accommodated to the apprehension of the natural man; and why the spiritual sense is not of such a nature, being accommodated to the apprehension of the spiritual man. This shows that “to be kindled with anger” signifies to be indignant. Real spiritual indignation (and especially celestial indignation) derives nothing from the anger of the natural man, but from the interior essence of zeal; which zeal does indeed appear in the outward form like anger, but in internal form is not anger, nor even the indignation of anger; but is a certain sadness that is attended with a prayerful wish that it be not so; and in a form still more interior it is merely a certain obscure feeling that breaks in on the celestial delight on account of something not good and true in another.

**3910.** *And he said, Am I in God's stead? That this signifies that it was impossible for it, is evident from the signification of “not being in God's stead,” as being to be impossible; for “God” is named in the Word from ability or power; but “Jehovah” from being or essence (n. 300).* For this reason “God” is mentioned when the subject is truth, and “Jehovah” when it is good (n. 2769, 2807, 2822); for ability is predicated of truth when being is predicated of good; for good has power through truth, inasmuch as it is through truth that good performs everything that comes to pass. From this we can see that by the words, “am I in God's stead?” there is signified in the internal sense that it was impossible for it.

**3911.** *Who withholdeth from thee the fruit of the belly.* That this signifies that this must be from the internal, is evident from the signification that results from the internal sense of the words; for in the internal sense the “fruit of the belly” signifies the like as “birth,” namely, the acknowledgment of truth and good in faith and in act (n. 3905); and what is more, the consequent conjunction of truth and good. This acknowledgment and conjunction cannot come forth from the external man, but from the internal; for all good inflows from the Lord through the internal man into the external, and there adopts the truths that are insinuated by means of the sensuous things of the external man, and causes the man to acknowledge them in faith and act, and causes them to be adjoined and thus appropriated to the

man. That all good inflows from the Lord through the internal man into the truths gathered in the memory of the external man, has been repeatedly shown before. This is what is meant by the explication of the words before us—that this must be from the internal.

**3912.** Verses 3–5. *And she said, Behold my maidservant Bilhah, come to her and she shall bear upon my knees, and I shall be built, even I from her. And she gave him Bilhah her handmaid for a woman, and Jacob came to her. And Bilhah conceived, and bare Jacob a son.*

“And she said, Behold my maidservant Bilhah,” signifies the affirming means there is between natural truth and interior truth; “come to her,” signifies that with this there is the faculty of conjunction; “and she shall bear upon my knees,” signifies acknowledgment in the affection of interior truth, from which there is conjunction; “and I shall be built, even I, from her,” signifies that thereby this affection has life; “and she gave him Bilhah her handmaid for a woman” signifies that the affirmative means was adjoined; “and Jacob came to her,” signifies that it was conjoined; “and Bilhah conceived, and bare Jacob a son,” signifies reception and acknowledgment.

**3913.** [v. 3] *And she said, Behold my maidservant Bilhah.* That this signifies the affirming means which there is between natural truth and interior truth, is evident from the signification of a “maidservant” and also of a “handmaid” as being the affection of the knowledges that belong to the exterior man (n. 1895, 2567, 3835, 3849); and because this affection is the means for conjoining interior truths with natural or external truths, by “handmaid” is here signified the affirming means between them: and from the representation of Bilhah, as being the quality of this means. By the handmaids given to Jacob by Rachel and Leah for women to the intent that they might bring forth offspring, nothing else was represented and signified in the internal sense, than such a thing as is of service; here, for a means of the conjunction of interior truth with external truth; for by Rachel is represented interior truth, and by Leah external truth (n. 3793, 3819). For by the twelve sons of Jacob are here described the twelve general or cardinal things by means of which while being regenerated or made a church, man is initiated into what is spiritual and celestial. For when a man is being regenerated, or made a church (that is, when from a dead man he is becoming alive,

or from corporeal heavenly), he is led by the Lord through many states. These general states are what are designated by the “twelve sons,” and afterwards by the “twelve tribes;” for which reason the “twelve tribes” signify all things of faith and love, as may be seen above (n. 3858); for generals involve all the particulars and singulars, and these latter bear relation to the former.

[2] When a man is being regenerated, the internal man is to be conjoined with the external, consequently the goods and truths of the internal man with the goods and truths of the external; for from truths and goods man is man. These cannot be conjoined without means. Means are such things as derive something from the one side, and something from the other, and which are attended with the effect that insofar as the man accedes to the one, the other becomes subordinate. These means are what are signified by the “handmaids,” the means on the part of the internal man by the handmaids of Rachel; and the means on the part of the external man by the handmaids of Leah.

[3] That there must be means of conjunction may be seen from the fact that of itself the natural man does not in the least agree with the spiritual man, but disagrees so far as to be altogether opposite. For the natural man regards and loves himself and the world; but the spiritual man does not regard himself and the world, except insofar as is conducive to the promotion of uses in the spiritual world; and thus regards its service and loves it from the use and end. The natural man seems to himself to have life when he is elevated to dignities, and thus to supereminence over others; but the spiritual man seems to himself to have life in humility, and in being the least. Nor does he disregard dignities, provided that by them as means he can be of service to his neighbor, to the community, and to the church. Yet he does not reflect for the sake of himself upon the dignities to which he is elevated, but for the sake of the uses which he regards as the ends. The natural man is in his bliss when he is richer than others, and possesses the world’s wealth; but the spiritual man is in his bliss when he is in the knowledges of truth and good, which are his riches; and still more when he is in the practice of good according to truths; and yet he does not despise riches, because by means of them he can be in that practice, and in the world.

[4] From these few considerations it is evident that the state of the natural man and that of the spiritual man are opposed to each

other by their ends; but that nevertheless they can be conjoined, which takes place when the things of the external man are made subordinate and subservient to the ends of the internal man. In order therefore that a man may become spiritual, it is necessary for the things of the external man to be reduced to compliance; thus that the ends in favor of self and the world be put off; and ends in favor of the neighbor and the Lord's kingdom be put on. The former can by no means be put off and the latter put on, and thus the two be conjoined, except through means. These means are what are signified by the "handmaids," and in particular by the "four sons" born of the handmaids.

[5] The first means is one that affirms or is affirmative of internal truth—that it is so. When this affirmative comes, the man is in the beginning of regeneration; good is being worked by the internal, and causes the affirmation. This good cannot inflow into what is negative, nor even into what is full of doubt, until this becomes affirmative. But afterwards it manifests itself by affection, that is, by the man's being affected with truth, or beginning to be delighted with it; first in knowing it, and then in acting according to it. Take, for example, the truth that the Lord is the salvation for the human race. Unless this is made affirmative by the man, all the things he has learned from the Word or in the church concerning the Lord, and that are in his natural memory among the memory-knowledges, cannot be conjoined with his internal man, that is, with what can be there of faith. Thus neither can affection flow in, not even into the generals of that truth which are conducive to man's salvation. But when it becomes affirmative, innumerable things are added, and are filled with the good that flows in; for good continually flows in from the Lord, but where there is no affirmative, it is not received. An affirmative is therefore the first means, and is as it were the first abode of the good that flows in from the Lord. The same is the case with all the other truths that are called truths of faith.

**3914.** *Come to her.* That this signifies that with this there is the faculty of conjunction, is evident from the signification of "coming to anyone," when what is matrimonial is referred to, as being conjunction; here the faculty of conjunction with the affirmative; for the first of conjunction must be with the affirmative—that it is so.

**3915.** *And she shall bear upon my knees.* That this signifies acknowledgment in the affection of interior truth, from which there



is conjunction, is evident from the signification of “bearing,” as being to acknowledge in faith and act (see n. 3905); and from the signification of “knees,” or “thighs,” as being the things that belong to conjugal love (n. 3021); thus the things that belong to the conjunction of the truth of faith with the good of love; for this conjunction is the very conjugal principle in the Lord’s kingdom. Thus “bearing upon my knees” signifies an acknowledgment of the interior truth represented by Rachel. The custom among the ancients of sons and daughters being acknowledged as legitimate who were born of handmaids by consent of the wife, and brought forth upon her knees in order that they might be acknowledged, was derived from the Ancient Church, whose worship consisted in rituals that were representative and significative of celestial and spiritual things. In that church, because “bearing” signified the acknowledgment of truth, and “knees” conjugal love, thus the conjunction of good and truth from affection, such a ritual was accepted when the wife was barren, to the intent that she might not represent the dead who do not rise again to life (according to what has been said just above, n. 3908).

[2] In the internal sense by these words there is signified a second degree of affirmation or acknowledgment, which is from affection; for in order that the conjunction may take place, there must be affection within the acknowledgment or affirmation; for all conjunction is effected by means of affection, because without affection truths have no life. For example: to know the truths that the neighbor must be loved, and that charity consists in this, and in charity spiritual life, is bare memory-knowledge, unless attended with affection, that is, unless they are willed from the heart. Without affection these truths do not live, and however well anyone knows them, he nevertheless does not love his neighbor, but himself more than him, and he is in natural life, but not in spiritual life. It is natural affection that rules over spiritual affection, and so long as natural affection rules, the man is called “dead,” for he has a life contrary to heavenly life, and heavenly life is the veriest life.

**3916.** *And I shall be built, even I from her.* That this signifies that thereby this affection has life, is evident from the signification of “being built” as being not to die (see n. 3908), and consequently to rise again, or live.

**3917.** [v. 4] *And she gave him Bilhah her handmaid for a woman.* That this signifies that the affirmative means was adjoined, is evident from the representation of Bilhah, and from the signification of “handmaid,” as being an affirmative means (n. 3913); and from the signification of “giving for a woman,” as being to adjoin.

**3918.** *And Jacob came to her.* That this signifies that it was conjoined, is evident from the signification of “coming or entering in unto” anyone, when predicated of what is matrimonial, as being conjunction (n. 3914).

**3919.** [v. 5] *And Bilhah conceived, and bare Jacob a son.* That this signifies reception and acknowledgment, is evident from the signification of “conceiving,” as being reception; and from the signification of “bearing,” as being acknowledgment (see n. 3860, 3868, 3905, 3911); for in the spiritual sense conceptions and births are receptions of truth from good, and the consequent acknowledgments.

**3920.** Verse 6. *And Rachel said, God hath judged me, and also hath heard my voice, and hath given me a son; therefore she called his name Dan.*

“And Rachel said, God hath judged me, and also hath heard my voice,” signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life; “and hath given me a son,” signifies that this truth was acknowledged; “therefore she called his name Dan,” signifies its quality.

**3921.** *And Rachel said, God hath judged me, and also hath heard my voice.* That this signifies in the supreme sense justice and mercy; in the internal sense, the holy of faith; and in the external sense, the good of life, is evident from the signification of “God judging me,” and from that of “hearing my voice.” That “God judging me” signifies the Lord’s justice, is evident without explication, as also that His “hearing my voice” is mercy; for the Lord judges all from justice, and hears all from mercy. He judges from justice because from Divine truth, and He hears from mercy because from Divine good; from justice He judges those who do not receive the Divine good; and from mercy He hears those who do. But still when He judges from justice, it is also at the same time from mercy; for in all Divine justice there is mercy, as in Divine truth there is Divine good. But as these are arcana too deep to be told in a few words, they will of the Lord’s Divine mercy be more fully explained elsewhere.

[2] That by “God hath judged me, and also hath heard my voice” is meant in the internal sense the holy of faith, is because faith, which is predicated of truth, corresponds to the Divine justice; and the holy, which is good, to the Divine mercy of the Lord; and further, “to judge” or “judgment” is predicated of the truth of faith (n. 2235); and because it is said of God that He “judged,” it denotes what is good or holy. Thus it is evident that the holy of faith is what is signified by both these expressions together; and as this one whole is signified by both of them together, the two expressions are joined together by “and also.” That in the external sense the good of life is signified, is also from correspondence, for the good of life corresponds to the holy of faith. That without the internal sense it cannot be known what is signified by “God hath judged me and also hath heard,” is evident from the fact that the expressions do not so cohere in the sense of the letter as to present one idea to the understanding.

[3] The reason why in this verse, and in the following down to “Joseph,” “God” is named, and in the preceding verses, “Jehovah,” is that in these verses the regeneration of the spiritual man is treated of, but in the preceding ones the regeneration of the celestial man; for “God” is named when the subject is the good of faith, which is of the spiritual man; but “Jehovah” when the subject is the good of love, which is of the celestial man (see n. 2586, 2769, 2807, 2822). For by Judah, to whom the narrative was brought down in the preceding chapter, there was represented the celestial man (see n. 3881); but by Joseph, to whom it is continued in this chapter, the spiritual man, who is treated of in the verses that follow (23, 24). That “Jehovah” was named when the narrative was brought down to Judah, may be seen in verses 32, 33, 35 in the preceding chapter; that “God” is named where it is continued to Joseph, may be seen in verses 6, 8, 17, 18, 20, 22, 23 of the present chapter; and “Jehovah” is again named afterwards, because the subject proceeds from the spiritual man to the celestial. This is the secret which lies hidden in these words, and which no one can know except from the internal sense, and unless also he knows what the celestial man is, and what the spiritual.

**3922.** *And hath given me a son.* That this signifies that this truth was acknowledged, is evident from the signification of a “son,” as being truth (n. 489, 491, 533, 1147); and from the signification

of “giving a son,” as being to give this truth, which is the same as to acknowledge it; for every truth that is acknowledged is given by the Lord. “Giving a son” involves the same as “bearing;” and that “bearing” is acknowledgment may be seen above (n. 3905, 3915, 3919).

**3923.** *Therefore she called his name Dan.* That this signifies its quality, is evident from the signification of a “name” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421). The quality itself is within the name “Dan,” for he was so called from “judging.” But though the name was given to him from “judging,” it nevertheless involves what is signified by all these words of Rachel: “God hath judged me, and also hath heard my voice,” that is, the good of life, and the holy of faith, and also in the supreme sense the justice and mercy of the Lord. It is this general principle of the church that is signified by “Dan,” and that is represented by the tribe named from Dan. This general principle is the first that is to be affirmed or acknowledged, before a man can be regenerated or made a church. Unless these things are affirmed and acknowledged, the rest of the things both of faith and of life cannot possibly be received, and therefore cannot be affirmed, still less acknowledged. For he who affirms mere faith with himself, and not the holy of faith, that is, charity (for this is the holy of faith), and does not affirm this by the good of life, that is, by the works of charity, can no longer have a relish for the essence of faith, because he rejects it. Affirmation together with acknowledgment is the first general principle with the man who is being regenerated, but is the last with him who has been regenerated; and therefore “Dan” is the first with him who is to be regenerated, and “Joseph” is the last; for “Joseph” is the spiritual man himself. But “Joseph” is the first with him who has been regenerated, and “Dan” the last; because the man who is to be regenerated commences from the affirmation that it is so, namely, the holy of faith and the good of life. But the regenerate man, who is spiritual, is in spiritual good itself, and from this he regards such affirmation as last; for with him the holy things of faith and goods of life have been confirmed. [2] That “Dan” is the affirmative which must be the first thing when a man is being regenerated, may also be seen from other passages in the Word where “Dan” is named; as from the prophecy of Jacob, then Israel, respecting his sons:

Dan shall judge his people as one of the tribes of Israel; Dan shall be a serpent upon the way, an adder upon the path, that biteth the horse's heels, and his rider falleth backward. I wait for thy salvation, O Jehovah (Gen. 49:16–18).

"Dan" here denotes the affirmative of truth, concerning which it is said that it will be "a serpent upon the way, and an adder upon the path," when anyone reasons about truth from sensuous things; "biting the horse's heels," when it consults the lowest intellectual things or memory-knowledges, and draws conclusions from them; and that it is then led away from the truth, is signified by "his rider falling backward;" for which reason it is said, "I wait for thy salvation, O Jehovah." That the "serpent" is the man who reasons from sensuous things and memory-knowledges concerning Divine arcana, may be seen above (n. 195–197); and that "way" and "path" signify truth (n. 627, 2333); and that the "horse's heels" are the lowest intellectual things or memory-knowledges (n. 259); for a "horse" is the intellectual (n. 2761, 2762); the lowest part of which is the "heel."

[3] Again in the prophecy of Moses concerning the twelve tribes:

Of Dan he said, Dan is a lion's whelp, he leapeth forth from Bashan (Deut. 33:22);

a "lion" in the internal sense of the Word signifies the truth of the church, from his strength, for truth is that which fights and conquers; hence a "lion's whelp" denotes the first of truth, which is affirmation and acknowledgment. It is said "from Bashan," because it is from the good of the natural. In Jeremiah:

Wash thine heart from wickedness, O Jerusalem, that thou mayest be saved. How long makest thou the thoughts of thine iniquity to lodge in the midst of thee? For a voice declareth from Dan, and causeth to hear iniquity from Mount Ephraim (Jer. 4:14, 15);

"from Dan," denotes the truth that is to be affirmed; "from Mount Ephraim," that it is from the affection of it.

[4] In the same:

Wait for peace, but there is no good; and for a time of healing, and behold terror. The snorting of his horses was heard from Dan; at the sound of the neighings of his strong ones the whole land trembled; and they came and devoured the land and the fullness thereof, the city and them that dwell therein. For behold I will send among you serpents, basilisks, against which there is no enchantment, and they shall bite you (Jer. 8:15–17);

“the snorting of horses heard from Dan” denotes reasoning concerning truth from what is non-affirmative; the “land that trembled,” and their “devouring the fullness thereof,” denotes the church and all the things of the church; for they who reason concerning truth from what is non-affirmative (that is, negative) destroy all things of faith; the “basilisk serpents” denote reasonings, as above.

[5] In Ezekiel:

Dan and Javan coming in gave bright iron in thy fairs; cassia and calamus were in thy trading (Ezek. 27:19);

where Tyre is the subject treated of, by which are signified the knowledges of truth and good (n. 1201). “Dan” denotes the first truths that are affirmed; “fairs” and “trading,” the acquisitions of truth and good (n. 2967); the “bright iron,” natural truth which is the first (n. 425, 426); “cassia and calamus,” natural truth from which there is good.

[6] In Amos:

In that day shall the fair virgins and the young men faint for thirst. They that swear by the guilt of Samaria, and have said, Thy God, O Dan, liveth; and the way of Beersheba liveth; even they shall fall, and shall rise up no more (Amos 8:13, 14);

“Thy God, O Dan, liveth, and the way of Beersheba liveth” denotes that they are in the denial of all things of faith and its doctrine. (That “way” denotes truth, see above, n. 627, 2333; and “Beersheba,” doctrine, n. 2723, 2858, 2859, 3466.) That there is signified the denial of all things of faith, is because Dan was the last boundary of the land of Canaan, and Beersheba the first, that is, the midst or inmost of the land; for by the “land of Canaan” was represented and signified the Lord’s kingdom, and thus the church (n. 1607, 3038, 3481), and accordingly all things of love and faith, because these are of the Lord’s kingdom and church. Hence all things in the land of Canaan were representative, according to their distances, situations, and boundaries (n. 1585, 1866, 3686).

[7] The first boundary, that is, the midst or inmost of the land, was Beersheba, before Jerusalem became so, because Abraham was there, and also Isaac; but the last boundary, or the outermost of the land, was Dan; and hence when all things in one complex were signified, it was said, “from Dan even to Beersheba;” as in the second book of Samuel:

To transfer the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba (2 Sam. 3:10).

In the same:

All Israel gathering was gathered together from Dan even to Beersheba (2 Sam. 17:11).

And again:

David said to Joab, Pass through all the tribes of Israel from Dan even to Beersheba (2 Sam. 24:2, 15).

And in the first book of Kings:

Judah and Israel dwelt in security, every man under his vine and under his fig-tree, from Dan even to Beersheba (1 Kings 4:25).

By this expression are meant in the historic sense all things of the land of Canaan; but in the internal sense all things of the Lord's kingdom, and also all things of the church.

[8] The reason why, as before said, "Dan" is the first boundary, and also the last, is that the affirmative of truth and good is the first of all things when faith and charity are beginning with man, and the last when man is in charity and thereby in faith. It was from this also that the last lot fell to Dan when the land of Canaan was divided for inheritance (Josh. 19:40, etc.); for the lot was cast before Jehovah (Josh. 18:6); and hence it fell according to the representation of each tribe.

[9] And because the lot did not fall to Dan among the inheritances of the rest of the tribes, but beyond their borders (Judges 18:1), that tribe was omitted by John in the Revelation (Rev. 7:5–8), where the twelve thousand that were sealed are mentioned; for they who are only in the affirmative of truth and also of good, and go no further, are not in the Lord's kingdom, that is, among the "sealed." Even the worst men are able to know truths and goods, and also to affirm them; but the quality of the affirmation is known from the life.

[10] "Dan" is also mentioned as a boundary in Gen. 14:14, where Abraham is described as having pursued the enemy thus far, and where "Dan" has a similar signification. The city called "Dan" was not indeed built by the posterity of Dan at that time, but afterwards (Josh. 19:47; Judges 18:29); yet even then it was called the first boundary with respect to entering into the land of Canaan, or

the last with respect to going out; and the inmost of the land was Hebron, and afterwards Beersheba, where Abraham and Isaac dwelt.

**3924.** Verses 7, 8. *And she conceived again, and Bilhah Rachel's handmaid bare a second son to Jacob. And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.*

"And she conceived again, and Bilhah Rachel's handmaid bare," signifies here as before reception and acknowledgment; "a second son to Jacob," signifies a second general truth; "and Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed," signifies in the supreme sense own power; in the internal sense, temptation in which there is victory; in the external sense, resistance by the natural man; "and she called his name Naphtali," signifies its quality.

**3925.** [v. 7] *And she conceived again, and Bilhah Rachel's handmaid bare.* That this signifies reception and acknowledgment, is evident from the signification of "conceiving," as being reception; and from the signification of "bearing," as being acknowledgment (n. 3319); and also from the signification of "handmaid," as being a subserving means (n. 3913, 3917); for the subject here is a second general means that is of service for the conjunction of the internal man with the external.

**3926.** *A second son to Jacob.* That this signifies a second general truth, is evident from the signification of a "son," as being truth (see n. 489, 491, 533, 1147). That the signification here is a general truth, is evident from what has been said above concerning the twelve sons of Jacob, and the twelve tribes named from them, as being the general things of the church, and accordingly the general things of faith and love, or of truth and good, which are signified and represented by them; and that in the opposite sense are also meant general things not of faith and love, but all things of falsity and evil, will appear hereafter.

**3927.** [v. 8] *And Rachel said, With the wrestlings of God have I wrestled with my sister, and I have prevailed.* That this signifies in the supreme sense own power; in the internal sense, temptation in which there is victory; and in the external sense, resistance by the natural man, is evident from the signification of the "wrestlings of God" and of "wrestling," as being temptations; for temptations are nothing else than wrestlings of the internal man with the external,



or of the spiritual man with the natural; for each desires to rule, and when dominion is in question, combat arises, which is here called “wrestling.” That “to prevail” is to overcome, is evident without explication.

[2] That in the supreme sense these words signify own power, is because the Lord, when He was in the world and in the human there, sustained all temptations from His own power, and conquered from His own power; differently from every man, who never sustains any spiritual temptation and conquers in it from his own power; for it is the Lord who sustains and conquers within him. (See what has been stated and shown on these subjects before, namely, That the Lord sustained the most grievous temptations, beyond all others, n. 1663, 1668, 1690, 1737, 1787, 1789, 1812, 1813, 1815, 1820, 2776, 2786, 2795, 2813, 2816, 3318: That the Lord combated and conquered from His own power, n. 1616, 1692, 1813, 3381: And that the Lord alone combats in man, n. 1692.)

[3] That in the internal sense the “wrestlings of God” and “prevailing” denote the temptations in which man conquers, is evident from what has been said just above. But that in the external sense there is signified resistance by the natural man is because all temptation is nothing else; for as before said in spiritual temptations there is dispute about dominion, as to which shall have the supremacy, the internal man or the external; or what is the same, the spiritual man or the natural, for these are opposed to each other (n. 3913). For when man is in temptations, his internal or spiritual man is ruled by the Lord through angels; but his external or natural man through infernal spirits; and the combat between them is that which is perceived by the man as temptation. When a man is such in faith and life that he can be regenerated, he will conquer in temptations; but when he is such that he cannot be regenerated, he yields in temptations. That there is resistance by the natural man, is signified by its being said that she “wrestled with her sister;” for by “Leah,” who is here the “sister,” is signified the affection of the external man; but by “Rachel,” the affection of the internal man (n. 3793, 3819).

**3928.** *And she called his name Naphtali.* That this signifies its quality, namely, the quality of the temptation in which there is victory, and also the quality of the resistance by the natural man, is evident from the signification of “name,” and of “calling a name,” as being quality (see n. 144, 145, 1754, 1896, 2009, 2724, 3421).

The quality itself is that which is signified by “Naphtali,” for he was named “Naphtali” from “wrestling.” Hence also by Naphtali is represented this second general truth of the church, for temptation is the means of the conjunction of the internal man with the external, because they are at variance with each other, but are reduced to agreement and correspondence by means of temptations. The external man is indeed such that of itself it lusts for nothing else than corporeal and worldly things, these being the delights of its life. But the internal man, when it is opened toward heaven and desires the things of heaven, such as it is with those who can be regenerated, then finds heavenly delight in these things, and while the man is in temptations there is a combat between these two kinds of delight. This the man does not then know, because he does not know what heavenly delight is, and what infernal delight is; and still less that they are so entirely opposed to each other. But the celestial angels cannot possibly be with man in his corporeal and worldly delight until this delight has been reduced to subservience, so that the corporeal and worldly delight is no longer sought as the end; but for the sake of the use of serving the heavenly delight (as shown above, n. 3913). When this has been effected, the angels can be with the man in both; but in this case his delight becomes bliss, and finally happiness in the other life.

[2] He who believes that before regeneration the delight of his natural man is not infernal, and that it is not possessed by diabolical spirits, is much mistaken, and does not know how the case is with man, namely, that before regeneration he is possessed as to his natural man by genii and infernal spirits, however much he may appear to himself to be like any other man; and even though he may be with others in what is holy, and may reason about the truths and goods of faith, and may indeed believe himself to be confirmed in them; yet if he does not perceive in himself anything of the affection of what is just and equitable in his employment, and of truth and good in company and in life, let him know that his delight is that of the infernals, for there is no other love in it than that of self and the world; and when this love makes his delight, there is in it no charity and no faith. After this delight has become dominant, it is deadened and dissipated by no other means than the affirmation and acknowledgment of the holy of faith and of the good of life, which is the first means, signified by “Dan,” as shown above; and then by

means of temptation, which is the second means, and is signified by Naphtali; for this means follows the other, for they who do not affirm and acknowledge the good and truth of faith and charity cannot come into any combat of temptation, because there is nothing within which offers resistance to the evil and falsity to which natural delight persuades.

[3] In other places in the Word where “Naphtali” is mentioned, there is signified man’s state after temptations; as in the prophecy of Jacob, then Israel:

Naphtali is a hind let loose, giving sayings of elegance (Gen. 49:21); where a “hind let loose” denotes the affection of natural truth in the free state which exists after temptations; which state is also the quality that is in the temptations signified by “Naphtali;” for in temptations the struggle is concerning freedom. In like manner in the prophecy of Moses:

To Naphtali he said, Naphtali is satisfied with favor, and full with the blessing of Jehovah, he shall possess the west and the south (Deut. 33:23);

for the representations of the sons of Jacob and of the tribes are in accordance with the order in which they are named (n. 3862). And in the prophecy of Deborah and Barak:

Zebulun a people that hath devoted his soul to die, and Naphtali upon the high places of the field (Judg. 5:18);

where also in the internal sense the combats of temptations are treated of; and the man is among those who fear nothing of evil because they are in truths and goods; which is to be “upon the high places of the field.”

**3929.** Verses 9–11. *And Leah saw that she had stood still from bearing, and she took Zilpah her handmaid, and gave her to Jacob for a woman. And Zilpah Leah’s handmaid bare Jacob a son. And Leah said, A troop cometh, and she called his name Gad.*

“And Leah saw that she had stood still from bearing,” signifies that no other external truths had been acknowledged; “and she took Zilpah her handmaid,” signifies an affirmative conjoining means; “and gave her to Jacob for a woman,” signifies that this effected conjunction; “and Zilpah Leah’s handmaid bare Jacob a son,” signifies acknowledgment; “and Leah said, A troop cometh,” signifies in the supreme sense omnipotence and omniscience, in the internal

sense the good of faith, and in the external sense works; “and she called his name Gad,” signifies its quality.

**3930.** [v. 9] *And Leah saw that she had stood still from bearing.* That this signifies that no other external truths had been acknowledged, is evident from the representation of Leah, as being external truth (see n. 3793, 3819); and from the signification of “bearing,” as being to acknowledge in faith and act (n. 3905, 3915, 3919). Hence Leah’s “standing still from bearing” signifies in the internal sense that no other external truths had been acknowledged.

**3931.** *And she took Zilpah her handmaid.* That this signifies an affirmative conjoining means, is evident from the signification of a “handmaid,” as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917).

**3932.** *And gave her to Jacob for a woman.* That this signifies that this means effected conjunction, is evident from the signification of “giving for a woman,” as being to conjoin (n. 3915, 3917).

**3933.** [v. 10] *And Zilpah Leah’s handmaid bore Jacob a son.* That this signifies the acknowledgment of external truth, is evident from the signification of “bearing,” as being acknowledgment; from the signification of a “handmaid,” as being an affirmative conjoining means; and from the signification of a “son,” as being truth (n. 489, 491, 533, 1147).

**3934.** [v. 11] *And Leah said, A troop cometh.* That this signifies in the supreme sense omnipotence and omniscience; in the internal sense, the good of faith; and in the external sense, works, is evident from the signification here of a “troop.” That a “troop” in the supreme sense is omnipotence and omniscience, is because a “troop” here is a multitude; and when “multitude” is predicated of the Lord’s Divine, it denotes an infinite multitude, which is no other than omnipotence and omniscience. But omnipotence is predicated from the quantity which is of magnitude; and omniscience from the quantity which is of multitude. Omnipotence also is predicated from infinite good, or what is the same, from the Divine love, and thus from the Divine will; but omniscience from infinite truth, or what is the same, from the Divine intelligence. That in the internal sense a “troop” is the good of faith is from correspondence; for to the Lord’s Divine omnipotence corresponds the good which is of charity; and to His omniscience the truth which is of faith.

[2] That a “troop” in the external sense signifies works, is because these correspond to the good of faith; for the good of faith produces works, because the good of faith is not possible without works, just as thinking good and willing good are not possible without doing good. The one is the internal, and the other the corresponding external. Furthermore, in regard to works, unless they correspond to the good of faith they are neither works of charity nor works of faith; for they do not come from their internal, but are dead works, in which there is neither good nor truth; but when they correspond, they are then works either of charity or of faith. Works of charity are those which flow from charity as from their soul; but works of faith are those which flow from faith. Works of charity exist with the regenerate man; and works of faith with him who has not yet been regenerated, but is being regenerated; the case being the same as it is with the affections of good and of truth; for the regenerate man does good from the affection of it, thus from willing good; but the man who is to be regenerated does good from the affection of truth, thus from knowing good. The nature of the difference has already been repeatedly shown. From this it is manifest what works are.

[3] Moreover, in regard to works the good of faith is comparatively as are man’s will and the derivative thought to his face, which is well known to be an image of his mind, that is, of his will and the derivative thought. If the will and thought are not presented in the face as in their image, what is seen there is not the will and thought, but hypocrisy or deceit; because the man presents a face different from that which he wills and thinks. The case is the same with every act of the body in respect to the interiors which are of the thought and will. Man’s internal lives in his external by act or by acting. If the act or acting is not according to his internal, it is a proof either that it is not his internal that is producing the act, but an impulse recurring from custom and habit; or else that it is something feigned, as in hypocrisy and deceit. From this it is again manifest what works are; and from this it follows that he who makes profession of faith, and still more he who makes profession of the good of faith, and denies works, and still more if he rejects them, is devoid of faith, and yet more of charity.

[4] Such being the nature of the works of charity and faith, and as man is never in charity and faith unless he is in works, for this

reason “works” are so frequently mentioned in the Word; as may appear from the following passages:

Thine eyes are open upon all the ways of the sons of man, to give every one according to his ways, and according to the fruit of his works (Jer. 32:19).

In the same:

Be ye converted every one from his evil way, and make your works good (Jer. 35:15).

In the same:

I will render to them according to their work, and according to the work of their hands (Jer. 25:14).

In Hosea:

I will visit upon him his ways, and render to him his works (Hos. 4:9).

In Micah:

The land shall be a desolation because of them that dwell therein, for the fruit of their works (Micah 7:13).

In Zechariah:

Thus said Jehovah Zebaoth: Be ye converted from your evil ways, and from your evil works. As Jehovah Zebaoth thought to do unto us according to our ways, and according to our works, so hath He done to us (Zech. 1:4, 6).

In John:

Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; and their works follow with them (Rev. 14:13).

[5] In the same:

I saw the dead small and great stand before God, and the books were opened; and another book was opened which is the book of life; and the dead were judged out of the things that were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell gave up the dead that were in them; and they were judged every one according to their works (Rev. 20:12, 13).

Again:

Behold I come quickly, and My reward is with Me, to give to every man according to his works (Rev. 22:12).

In John the Evangelist:

This is the judgment, that the light is come into the world, and men loved the darkness rather than the light, because their works were evil.

For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd; but he that doeth the truth cometh to the light, that his works may be made manifest, because they have been wrought in God (John 3:19–21).

In the same:

The world cannot hate you, but Me it hateth, because I testify of it that its works are evil (John 7:7).

Again:

Jesus said to the Jews, If ye were Abraham's sons ye would do the works of Abraham. Ye do the works of your father (John 8:39, 41).

Again:

If ye know these things, blessed are ye if ye do them (John 13:17).

[6] In Matthew:

Let your light so shine before men that they may see your good works. Whosoever shall do and teach them, he shall be called great in the kingdom of the heavens (Matt. 5:16, 19).

In the same:

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of the heavens; but he that doeth the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name have cast out demons, and in Thy name done many mighty works? And then will I profess unto them, I never knew you, depart from Me ye that work iniquity (Matt. 7:21–23).

In Luke:

The master of the house shall answer and say to them, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; but he shall say, I tell you I know you not whence ye are, depart from me all ye workers of iniquity (Luke 13:25–27).

In Matthew:

Every one that heareth My words, and doeth them, I will liken him to a wise man; but every one that heareth My words, and doeth them not, shall be likened unto a foolish man (Matt. 7:24, 26).

In the same:

The Son of man shall come in the glory of His Father with His angels, and then shall He render to every man according to his works (Matt. 16:27).

[7] From these passages it is evident that works are what save man, and what condemn man; that is to say, that good works save, and evil works condemn; for in his works is man's will. He who wills good, does good; but he who does not do good, however he may say that he wills good, still does not will it when he does not do it. This is as if he should say, I will it, but I do not will it. And because the will itself is in works, and charity is of the will, and faith is of charity, it is manifest what of the will, or what of charity and faith, there is in a man, when he does not do good works; and especially when he does the contrary, or evil works.

[8] Moreover be it known that the Lord's kingdom commences in a man from the life which is of works, for he is then in the beginning of regeneration; but when the Lord's kingdom is in a man, it terminates in works, and then the man is regenerate. For his internal man is then within his external man in correspondence therewith; and his works are of his external man, while charity and the derivative faith are of his internal man; and therefore in this case his works are charity. As the life of the internal man thus comes forth in the works of the external man, therefore the Lord in speaking of the Last Judgment (Matt. 25:32–46), recounts nothing but works, and says that those who have done good works shall enter into life eternal, and those who have done evil works into damnation. From what has been said it is also evident what is signified by that which we read of John—that he lay at the breast and on the bosom of Jesus, and that Jesus loved him more than the rest (John 13:23, 25; 21:20); for by John were represented good works—(see the preface to the eighteenth and to the twenty-second chapters of Genesis). What the works of faith are, which from the resemblance may also be called its fruits; and what the works of charity, will of the Lord's Divine mercy be stated more fully elsewhere.

**3935.** *And she called his name Gad.* That this signifies its quality, is evident from the signification of a "name" and of "calling a name," as being quality (concerning which above). The quality itself is signified by "Gad;" namely, the quality of the good of faith and of works. By "quality" is signified everything whatever that is within; here, within the good of faith and within works; and these are things innumerable, for the quality varies in each individual, and is also the contrary in those who are not in the good of faith, and thus not in good works; which quality is also signified by "Gad," when



he is named in the opposite sense. When the good of faith of the internal man, and the good works of the external man, correspond, they, as shown above, are a third general means, which is to be acknowledged in faith and in act before a man can enter into the Lord's kingdom; that is, before he can by regeneration be made a church.

**3936.** Verses 12, 13. *And Zilpah Leah's handmaid bare a second son to Jacob. And Leah said, In my blessedness; for the daughters will call me blessed; and she called his name Asher.*

"And Zilpah Leah's handmaid bare a second son to Jacob," signifies the acknowledgment of the second general truth; "and Leah said, In my blessedness; for the daughters will call me blessed," signifies in the supreme sense eternity, in the internal sense the happiness of eternal life, and in the external sense the delight of the affections; "and she called his name Asher," signifies its quality.

**3937.** [v. 12] *And Zilpah Leah's handmaid bare a second son to Jacob.* That this signifies the acknowledgment of the second general truth, is evident from the signification of "bearing," as being acknowledgment (see n. 3911, 3915, 3919); from the signification of a "handmaid" as being an affirmative means that is of service for the conjunction of the external man with the internal (n. 3913, 3917); from the signification of a "son," as being truth, here a general truth (see n. 3926) and from the representation of Jacob, and of Leah, and also of Zilpah (concerning which above). This shows what is the internal sense of these words, namely, the acknowledgment of the second general truth that is of service as a means for conjoining the external man with the internal.

**3938.** [v. 13] *And Leah said, In my blessedness; for the daughters will call me blessed.* That this signifies in the supreme sense eternity; in the internal sense, the happiness of eternal life; and in the external sense, the delight of the affections, is evident from the signification of "blessedness," and from the signification of "the daughters will call me blessed." That "blessedness" in the supreme sense is eternity, cannot be seen except from the correspondence with the things in man; for things that are Divine, or that are infinite, are not apprehended except from finite things of which man can form some idea. Without an idea derived from finite things, and especially an idea from the things of space and time, man can comprehend nothing of Divine things, and still less of the Infinite. Without an idea of

space and time man cannot have any thought at all (n. 3404); for in respect to his body he is in time, and thus in respect to his thoughts which are from the external senses; whereas the angels, not being in time and space, have ideas of state, and therefore spaces and times in the Word signify states (see n. 1274, 1382, 2625, 2788, 2837, 3254, 3356, 3827).

[2] There are two states, namely, a state that corresponds to space and a state that corresponds to time. The state that corresponds to space is state as to being; and the state that corresponds to time is state as to coming forth<sup>1</sup> (n. 2625). For there are two things that make man, namely, being and coming forth. Man's being is nothing else than a recipient of the eternal which proceeds from the Lord; for men, spirits, and angels are nothing but recipients, or forms recipient, of life from the Lord. The reception of life is that of which coming forth is predicated. Man believes that he is, and this of himself; when yet it is not true that he is of himself; but that as before said, he comes forth. Being is solely in the Lord, and is called "Jehovah." From being, which is Jehovah, are all things which appear to be (*sicut sint*). But the Lord's being, or Jehovah, can never be communicated to anyone; but solely to the Lord's Human. This was made the Divine being, that is, Jehovah. (That the Lord is Jehovah as to both the Essences may be seen above, n. 1736, 2004, 2005, 2018, 2025, 2156, 2329, 2921, 3023, 3035.)

[3] Coming forth also is predicated of the Lord; but only when He was in the world, where He put on the Divine. But since He has become the Divine being, coming forth can no longer be predicated of Him, except as a something that proceeds from Him. That which proceeds from Him is that which appears as the coming forth in Him; yet it is not in Him, but is from Him, and causes men, spirits, and angels to come forth; that is, to live. In man, spirit, and angel, coming forth is living; and his living is eternal happiness. The happiness of eternal life is that to which in the supreme sense eternity, which is from the Lord's Divine being, corresponds. That the happiness of eternal life is that which is signified by "blessedness" in the internal

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<sup>1</sup> Esse, here rendered being, and existere, here rendered coming forth, are terms difficult to translate with precision, for in English "being" is often used in the sense of living existence as distinguished from a thing without life; as, "a human being," "human beings," "the Divine Being;" and as for the expression "to exist," this has come to mean precisely the same as "to be." [REVISER.]

sense, and by the delight of the affections in the external sense, is manifest without explication.

[4] But that which is here signified is the delight of the affections of truth and good that corresponds to the happiness of eternal life. All affections have their delights; but such as are the affections, such are the delights. The affections of evil and falsity also have their delights; and before a man begins to be regenerated, and to receive from the Lord the affections of truth and good, these delights appear to be the only ones; so much so that men believe that no other delights exist; and consequently that if they were deprived of these, they would utterly perish. But they who receive from the Lord the delights of the affections of truth and good, gradually see and perceive the nature of the delights of their former life, which they had believed to be the only delights—that they are relatively vile, and indeed filthy. And the further a man advances into the delight of the affections of truth and good, the more does he begin to regard the delights of evil and falsity as vile; and at last to hold them in aversion.

[5] I have sometimes spoken with those in the other life who had been in the delights of evil and falsity; and I have been permitted to tell them that they have no life until they are deprived of their delights. But they said (as say such persons in the world) that if they should be deprived of them, nothing of life would be left them. But I was permitted to reply that life then first begins, together with such happiness as there is in heaven, which in comparison with that of their former delights is unutterable. But this they could not apprehend, because what is unknown is believed to be nothing. It is the same with all in the world who are in the love of self and of the world, and therefore in no charity. They know the delight of these loves, but not the delight of charity. Thus they are altogether ignorant of what charity is, and still more that there is any delight in charity; when yet the delight of charity is that which fills the universal heaven, and constitutes the blessedness and happiness there; and if you will to believe it, it constitutes the intelligence and wisdom also, together with their delights; for into the delights of charity the Lord inflows with the light of truth and the flame of good, and with the derivative intelligence and wisdom. But falsities and evils reject, suffocate, and pervert these delights, and hence come folly and insanity. From all this it is evident what is the nature

and quality of the delight of the affections, and that it corresponds to the happiness of eternal life.

[6] The man of this age believes that if at the hour of death he merely has the confidence of faith, he can get into heaven no matter in what affection he may have lived during the whole course of his life. I have sometimes spoken with those who have so lived, and have so believed. When they come into the other life, they at first have no other idea than that they may enter into heaven, without any regard to their past life, in which they had put on the delight of the affection of evil and falsity from the loves of self and of the world, which had been their ends. I have been permitted to tell them that every one can be admitted into heaven, because heaven is denied by the Lord to no one; but whether they can live there they can know when admitted. Some who firmly believed that they could, have also been admitted. But as the life there is that of love to the Lord and of love toward the neighbor, which constitutes all the sphere and happiness of the life there, on coming into it they began to be distressed, not being able to breathe in such a sphere, and they then began to perceive the filthiness of their affections, thus to feel infernal torment. In consequence of this they cast themselves headlong down, saying that they desired to be far away, and marveling that that was heaven which to them was hell. This shows what is the nature of the one delight, and what is that of the other; and that they who are in the delight of the affections of evil and falsity can by no means be among those who are in the delight of the affection of good and truth; and that these delights are opposite to each other, as are heaven and hell (see n. 537–539, 541, 547, 1397, 1398, 2130, 2401).

[7] Furthermore, as regards the happiness of eternal life: during his life in the world the man who is in the affection of good and truth cannot perceive it, but a certain delight in its stead. The reason of this is that while in the body he is in worldly cares and consequent anxieties that prevent the happiness of eternal life (which is deep within him) from then being manifested in any other way. For when this happiness inflows from within into the cares and anxieties that are with the man outwardly, it sinks down among the cares and anxieties there, and becomes a kind of obscure delight; but still it is a delight within which there is blessedness, and within this happiness. Such is the happiness of being content in God. But when a man is divested of his body, and at the same time of these worldly cares and

anxieties, the happiness which had lain hidden in obscurity within his interior man comes forth and reveals itself.

[8] As affection is so often spoken of, let us state what is meant by affection. Affection is nothing else than love, but is what is continuous of it. For from love a man is affected either with evil and falsity, or with good and truth. As this love is present and is within all things in general and particular that belong to him, it is not perceived as love, but is varied according to its matter in hand, and according to the man's states and their changes; and this continually in everything that he wills, thinks, and does. It is this continuous of love that is called affection; and it is this continuous that reigns in a man's life and makes all his delight, and consequently his very life; for man's life is nothing else than the delight of his affection; and thus is nothing else than the affection of his love. Love is man's willing, and derivatively is his thinking, and thereby his acting.

**3939.** *And she called his name Asher.* That this signifies its quality, is evident from the signification of "calling a name," as being quality—as above. The quality itself is that which Asher represents. "Asher" in the original language means "blessedness;" but the name involves all that is signified by the words of his mother Leah—"in my blessedness; for the daughters will call me blessed," namely, the delight of the affections which corresponds to the happiness of eternal life. This is the fourth general principle that conjoins the external man with the internal; for when a man perceives this corresponding delight within himself, his external man is then beginning to be conjoined with his internal man. It is the delights of the affections of truth and good that conjoin them; for without the delights of the affections nothing is conjoined, because the man's life is in them. (That all conjunction is through the affections, see n. 3024, 3066, 3336, 3849, 3909.) By the "daughters who call her blessed" are signified churches. (That in the internal sense of the Word "daughters" signify churches see n. 2362.) This was said by Leah because by the births from the handmaids are signified the general truths which are the means that are of service for conjunction, to the intent that the church may come forth in the man. For when a man perceives this delight or affection, he is beginning to become a church; and this being the case this is said of the fourth or last son of the handmaids.

[2] "Asher" is often named in the Word, but by him, as well as by the other sons, is signified the quality then treated of, that is, the

quality of those in that state which is the subject there treated of; and the quality is also according to the order in which the sons are named, being of one kind when the order begins with “Reuben” or faith, of another when it begins with “Judah” or celestial love, and of another when with “Joseph” or spiritual love; for the essence and quality of that which is first is derived and passes on into the things which follow. This is the ground of their varying significations in the places where they are named. Here, where their birth is treated of, the general principles of the church are signified by them; and consequently all things of faith and love that make the church; and this for the reason that in what goes before, the regeneration of man is treated of, or man’s states before he becomes a church; and in the supreme sense the Lord—how He made His Human Divine; and thus the ascent of the ladder which was seen by Jacob in Bethel, even to Jehovah.

**3940.** Verses 14–16. *And Reuben went in the days of wheat-harvest, and found dudaim in the field, and brought them unto Leah his mother. And Rachel said to Leah, Give me I pray of thy son’s dudaim. And she said unto her, Is it a small matter that thou hast taken away my man, and wouldest thou take also my son’s dudaim? And Rachel said, Therefore he shall lie with thee tonight for thy son’s dudaim. And Jacob came from the field in the evening, and Leah went out to meet him, and said, Thou must come to me, for hiring I have hired thee with my son’s dudaim; and he lay with her that night.*

“And Reuben went in the days of wheat-harvest,” signifies faith as regards its state of love and charity; “and found dudaim in the field,” signifies the things that belong to conjugal love in the truth and good of charity and love; “and brought them unto Leah his mother,” signifies application to the affection of external truth; “and Rachel said to Leah,” signifies the perception of the affection of interior truth, and a longing for it; “give me I pray of thy son’s dudaim,” signifies of the things that belong to conjugal love, with which it might be mutually and alternately conjoined; “and she said unto her, Is it a small matter that thou hast taken away my man?” signifies that there is conjugal desire; “and wouldest thou take also my son’s dudaim?” signifies that thus there would be withdrawn the conjugal relation of natural good with external truth; “and Rachel said,” signifies consent; “therefore he shall be with thee tonight for

thy son's dudaim," signifies that there should be conjunction; "and Jacob came from the field in the evening," signifies the good of truth in a state of good, but in obscurity such as belongs to the natural; "and Leah went out to meet him," signifies a longing on the part of the affection of external truth; "and said, Thou must come to me," signifies that it should be conjoined therewith; "for hiring I have hired thee with my son's dudaim," signifies that it was promised from forethought; "and he lay with her that night," signifies conjunction.

**3941.** [v. 14] *And Reuben went in the days of wheat-harvest.* That this signifies faith as regards its state of love and charity, is evident from the representation of Reuben, as being the faith which is the first thing of regeneration (see n. 3861, 3866); from the signification of "days," as being states (n. 23, 487, 488, 493, 893, 2788, 3462, 3785); and from the signification of "wheat," as being love and charity—to be explained in what follows; hence "wheat-harvest" is an advancing state of love and charity. The means of the conjunction of the external man with the internal have been described under the representation of the four sons of Jacob by the handmaids; and the subject now treated of is the conjunction of good and truth by means of the rest of the sons; and therefore the "dudaim" are first spoken of, by which this conjunction or conjugal relation is signified. The reason why a "wheat-harvest" signifies an advancing state of love and charity, is that a "field" signifies the church, and thus the things of the church; and the "seeds" sown in the field signify the things of good and truth; and the plants born from them, such as wheat, barley, and other grains, signify the things of love and charity, and also of faith. The states of the church in regard to these things are therefore compared to "seedtime" and "harvest," and are so called, as in Genesis 8:22 (n. 932).

[2] That "wheat" denotes the things of love and charity, may also be seen from the following passages. In Moses:

Jehovah maketh him to ride on the high places of the earth, and feedeth him with the increase of the fields, and maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd and milk of the flock, with the fat of lambs and of rams, the sons of Bashan, and of he-goats, with the fat of the kidneys of wheat, and thou didst drink the pure blood of the grape (Deut. 32:13, 14);

here in the internal sense the subject treated of is the Ancient Church and its state when it was set up; and all the things of love and charity and all the things of faith that were in it, are described by significatives. The “fat of the kidneys of wheat” is the celestial of love and charity; and as “fat” or “fatness” signifies the celestial (n. 353), and “wheat,” love, they are frequently joined together in the Word—as also in David:

O that My people were obedient to Me, that Israel would walk in My ways. He should feed them with the fat of wheat, and with honey out of the rock would I satisfy thee (Ps. 81:13, 16).

And again in the same:

Jehovah, He maketh thy border peace, and filleth thee with the fat of wheat (Ps. 147:14).

[3] That “wheat” is love and charity, may be seen in Jeremiah:

Many shepherds have destroyed My vineyard, they have trodden down the portion of My field, they have made the portion of My field a wilderness of solitude. Wasters are come upon all the hills in the wilderness; for the sword of Jehovah devoureth from one end of the land even to the other end of the land; no flesh hath peace. They have sown wheat, and have reaped thorns (Jer. 12:10, 12, 13);

“vineyard” and “field” denote the church; the “wilderness of solitude,” its vastation; the “sword that devoureth,” the vastation of truth; “no peace,” no good that affects; “sowing wheat,” the goods of love and charity; “reaping thorns,” the evils and falsities of the love of self and of the world. (That a “vineyard” is the spiritual church, may be seen above, n. 1069; and that a “field” is the church as to good, n. 2971; that a “wilderness” is vastation, n. 1927, 2708; that a “devouring sword” is the vastation of truth, n. 2799; and that “peace” is good that affects, n. 3780.)

[4] In Joel:

The field is wasted, the ground mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth, the husbandmen were ashamed, the vine-dressers have howled, for the wheat and for the barley; for the harvest of the field is perished. Gird yourselves and lament, ye priests; howl, ye ministers of the altar (Joel 1:10, 11, 13).

Every one sees that the state of the vastated church is that which is here described; thus that “field” and “ground” are the church; the



“corn”<sup>2</sup> its good, and the “new wine” its truth (n. 3580); and that the “wheat” is celestial love, and the “barley” spiritual love; and as the state of the church is treated of, it is said, “gird yourselves and lament, ye priests; howl, ye ministers of the altar.”

[5] In Ezekiel, the Spirit of Jehovah said to the prophet:

Take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them into one vessel, and make thee bread thereof. With the ordure of man’s dung shalt thou make a cake before their eyes. Thus shall the sons of Israel eat their bread unclean (Ezek. 4:9, 12, 13); where the profanation of good and truth is treated of; the “wheat, barley, beans, lentils, millet, and spelt” denote the kinds of good and its derivative truth; the “bread” or “cake” “made thereof with the ordure of human dung,” denotes the profanation of all of them.

[6] In John:

I saw and behold a black horse; and he that sat thereon had a balance in his hand. And I heard a voice from the midst of the four living creatures, saying, A measure of wheat for a penny, and three measures of barley for a penny; and hurt thou not the oil and the wine (Rev. 6:5, 6); where the vastation of good and truth is treated of; a “measure of wheat for a penny” denoting the scarcity of love; and “three measures of barley for a penny,” the scarcity of charity.

[7] In Ezekiel:

Judah and the land of Israel were thy merchants; with wheat of Minnith, and pannag, and honey, and oil, and balsam, they made thy tradings (Ezek. 27:17);

where the subject is Tyre, by which are signified the knowledges of good and truth; the goods of love and charity and their happinesses are the “wheat of Minnith, and pannag, and honey, and oil, and balsam;” “Judah” is the celestial church, and the “land of Israel,” the spiritual church, from which those things are; “tradings” are acquisitions.

[8] In Moses:

A land of wheat and barley, a land of vine and fig-tree and pomegranate, a land of olive, of oil, and of honey (Deut. 8:8);

describing the land of Canaan, which in the internal sense is the Lord’s kingdom (n. 1413, 1437, 1585, 1607, 3038, 3705). The goods

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<sup>2</sup> “Corn (frumentum)” In the Bible the word “corn” always means “the various farinaceous grains ... as wheat, rye, barley, maize, oats.” (Webster.)

of love and charity are signified by the “wheat and barley;” and the goods of faith by the “vine and the fig-tree.”

[9] In Matthew:

Whose fan is in His hand, and He will thoroughly purge His threshing floor and He will gather His wheat into the barn, but the chaff He will burn with unquenchable fire (Matt. 3:12).

John the Baptist thus speaks of the Lord; the “wheat” denotes the good of love and charity; the “chaff,” that in which there is nothing of good. In the same:

Let both grow together until the harvest, and in the time of the harvest I will say to the reapers, Gather first the tares, and bind them in bundles to burn them, but gather the wheat into My barn (Matt. 13:30);

the “tares” denote evils and falsities and the “wheat,” goods. They are comparisons, but the comparisons in the Word are all made by means of significatives.

**3942.** *And found dudaim in the field.* That this signifies the things of conjugal love in the truth and good of charity and love, is evident from the signification of “dudaim” as being the things that belong to conjugal love (concerning which in what follows); and from the signification of the “field,” as being the church, and consequently the truth of faith and good of charity, because these make the church (n. 368, 2971, 3196, 3310, 3500, 3508, 3766). What the “dudaim” were, the translators do not know. They suppose them to have been fruits or flowers, to which they give names according to their several opinions. But of what kind they were it does not concern us to know, but merely the fact that among the ancients who were of the church, all fruits and flowers were significative; for they knew that universal nature is a theater representative of the Lord’s kingdom (n. 3483); and that all the things in its three kingdoms are representative; and that each thing represents some specific thing in the spiritual world, and therefore also each fruit and flower. That by the “dudaim” there is signified the conjugal of good and truth, may be seen from the series of things here in the internal sense; as well as from the derivation of that word in the original language; for it is derived from the word dudaim, which means loves and conjunction by means of them. That “dudaim” comes from this, and that it signifies that which is conjugal is evident from the following words:

In the morning we will arise to the vineyards; we will see whether the vine hath blossomed and hath put forth the grape, whether the

pomegranates have put forth flowers; there I will give thee my loves (*dudim*); the dudaim have given forth a scent (Song of Solomon 7:12, 13).

All this shows what is signified by the “dudaim.”

[2] As regards the book in which this passage is found, and which is called “The Song of Solomon,” it is not among those called “Moses and the Prophets,” because it has not the internal sense; but it was written in the ancient style, and is full of significatives collected from the books of the Ancient Church, and of many things which in the Ancient Church signified celestial and spiritual love, and especially conjugal love. That this is the nature of that book is also evident from the fact that in its literal sense are many things not decorous, which is not the case with the books called “Moses and the Prophets;” but as within it there have been collected together such things as are significative of celestial and of conjugal love, it appears as if it possessed a certain mystic meaning.

[3] From this signification of the “dudaim” we can now see that by “Reuben found them in the field” there is signified the conjugal that is in the truth and good of love and charity; that is to say, that which can be conjoined. For in the spiritual sense the conjugal principle is nothing else than that truth which can be conjoined with good, and that good which can be conjoined with truth. From this also comes all conjugal love (n. 2728, 2729, 3132); and therefore genuine conjugal love is not possible except with those who are in good and truth, and thus are together in the heavenly marriage.

**3943.** *And brought them unto Leah his mother.* That this signifies application to the affection of external truth, is evident from the signification of “bringing,” as here being application; and from the representation of Leah, as being the affection of external truth (see n. 3793, 3819).

**3944.** *And Rachel said to Leah.* That this signifies the perception of the affection of interior truth, and a longing for it, is evident from the signification of “saying,” as being to perceive (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819). That the signification is the affection of and the longing for this truth, is also evident from what presently follows; for Rachel says, “Give me I pray of thy son’s dudaim.”

**3945.** *Give me I pray of thy son's dudaim.* That this signifies the affection of and longing for the things of conjugal love, with which it might be mutually and alternately conjoined, is evident from the signification of the "dudaim," as being the things of conjugal love (n. 3942). That the signification is affection and longing, is also evident (n. 3944). (That conjugal love is conjunction mutually and alternately, may be seen above, n. 2731.)

**3946.** [v. 15] *And she said unto her, Is it a small matter that thou hast taken away my man? That this signifies that there is a conjugal longing, is evident from the signification of "taking a man" who is also another's (as here Jacob, who was also Leah's), as involving mutual love between them.* Hence it is that by these words, "Is it a small matter that thou hast taken away my man?" there is signified conjugal longing.

**3947.** *And wouldest thou take also my son's dudaim? That this signifies that thus would be withdrawn the conjugal of natural good with external truth, is evident from the signification of "taking," as being here to withdraw; from the signification of the "dudaim," as being what is conjugal (see n. 3942); and from the signification of a "son," as being truth, (see n. 489, 491, 533, 1147); here, external truth, because it is Leah who says it; and that "Leah" is external truth has been shown above.*

**3948.** *And Rachel said, Therefore he shall lie with thee tonight for thy son's dudaim.* That this signifies consent that it should be conjoined is evident without explication.

**3949.** [v. 16] *And Jacob came from the field in the evening.* That this signifies the good of truth in a state of good, but in obscurity such as belongs to the natural, is evident from the representation of Jacob, as being the good of truth of the natural (see n. 3669, 3677, 3775, 3829); from the signification of a "field," as being the church as to good (n. 2971), and thus good; and from the signification of the "evening," as being obscurity (n. 3056, 3833).

**3950.** *And Leah went out to meet him, and said, Thou must come to me.* That this signifies a longing on the part of the affection of external truth, to be conjoined therewith, is evident from the representation of Leah, as being the affection of external truth, as shown above. That the signification is a longing to be conjoined, is evident without explication.

**3951.** *For hiring I have hired thee with my son's dudaim.* That this signifies that it was thus promised from forethought is evident from the signification of "hiring to hire" as being that which is promised; as is also evident from what goes before. That it is from foresight, is because all the conjunction of truth with good, and of good with truth, in man, is effected from foresight; that is, from the Lord's Providence. For the subject here treated of is the conjunction of good with truth, and of truth with good, and thus the good that is appropriated to man. For good is not good in man until it has been conjoined with truth. And as all good comes from the Lord, that is, all the appropriation of good through its conjunction with truth, it is therefore here said, "from foresight." The Lord's Providence is especially concerned with this conjunction. By means of it man becomes man, and is distinguished from the brute animals; and he becomes man insofar as he receives of it; that is, insofar as he permits the Lord to effect it. This therefore is the good that is with man; and no other good that is spiritual and that remains to eternity, is possible.

[2] Moreover the goods of the external man, which so long as the man lives in the world are the delights of life, are good only insofar as they partake inwardly of this good. For example, the good of riches. Insofar as riches have spiritual good within them, that is, insofar as they have as their end the good of the neighbor, the good of our country or the public good, and the good of the church, so far they are good. But they who conclude that the spiritual good of which we are speaking is not possible in a condition of worldly opulence, and who therefore persuade themselves that to make room for heaven they must divest themselves of such things, are much mistaken.

For if they renounce their wealth, or deprive themselves of it, they can then do good to no one, nor can themselves live in the world except in misery and thus can no longer have as their end the good of the neighbor, and the good of their country, nor even the good of the church, but themselves only, that they may be saved, and become greater than others in the heavens. Moreover, when they divest themselves of worldly goods, they expose themselves to contempt, because they make themselves of low estimation in the sight of others, and consequently useless for performing services and discharging duties. But when they have the good of others as their

end, they then have also as an end, or as means, a state of being in the capability of effecting this end.

[3] The case herein is precisely as it is with the nutrition of a man, which has as its end that he may have a sound mind in a sound body. If a man deprives his body of its nourishment, he deprives himself also of the condition needed for his end; and therefore he who is a spiritual man does not despise nourishment, nor even its pleasures; and yet he does not hold them as his end, but only as a means that is of service to his end. From this as an example we can judge of all other things.

**3952.** *And he lay with her that night.* That this signifies conjunction, is evident without explication. The reason why the foregoing matters have been unfolded in the internal sense merely as to the significations of the words, is that they are of such a nature that they cannot be comprehended unless they are set forth in one series. For the subject treated of is the conjunction of truth with good and of good with truth, which conjunction is the conjugal as understood in the spiritual sense; that is, the conjunction which makes the heavenly marriage with man and in the church. The arcana of this heavenly marriage are described in the above verses, and are there revealed as follows. As before shown the heavenly marriage is that of good with truth and of truth with good, yet is not between good and truth of one and the same degree, but between good and truth of a lower and of a higher degree, that is, not between the good of the external man and the truth of the same, but between the good of the external man and the truth of the internal; or what is the same, not between the good of the natural man and its truth, but between the good of the natural man and the truth of the spiritual man. This conjunction is that which makes the marriage.

[2] It is the same in the internal or spiritual man; the heavenly marriage there is not between the good and the truth in that man; but between the good of the spiritual man and the truth of the celestial man; for the celestial man is relatively in a higher degree. Nor is there a heavenly marriage between the good and the truth in the celestial man; but between the good of the celestial man and the truth Divine which proceeds from the Lord. From this it is also evident that the Divine marriage itself of the Lord is not between the good Divine and the truth Divine in His Divine Human, but between the good of the Divine Human and the Divine Itself, that

is, between the Son and the Father; for the good of the Lord's Divine Human is that which is called in the Word the "Son of God," and the Divine Itself is called the "Father."

[3] These are the arcana contained in the internal sense in what is said concerning the dudaim. Every one can see that there must be some arcanum therein, for to relate that Reuben found dudaim in the field, and that Rachel longed for them, and in return for them promised that their man should lie with Leah; and that Leah went to meet Jacob when he came from the field in the evening, and said that she had hired him with the dudaim—these things would be too trivial to make any part of the history in the Word, unless there was something Divine hidden within them. But what Divine thing is meant no one can know unless he knows what is signified by the sons of Jacob and by the tribes named from them; and unless he also knows the series of the subject in the internal sense; and moreover unless he knows what the heavenly marriage is, for this is what is treated of, namely, that it is the conjunction of the good in the external man with the affection of truth in the internal man.

[4] But in order to the better understanding of this arcanum, I may illustrate it further. The truths of the external man are the memory-knowledges and doctrinal things that the man first learned from his parents, and also from his teachers, then from books, and finally by his own study. The good of the external man is the pleasure and delight that he perceives in these things. The memory-knowledges, which are truths, and the delights, which are good, are conjoined together; but they do not make in him the heavenly marriage, for with those who are in the love of self and of the world, and thence in evil and falsity, the memory-knowledges, and even the doctrinal things, are conjoined with delights; but it is with the delights of these loves, for with these even truths can be conjoined. And yet such persons are out of the heavenly marriage. But when the pleasure or the delight that is the good of the external or natural man is from spiritual love, that is, from love toward the neighbor, toward our country or the state, toward the church and the Lord's kingdom, and still more when it is from celestial love, which is love to the Lord; and when these flow in from the internal or spiritual man into the delight of the external or natural man and make it; then this conjunction with the memory-knowledges and doctrinal things of the external or natural man constitutes with him the heavenly

marriage. This is not possible with the evil, but only with the good, that is, with those who have these things as their end. (But see how the case is with the influx of the internal or spiritual man into the external or natural man, n. 3286, 3288, 3314, 3321.)

[5] As soon as these things have become known, it is possible to know what is signified by each of the things that have been explained above in regard merely to the internal sense of the words—as that Reuben (who is the truth of faith, which is the first of regeneration) found dudaim; that he brought them to his mother Leah (who is the affection of external truth); that Rachel (who is the affection of interior truth) longed for them, and that they were given her; that Leah therefore lay with her man Jacob (who is the good of truth in the natural man) also, in what follows, that there were born to Jacob by Leah the sons Issachar and Zebulun, by whom are signified and represented the things of conjugal love, and thus of the heavenly marriage; and then that Joseph was born, by whom is signified and represented the Lord's spiritual kingdom, which is the marriage itself that is treated of.

**3953.** Verses 17, 18. *And God hearkened unto Leah, and she conceived and bare Jacob a fifth son. And Leah said, God hath given me my reward, because I gave my handmaid to my man; and she called his name Issachar.*

“And God hearkened unto Leah,” signifies the Divine love; “and she conceived and bare Jacob a fifth son,” signifies reception and acknowledgment; “and Leah said, God hath given me my reward, because I gave my handmaid to my man,” signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love; “and she called his name Issachar,” signifies its quality.

**3954.** [v. 17] *And God hearkened unto Leah.* That this signifies the Divine love, is evident from the signification of “hearkening” to anyone, when predicated of God or the Lord, as being the Divine love; for hearkening to anyone is doing what he prays for and desires. As this is from Divine good, and Divine good comes from the Divine love, by “hearkening” to anyone is signified in the supreme sense the Divine love. For with the internal sense of the Word the case is that when the sense of the letter ascends toward heaven, and thus enters into the sphere where the thought is from the Lord and concerning the Lord and what belongs to the Lord, it is at last so perceived by



the angels; for the internal sense is the Word to the angels, whereto the sense of the letter serves as a plane or means of thinking. For the sense of the letter cannot come to the angels, because it treats in most places of worldly, earthly, and corporeal things, of which the angels cannot think, because they are in spiritual and celestial things, and thus far above what is earthly. For this reason a Word has been given that can serve man and at the same time the angels. In this the Word differs from every other writing.

**3955.** *And she conceived and bare Jacob a fifth son.* That this signifies reception and acknowledgment, is evident from the signification of “conceiving,” as being reception; and of “bearing,” as being acknowledgment (concerning which, n. 3860, 3868, 3905, 3911, 3919).

**3956.** [v. 18] *And Leah said, God hath given me my reward, because I gave my handmaid to my man.* That this signifies in the supreme sense the Divine good of truth and truth of good; in the internal sense, celestial conjugal love; and in the external sense, mutual love, may be seen from the signification of “reward.” “Reward” is frequently mentioned in the Word, but few know what it there signifies. It is known in the churches that by the goods which man does he can merit nothing, for they are not his, but the Lord’s; and that meriting or merit looks to man, and thus conjoins itself with the love of self, and with the thought of pre-eminence over others, and consequently with contempt for others. For this reason works done for the sake of reward are not good in themselves, because they do not spring from the genuine fountain; that is, from charity toward the neighbor. Charity toward the neighbor has within it the desire that it should be as well with him as with ourselves; and with the angels, that it should be better with him than with themselves. Such also is the affection of charity; and therefore it is averse to all self-merit, and consequently to all the doing of good that looks to reward. To those who are in charity, the reward consists in being able to show kindness, and in being allowed to do so, and in the kindness being accepted. This is the delight, nay, bliss itself that is enjoyed by those who are in the affection of charity. From this it is evident what that “reward” is that is mentioned in the Word, namely, the delight and bliss of the affection of charity; or what is the same, the delight and bliss of mutual love (n. 3816); for the affection of charity, and mutual love, are the same thing. (See n. 1110, 1111, 1774, 1835, 1877,

2027, 2273, 2340, 2373, 2400.) From all this it is evident that by “reward” in the external sense is here signified mutual love.

[2] That in a sense still higher, or in the internal sense, by “reward” is signified celestial conjugal love, may be seen from the things that have been said above concerning the heavenly marriage (n. 2618, 2739, 2741, 2803, 3024, 3132, 3952), namely, that it is the conjunction of good and truth; and that mutual love is from this conjunction, or from this marriage (n. 2737, 2738). It is evident from this that “reward” in the internal sense is celestial conjugal love.

[3] That in the supreme sense “reward” is the Divine good of truth and truth of good, is evident from the fact that the heavenly marriage is thence derived; for this union is in the Lord, and proceeds from Him; and when it inflows into heaven, it makes the conjugal of good and truth, and thereby mutual love. From what has now been said and from what goes before, it is evident what is signified in the internal sense by these words of Leah: “God hath given me my reward, because I gave my handmaid to my man;” for by the “handmaid” is signified an affirmative means that serves for the conjunction of the external and the internal man (n. 3913, 3917, 3931). Thus before those things which are signified by the sons of the handmaids are affirmed and acknowledged, there cannot come forth any conjunction of good and truth, and thus not any mutual love; for these affirmations necessarily come first. This is what is meant by these words now before us.

**3957.** *And she called his name Issachar.* That this signifies its quality, is evident from the signification of “calling a name,” as being the quality (see n. 3923, 3935); for Issachar was named from “reward,” and hence the name involves what has been said above concerning reward, and at the same time what is signified by the rest of Leah’s words. As by “Issachar” is meant “reward;” and as in the external sense “reward” is mutual love; and in the internal sense, the conjunction of good and truth, it may be well to state that very few at the present day in the Christian world know that “reward” has this meaning, for the reason that they do not know what mutual love is, and still less that good must be conjoined with truth in order that man may be in the heavenly marriage. I have been permitted to speak on this subject with very many in the other life who were from the Christian world, and with the more learned also; but wonderful

to say, scarcely anyone of those with whom I have been permitted to speak knew anything about it, when yet they might of themselves have known much about such things if they had only been willing to use their reason. But as they had not been solicitous about the life after death, but only about life in the world, such things had no interest for them.

[2] The things which they might have known of themselves had they chosen to use their reason, are the following: First, that when man is divested of his body, he comes into the full exercise of a much more enlightened understanding than when living in the body, for the reason that while he is in the body, corporeal and worldly things occupy his thoughts, which induce obscurity; but when he is divested of the body, such things do not interfere, and it is with him as with those who are in interior thought by abstraction of the mind from the things of the outward senses. From this they might know that the state after death is much more clear-sighted and enlightened than the state before death; and that when a man dies, he passes comparatively from shade into light, because he passes from the things of the world to those of heaven, and from the things of the body to those of the spirit. But wonderful to say, although they are able to understand all this, they nevertheless think the contrary, namely, that the state of life in the body is relatively clear, and that the state of life after being divested of the body is relatively obscure.

[3] The Second thing that they may know if they will use their reason, is that the life which man has procured for himself in the world follows him; that is, he is in such a life after death. For they may know that without dying altogether no one can put off the life which he has acquired from infancy; and that this life cannot be changed into another in a moment, still less into an opposite one. For example: he who has acquired a life of deceit, and has found in this the delight of his life, cannot put off the life of deceit, but is still in that life after death. He who is in the love of self, and thereby in hatred and revenge against those who do not serve him, and those who are in other such evils, remains in them after the life of the body; for these are the things which they love, and which constitute the delights of their life, and consequently their veriest life; and therefore such things cannot be taken away from them without at the same time extinguishing all their life. And so in other cases.

[4] The Third thing which a man may know of himself, is that when he passes into the other life he leaves many things behind which have no place there, such as cares for food, for clothing, for a place of abode, and also for gaining money and wealth, as well as for being exalted to dignities, all of which are so much thought of by man in the life of the body; but in the other life are succeeded by others that are not of this earthly kingdom.

[5] Therefore the Fourth thing a man can know is that he who in the world has thought solely of such worldly things, so that he has been wholly possessed by them, and has acquired delight of life in them alone, is not fitted to be among those whose delight is to think about heavenly things, that is, about the things of heaven.

[6] From this follows also a Fifth thing; namely, that when the externals of the body and the world are taken away, the man is then such as he has been inwardly; that is, he so thinks and so wills. If his thoughts have inwardly been deceits, machinations, aspiration for dignities, for gains, and for fame thereby; if they have been hatreds and revenges and the like, it can be seen that he will still think such things, thus the things that belong to hell, however much he might for the sake of the before-mentioned ends have concealed his thoughts from men, and thus appeared outwardly to be worthy, while leading others to believe that he had not such things at heart. That all such externals, or simulations of worth, are also taken away in the other life, may likewise be known from the fact that outward things are put off together with the body, and are no longer of any use. From this every one may conclude for himself what kind of a man he will then appear to the angels.

[7] The Sixth thing that may be known is that heaven, or the Lord through heaven, is continually working and inflowing with good and truth; and that if there is not then in men—in their interior man which lives after the death of the body—some recipient of good and truth, as a ground or plane, the good and truth that flow in cannot be received; and for this reason man while living in the body ought to be solicitous to procure such a plane within himself; but this cannot be procured except by thinking what is good toward the neighbor, and by willing what is good to him, and therefore doing what is good to him, and thus by acquiring the delight of life in such things. This plane is acquired by means of charity toward the neighbor, that is, by means of mutual love; and is what is called conscience. Into

this plane the good and truth from the Lord can inflow, and be received therein; but not where there is no charity, and consequently no conscience; for there the inflowing good and truth pass through, and are turned into evil and falsity.

[8] The Seventh thing that a man can know of himself, is that love to God and love toward the neighbor are what make man to be man, distinct from brute animals; and that they constitute heavenly life, or heaven; while their opposites constitute infernal life, or hell. But the reason why a man does not know these things is that he does not desire to know them, because he lives the opposite life, and also because he does not believe in the life after death; and likewise because he has taken up with principles of faith, but none of charity; and consequently believes in accordance with the doctrinal teachings of many, that if there is a life after death, he can be saved by faith, no matter how he has lived, even if his faith is received in his dying hour.

**3958.** Verses 19, 20. *And Leah conceived again, and bare a sixth son to Jacob. And Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons; and she called his name Zebulun.*

“And Leah conceived again, and bare a sixth son to Jacob,” signifies reception and acknowledgment; “and Leah said, God hath endowed me with a good dowry; now will my man dwell with me, because I have borne him six sons,” signifies in the supreme sense the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love; “and she called his name Zebulun,” signifies the quality.

**3959.** [v. 19] *And Leah conceived again, and bare a sixth son to Jacob.* That this signifies the reception and acknowledgment of truth, is evident from the signification of “conceiving,” as being to receive; and of “bringing forth,” as being to acknowledge (see n. 3955); and from the signification of a “son,” as being truth (n. 489, 491, 533, 1147, 2623, 3373).

**3960.** [v. 20] *And Leah said, God hath endowed me with a good dowry, now will my man dwell with me, because I have borne him six sons.* That this signifies in the supreme sense the Divine Itself of the Lord and His Divine Human; in the internal sense, the heavenly marriage; and in the external sense, conjugal love, is evident from the signification of “dwelling with,” and also from the rest of the

words Leah then spoke. The reason why “dwelling with,” or “cohabitation,” is in the supreme sense the Divine Itself of the Lord and His Divine Human, is that the Divine Itself, called the “Father,” is in the Divine Human, called the “Son of God,” mutually and alternately, according to the words of the Lord Himself in John:

Jesus saith, Philip, 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; 10:38).

That this union is the Divine marriage itself, may be seen above (n. 3211, 3952). Yet this union is not cohabitation, but is expressed by “cohabitation” in the sense of the letter; for things which are one are presented as two in the sense of the letter, as the Father and the Son; and even as three, as the Father, the Son, and the Holy Spirit; and this for many reasons, concerning which of the Lord’s Divine mercy elsewhere.

[2] That “dwelling together,” or “cohabitation,” in the internal sense is the heavenly marriage, is from the same cause; for this marriage comes forth from the Divine marriage, which is the union of the Father and the Son, or of the Divine Itself of the Lord with His Divine Human. The heavenly marriage is that which is called the Lord’s kingdom, and also heaven; and this because it comes forth from the Divine marriage, which is the Lord. This then is what is signified in the internal sense by “cohabitation,” and hence it is that heaven likewise is called the “habitation of God,” as in Isaiah:

Look down from the heavens, and behold from the habitation of Thy holiness and of Thy adornment where is Thy zeal and Thy mighty acts? the yearning of Thy bowels, and Thy compassions toward me, have restrained themselves (Isa. 63:15);

the “habitation of holiness” denotes the celestial kingdom; and the “habitation of adornment,” the spiritual kingdom. “Habitation” in this passage comes from the same word as that from which “dwelling together” and “Zebulun” are derived in the passage under consideration.

[3] The reason why “dwelling together” or “cohabitation” in the external sense is conjugal love, is that all genuine conjugal love comes forth from no other source than the heavenly marriage, which is that of good and truth; and this from the Divine marriage, which is the Lord as to His Divine Itself and His Divine Human. (See what has been said before on these subjects; as that the heavenly

marriage is from the Divine good which is in the Lord and the Divine truth which is from Him, n. 2508, 2618, 2803, 3132; that from it is conjugal love, n. 2728, 2729; that they who are in genuine conjugal love dwell together in the inmosts of their life, n. 2732; and thus in the love of good and truth, for these are the inmosts of their life; that conjugal love is the fundamental love of all the loves, see n. 2737–2739; that there is a marriage of good and truth in heaven, in the church, in every one in it, and in everything in nature, n. 718, 747, 917, 1432, 2173, 2516, 2712, 2758; that this marriage is in everything in the Word, n. 683, 793, 801, 2516, 2712; and that thus in the supreme sense the Lord Himself is therein; that by “Jesus Christ” is signified the Divine marriage, n. 3004.)

[4] These are the things signified not only by “dwelling together,” or by the words, “now will my man dwell with me,” but also by those which go before:—“God hath endowed me with a good dowry;” by the former, however, the truth of good is signified; and by the latter, the good of truth; both together making the heavenly marriage. And as this is the conclusion, it is said: “because I have borne him six sons;” for “six” here signify the same as “twelve,” namely, all things of faith and love; the half of a number and its double having the same signification in the Word, when the subject is similar.

**3961.** *And she called his name Zebulun.* That this signifies its quality, is evident from the signification of “calling a name,” as denoting the quality (concerning which above). He was named “Zebulun” from “dwelling together,” and hence the name involves what has been said above about “dwelling together” (n. 3960); and at the same time what is signified by the rest of Leah’s words.

**3962.** Verse 21. *And afterwards she bare a daughter, and called her name Dinah.*

“And afterwards she bare a daughter,” signifies the affection of all these general truths; and also the church of faith in which there is good; “and called her name Dinah,” signifies its quality.

**3963.** *And afterwards she bare a daughter.* That this signifies the affection of all these general truths; and also the church of faith in which there is good, is evident from the signification of a “daughter,” as being affection, and also the church (see n. 2362); but the affection of what, and what kind of church, appears from what is added—as the celestial church when “Zion” is added, which is called

the “daughter of Zion,” and the spiritual church when “Jerusalem” is added, which is called the “daughter of Jerusalem;” and so in other cases. Here, where nothing is added, the church of faith in which there is good is signified by “daughter;” for up to this point the general truths of faith within which there is good have been described, and their reception and acknowledgment; these truths being signified by the “ten sons” of Jacob; and as immediately after them a daughter is said to have been born, it is evident from the series that this means the church in which are all these truths.

[2] Whether we speak of the church of faith in which there is good, or of the spiritual church, it is the same; and also if we speak of the affection of all, that is, of all these general truths; for the church exists from the affection of truth in which there is good, and the affection of good from which is truth; but not from the affection of truth in which there is not good, nor from the affection of good from which is not truth. They who say that they are of the church, being in the affection of truth and not in the good of truth, that is, who do not live according to truths, are much mistaken. These are outside the church, although within its congregation; for they are in the affection of evil, with which truth cannot be conjoined. Their affection of truth is not from the Lord, but from themselves; for they have regard to themselves, to the intent that by the knowledges of truth they may gain reputation, and thereby honors and wealth; but they have no regard to the church, nor to the Lord’s kingdom, and still less to the Lord. But they who are in the affection of good from which there is not truth, are not of the church, although within its congregation; for they are in natural and not spiritual good, and suffer themselves to be led into every kind of evil and falsity, if only the appearance of good is induced upon the evil, and the appearance of truth upon the falsity (see n. 3470, 3471, 3518).

**3964.** *And called her name Dinah.* That this signifies its quality, is evident from the signification of a “name” and of “calling a name,” as being the quality (concerning which above). The quality which Dinah represents and signifies is all that which is of the church of faith in which there is good, as described just above. The same is also evident from the derivation of her name, for in the original language “Dinah” means “judgment.” (That “judgment” in the Word is predicated of the truth of faith, may be seen above, n. 2235; and that “judging” in the internal sense is the holy of faith, and in the



external sense the good of life, n. 3921.) These things belong to the church.

**3965.** Verses 22-24. *And God remembered Rachel, and God hearkened to her, and opened her womb. And she conceived, and bare a son, and said, God hath gathered my reproach. And she called his name Joseph, saying, Let Jehovah add to me another son.*

“And God remembered Rachel, and God hearkened to her,” signifies foresight and providence; “and opened her womb,” signifies the capacity to receive and acknowledge; “and she conceived, and bare a son,” signifies reception and acknowledgment; “and said, God hath gathered my reproach; and she called his name Joseph, saying, Let Jehovah add to me another son,” signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fructification and multiplication.

**3966.** [v. 22] *And God remembered Rachel, and God hearkened to her.* That this signifies foresight and providence, is evident from the signification of “remembering,” when as here predicated of God, as being foresight, for “remembering” is looking toward anyone; and that in the supreme sense “to see” is foresight may be seen above (n. 3863); and from the signification of “hearkening to” anyone, when predicated of God, as being providence (n. 3869).

**3967.** *And opened her womb.* That this signifies the capacity to receive and acknowledge, is evident from the signification of “opening the womb,” as being to give capacity to conceive and bring forth; thus in the internal sense the capacity to receive and acknowledge, namely, the goods of truth and the truths of good. That “conceiving and bringing forth” denote reception and acknowledgment, has been repeatedly shown above.

**3968.** [v. 23] *And she conceived, and bare a son.* That this signifies reception and acknowledgment, may be seen above (n. 3919, 3925, 3955, 3959).

**3969.** *And said, God hath gathered my reproach. And she called his name Joseph, saying, Let Jehovah add to me another son.* That this signifies in the supreme sense the Lord as to the Divine spiritual; in the internal sense, the spiritual kingdom, or the good of faith; and in the external sense, salvation, also fructification and multiplication, is evident from the representation of Joseph in

the Word (concerning which below); and from the signification of "God hath gathered my reproach," and also of "Let Jehovah add to me another son;" for he was named "Joseph" from "gathering" and "adding." "God hath gathered my reproach," signifies that Rachel was now no longer barren, and thus was not "dead," as she said of herself to Jacob (verse 1, n. 3908). For by Rachel is represented the affection of interior truth, or the interior man as to truth (n. 3758, 3782, 3793, 3819). The interior man is as it were dead as to truth and good, if the exterior or natural man does not correspond to it in respect to goods and truths (see n. 3493, 3620, 3623).

[2] These must be conjoined with each other, so as to be not two, but together one man. This conjunction cannot come forth until the natural or external man has been prepared, that is, until it has received and acknowledged the general truths signified by the ten sons of Jacob by Leah and the handmaids; and until the good of the natural man has been conjoined with the truths therein, which conjunction is signified by the last son of Jacob by Leah, namely, by Zebulun, who was so called from "dwelling together" (n. 3960, 3961). After this conjunction has been effected, the interior man and the exterior enter into the heavenly marriage, spoken of above (n. 3952). The reason why they do not enter into it before, is a great secret; for it is the good of the interior man which then conjoins itself with the good of the exterior, and by means of this with the truth therein; and likewise the good of the interior man by means of the affection of the truth therein, conjoins itself with the good of the exterior man, and also with the truth therein; thus immediately and mediately (concerning which immediate and mediate conjunction see above, n. 3314, 3573, 3616). As the interior man is then first conjoined with the exterior, and as before this conjunction has been effected the interior man is as it were null, and thus is as it were dead (as stated above), it is therefore said, "God hath gathered my reproach." This then is what is signified by the "reproach" which God is said to have "gathered," that is, to have taken away, or from which He is said to have delivered her.

[3] But by the words which follow: "Let Jehovah add to me another son," from which Joseph was named, another arcanum is signified, which is this. By Joseph there is represented the Lord's spiritual kingdom, thus the spiritual man; for this kingdom is in

every spiritual man. There are two things that constitute the spiritual man, namely, charity and faith; or what is the same, good and truth. The charity from which is faith, or the good from which is truth, is that which is represented by Joseph; and the faith in which is charity, or the truth in which is good, is that which is signified by "another son," and is represented by Benjamin—concerning whom in Gen. 35:16–18. Thus "Joseph" is the celestial spiritual man; and "Benjamin" the spiritual celestial. What is the difference between these two may be seen from what has been very frequently said before concerning the good from which is truth, and the truth in which is good. This then is what is signified by Rachel's other words: "Let Jehovah add to me another son." But these arcana cannot be seen except by those who are in the charity of faith; for these are as to their interiors in the light of heaven, in which light there is also intelligence. But they cannot be seen by those who are only in the light of the world, for in this light there is not intelligence, except insofar as the light of heaven is within it. To the angels, who are in the light of heaven, these are among the most common things.

[4] From all this we can now see that by these words, "God hath gathered my reproach," and "Let Jehovah add to me another son," in the supreme sense is signified the Lord as to the Divine spiritual; and in the internal sense, the Lord's spiritual kingdom, or the good of faith; for this is the spiritual in that kingdom. But that in the external sense by these words is signified salvation, also fructification and multiplication, is because this follows (see n. 3971). The Lord's spiritual kingdom, as already repeatedly stated and shown, consists of those who are in charity and thereby in faith. It is distinct from the Lord's celestial kingdom, for this contains those who are in love to the Lord, and thereby in charity. These constitute the third or inmost heaven; but those who are spiritual constitute the second or interior heaven.

[5] The reason why "God" is first mentioned—"God hath gathered my reproach," and then "Jehovah"—"Let Jehovah add to me another son" is that the former name regards the ascent from truth to good, but the latter the descent from good to truth; for the spiritual man is in the good of faith (that is, in good from which there is truth); but before he becomes spiritual he is in the truth of faith (that is, in truth in which there is good); for "God" is used when

the subject is truth; but “Jehovah” when it is good (n. 2586, 2807, 2822, 3921).

[6] That by Joseph is represented the Lord’s spiritual kingdom, or the spiritual man, and thus the good of faith, may also be seen from the passages in the Word where he is mentioned; as in the prophecy of Jacob, then Israel:

Joseph is the son of a fruitful one, the son of a fruitful one by a fountain, of a daughter, she marcheth upon the wall; the archers shall sorely grieve him and shall shoot at him, and shall hate him; but he shall abide in the strength of his bow; and the arms of his hands shall be made strong by the hands of the Mighty One of Jacob; from thence is the Shepherd, the Stone of Israel; by the God of thy father, and He shall help thee, and with Shaddai, and He shall bless thee with blessings of heaven from above, with blessings of the deep that lieth beneath, blessings of the breasts and of the womb; the blessings of thy father shall prevail over the blessings of my progenitors even to the desire of the everlasting hills; they shall be upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Gen. 49:22–26).

In these prophetic words there is contained in the supreme sense a description of the Lord’s Divine spiritual; and in the internal sense, of His spiritual kingdom. What each particular involves shall of the Lord’s Divine mercy be stated in the explication of that chapter.

[7] So in the prophecy of Moses:

To Joseph he said, Blessed of Jehovah be his land, for the precious things of heaven, for the dew, and for the deep that lieth beneath; and for the precious things of the fruits of the sun, and for the precious things of the increase of the months; and for the firstfruits of the mountains of the east, and for the precious things of the everlasting hills; and for the precious things of the earth and the fullness thereof; and the good will of him that dwelt in the bush; they shall come upon the head of Joseph, and upon the crown of the head of the Nazarite of his brethren (Deut. 33:13–17).

[8] As Israel represented the Lord’s spiritual church (see n. 3305, 3654), therefore Jacob, then Israel, before his death said to Joseph:

Thy two sons, who were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon. The angel who hath redeemed me from all evil bless the lads, that my name may be named upon them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude in the midst of the land (Gen. 48:5, 16).

For there are two things that constitute the spiritual church—the understanding and the will, of which the understanding is represented by Ephraim, and the will by Manasseh. From this it is evident why Joseph's two sons were adopted by Jacob, then Israel, and were acknowledged as his own. "Ephraim" is also frequently mentioned in the Word, especially the prophetic Word, and by him is there signified the intellectual of truth and good, which belongs to the spiritual church.

[9] In Ezekiel:

Jehovah said, Son of man, take thee one stick, and write upon it, For Judah and for the sons of Israel his companions; and take another stick and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions; and join them for thee one to another, into one stick, that they both may become one in thy<sup>3</sup> hand. Thus said the Lord Jehovih, Behold,<sup>4</sup> I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his companions, and I will put them with the stick of Judah, and make them one stick, and they shall be one in My hand. And I will make them one nation in the land, in the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, and they shall no more be divided into two kingdoms again (Ezek. 37:16, 17, 19, 22).

The Lord's celestial and spiritual kingdoms are here treated of. The celestial kingdom is "Judah" (n. 3654, 3881, 3921 at the end); the spiritual kingdom is "Joseph;" and it is said that these kingdoms shall not be two, but one. They were also made into one by the coming of the Lord into the world.

[10] (That the spiritual were saved by the Lord's coming, may be seen above, n. 2661, 2716, 2833, 2834.) It is the spiritual of whom the Lord speaks in John:

And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice, and there shall be one flock, and one Shepherd (John 10:16).

This is what is signified by the "two sticks, of Judah and Joseph, which shall be joined together into one, and shall be one in the Lord's hand." For the celestial constitute the third heaven, which is the inmost; but the spiritual the second heaven, which is the interior; and they are there one, because the one flows into the other (that

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<sup>3</sup> Latin, mea.

<sup>4</sup> Latin, Ego, ecce Ego.

is, the celestial into the spiritual), the spiritual kingdom being as a plane to the celestial, and in this way they have been firmly co-established. For the Divine celestial in the third or inmost heaven is love to the Lord; and the celestial spiritual there is charity. This charity is the chief thing in the second or interior heaven, where the spiritual are. This shows what is the nature of the influx, and also of the co-establishment by means of the influx. "Wood" signifies good, both the good of love to the Lord, and the good of charity toward the neighbor (n. 2784, 2812, 3720). For this reason it was commanded that Judah and Joseph should be "written upon sticks of wood," which should "become one."

[11] So in Zechariah:

I will strengthen the house of Judah, and I will save the house of Joseph, and I will cause them to dwell, for I have mercy upon them; and they shall be as though I had not left them; for I Jehovah am their God, and I will answer them (Zech. 10:6);

here again the subject is the two kingdoms, the celestial and the spiritual (the celestial being "Judah," and the spiritual "Joseph"), and the salvation of the spiritual.

[12] In Amos:

Thus said Jehovah unto the house of Israel, Seek ye Me, and ye shall live. Seek Jehovah, and ye shall live, lest He break out like fire in the house of Joseph, and it devour, and there be none to quench it. Hate the evil, and love the good, and establish judgment in the gate; it may be that Jehovah God Zebaoth will be gracious unto the remnant of Joseph (Amos 5:4, 6, 15);

where also the spiritual are signified by "Joseph;" the "house of Israel" is the spiritual church (n. 3305, 3654); "Joseph" is the good of this church, and it is therefore said, "Jehovah said unto the house of Israel, Seek ye Me, and ye shall live, lest He break out like fire in the house of Joseph."

[13] In David:

Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that sittest upon the cherubim, shine forth. Before Ephraim, and Benjamin, and Manasseh, stir up Thy might, and come and save us (Ps. 80:1-3);

here also in like manner "Joseph" is the spiritual man; "Ephraim, Benjamin, and Manasseh" are the three constituents of that church.

[14] Again:

Lift up the song and give the timbrel, the pleasant harp with the psaltery; blow the trumpet in the new moon, in the festival, on the day of our feast; for this is a statute for Israel, a judgment to the God of Jacob; he appointed it to Joseph for a testimony, when he went out against the land of Egypt; I heard a language that I knew not (Ps. 81:2-5);

that "Joseph" here is the spiritual church, or the spiritual man, is manifest from every word and expression; for in the Word there are terms that express spiritual things, and others that express celestial things, and this with uniformity throughout. In this passage there are words that express spiritual things; as "song," "timbrel," the "harp with the psaltery," "blowing the trumpet in the new moon, in the festival on the day of our feast." From this also it is manifest that the subject is the spiritual church, which is "Joseph." [15] In Ezekiel:

Thus said the Lord Jehovih, This shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel; the lines shall be to Joseph (Ezek. 47:13);

where the subject is the Lord's spiritual kingdom; and it is therefore said, "the lines shall be to Joseph." The Lord's Divine Spiritual is that which is also called His "royalty;" for the Lord's "royalty" is His Divine truth; and His "priesthood" is His Divine good (n. 2015, 3009, 3670). The Lord's royalty itself is that which is represented by Joseph, in his being made king in the land of Egypt, which representation shall of the Lord's Divine mercy be treated of in its place.

[16] As regards the Lord's Divine Spiritual, or the Divine truth, which in the supreme sense is represented by Joseph, it is not in the Lord, but is from the Lord; for the Lord is nothing but Divine good; but the Divine truth proceeds from the Divine good. To speak comparatively, this is like the sun and its light; the light is not in the sun, but proceeds from it; or it is like a fire, the light of which is not in the fire, but proceeds from the fire. The Divine good itself is also compared in the Word to the "sun," and to "fire," and is likewise called the "sun" and "fire." The Lord's celestial kingdom lives from the good which proceeds from the Lord; but His spiritual kingdom from the truth thence derived; and therefore in the other life the Lord appears to the celestial as a sun; but to the spiritual as a moon (n. 1053, 1521, 1529-1531, 3636, 3643). Both heat and light proceed from the sun, the heat being—to speak comparatively—the good of love, which is also called celestial and spiritual heat; and the

light, the truth thence derived, which is also called spiritual light (n. 3636, 3643). But within the celestial heat and spiritual light that in the other life proceed from the Lord as a sun, there are the good of love and the truth of faith, thus wisdom and intelligence (n. 1521–1523, 1542, 1619–1632, 2776, 3138, 3190, 3195, 3222, 3223, 3339, 3485, 3636, 3643, 3862); for all that which proceeds from the Lord is living.

[17] From this we can see what the Divine Spiritual is; and whence comes the spiritual kingdom, and the celestial kingdom; and that the spiritual kingdom is the good of faith, that is, charity, which flows in from the Lord immediately, and also mediately through the celestial kingdom. The Divine Spiritual that proceeds from the Lord is called in the Word the “spirit of truth,” and is holy truth; not being of any spirit, but of the Lord through a spirit sent by Him; as may be seen from the words of the Lord Himself in John:

When He, the Spirit of Truth, shall come, He will guide you into all the truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak; and He shall declare unto you the things that are to come. He shall glorify Me; for He shall take of Mine, and shall declare it unto you (John 16:13, 14).

**3970.** Verses 25, 26. *And it came to pass when Rachel had borne Joseph, that Jacob said unto Laban, Send me away, and I will go to my place, and to my land. Give me my females, and my children, for whom I have served thee, and I will go; for thou knowest my service wherewith I have served thee.*

“And it came to pass when Rachel had borne Joseph,” signifies the acknowledgment of the spiritual represented by Joseph; “that Jacob said unto Laban,” signifies the good of natural truth to the collateral good from a Divine origin, by means of which there is a conjunction of the interiors; “send me away, and I will go to my place, and to my land,” signifies that there was then a longing of the natural represented by Jacob, for a state of conjunction with the Divine of the rational; “give me my females,” signifies that the affections of truth belonged to the natural; “and my children,” signifies that so did the truths thence derived; “for whom I have served thee,” signifies from His own power; “and I will go,” signifies conjunction with the Divine rational; “for thou knowest my service wherewith I have served thee,” signifies labor and study by His own power.



**3971.** *And it came to pass when Rachel had borne Joseph.* That this signifies the acknowledgment of the spiritual represented by Joseph, is evident from the signification of “bearing,” as being to acknowledge (see n. 3905, 3911, 3915, 3919); from the representation of Rachel, as being the affection of interior truth (n. 3758, 3782, 3793, 3819); and from the representation of Joseph, as being the spiritual kingdom, thus the spiritual man (n. 3969), and consequently the Spiritual; for the Spiritual, being from the Lord, is that which makes the spiritual man, and also the spiritual kingdom. In what is related of Jacob’s sons by the handmaids and Leah, the reception and acknowledgment of general truths has been treated of, and at last their conjunction with the interior man, and thus man’s regeneration even till he is made spiritual; “Joseph” being this spiritual man. In what now immediately follows, the fructification and multiplication of truth and good are treated of, which are signified by the “flock” that Jacob procured for himself by means of the flock of Laban; for after there has been effected the conjunction of the interior man with the external, or of the spiritual man with the natural, there takes place a fructification of good and a multiplication of truth; for this conjunction is the heavenly marriage in man, and these are born from it. From this also it is that fructification and multiplication are signified by “Joseph” in the external sense (n. 3965, 3969). (“Fructification” is said of good; and “multiplication” of truth, n. 43, 55, 913, 983, 2846, 2847.)

**3972.** [v. 25] *That Jacob said unto Laban.* That this signifies the good of natural truth to the collateral good from a Divine origin, by which there is a conjunction of the interiors, is evident from the representation of Jacob, as being the good of natural truth (see n. 3659, 3669, 3677, 3775, 3829); and from the representation of Laban, as being collateral good from a Divine origin (n. 3612, 3665, 3778). That the conjunction of the interiors is effected through this good, has been repeatedly explained before (n. 3665, 3690, and elsewhere). This good is signified by the “flock of Laban,” through which Jacob procured for himself his own flock (concerning which in what follows).

**3973.** *Send me away, and I will go to my place, and to my land.* That this signifies that there was then a longing of the natural represented by Jacob for a state of conjunction with the Divine of the rational, is evident from the representation of Jacob, who speaks

these words, as being the good of natural truth (n. 3972); from the signification of “place,” as being state (n. 2625, 2837, 3356, 3387); and from the signification of “land” here, as being the Divine of the rational; for by “my land” is meant his father Isaac and his mother Rebekah, as it was to them he desired to be sent and to go. (That “Isaac” is the Divine rational as to good, may be seen above, n. 2083, 2630, 3012, 3194, 3210; and also that “Rebekah” is Divine truth conjoined with the Divine good of the rational, n. 3012, 3013, 3077.) That a longing for conjunction is signified, is evident from the affection contained in the words.

**3974.** [v. 26] *Give me my females.* That this signifies that the affections of truth belonged to the natural; and that “and my children” signifies that so did the truths thence derived, is evident from the signification of “females,” or “women,” as being the affections of truth; his “woman Leah,” the affection of external truth; and “Rachel,” the affection of interior truth (concerning which frequently above); and from the signification of “children,” as being the derivative truths; for by “sons” are signified truths (n. 489, 491, 533, 1147, 2623, 3373); and by the “children” that were born from the females, the derivative truths. It was a statute among the ancients that the females given to servants should be the masters with whom they served, and also the children born of them; as is evident in Moses:

If thou buy a Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If his master give him a woman and she shall bear him sons or daughters, the woman and her children shall be her master’s, and he shall go out with his body (Exod. 21:2, 4).

As this was a statute in the Ancient Church also, and was thus known to Laban, he therefore claimed for himself both the females and the children of Jacob, as is plain in the following chapter:

Laban said unto Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest, it is mine (Exod. 31:43);

and because Jacob knew this, he said to Laban, “Give me my females and my children.” But that statute, as stated by Moses in the place cited, represented the right of the internal or rational man that it has acquired over the goods and truths of the external or natural man; for by a manservant was represented the truth of the natural such as it is in the beginning, before genuine truths are being insinuated.

The truth acquired in the beginning is not truth, but appears as truth, and yet as before shown it serves as a means for introducing genuine truths and goods; and therefore when goods and truths have been insinuated by it, or by its service, it is dismissed, and the genuine goods and truths thus procured are retained. It was for the sake of this representation that this law concerning the servants was delivered.

[2] But as regards Jacob, he was not a bought servant, but was from a more distinguished family than Laban. He bought for himself by his own service the daughters of Laban, and thus also the children born of them; for these were his wages. Laban's thought in regard to them therefore was not in accordance with the truth. Moreover, by a "Hebrew servant" was signified truth that serves for introducing genuine goods and truths, and by his "woman" the affection of natural good. With Jacob it was otherwise. By him is represented the good of natural truth; and by his "females" the affection of truth. Neither is that represented by Laban which is represented by the "master" in the law cited respecting a Hebrew servant, namely, the rational; but collateral good (see n. 3612, 3665, 3778); which is such that it is not genuine good, but appears to be genuine, and is of service for introducing truths (n. 3665, 3690), which therefore were Jacob's.

[3] These things here advanced are indeed such as to fall into the comprehension of extremely few; because very few know what the truth and good of the natural are, and that they are distinct from the truth and good of the rational. Still less is it known that goods and truths not genuine, and which yet appear to be genuine, may serve for introducing genuine goods and truths, especially in the beginning of regeneration. Nevertheless as these are the things contained in the internal sense of these words, and in the internal sense also of those which follow respecting Laban's flock, from which Jacob procured a flock for himself, they are not to be passed over in silence. There may be some who will comprehend them. They who are in the desire of knowing such things, that is, who are in the affection of spiritual good and truth, are enlightened in regard to such matters.

**3975.** *For whom I have served thee.* That this signifies from His own power, is evident from the signification of "serving," as being labor and study (n. 3824, 3846), and which when predicated of the

Lord, signifies His own power; for from His own power the Lord procured for Himself Divine goods and Divine truths, and made His Human Divine (see n. 1616, 1749, 1755, 1921, 2025, 2026, 2083, 2500, 2523, 2632, 2816, 3382).

**3976.** *And I will go.* That this signifies conjunction with the Divine rational, is evident from the signification of “going;” that is, to his place and to his land (n. 3973); by which is signified a longing for conjunction with the Divine of the rational.

**3977.** *For thou knowest my service wherewith I have served thee.* That this signifies labor and study by His own power, may be seen from what has been said and adduced just above (n. 3975); thus without further explication. What these things involve further, is manifest from what has been said above (n. 3974), and also from what follows.

**3978.** Verses 27–30. *And Laban said unto him, If I pray I have found grace in thine eyes, I have tested it, and Jehovah hath blessed me for thy sake; and he said, Signify to me thy reward, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy substance has been with me; for it was little that thou hadst before me, and it hath burst forth into a multitude, and Jehovah hath blessed thee at my foot; and now when shall I also be doing for mine own house?*

“And Laban said unto him,” signifies perception from the good which is signified by “Laban;” “If I pray I have found grace in thine eyes,” signifies a strong inclination; “I have tested it, and Jehovah hath blessed me for thy sake,” signifies from the Divine, for the sake of the good of the natural, to which it was to be of service; “and he said, Signify to me thy reward, and I will give it,” signifies that it would of itself give that which was desired; “and he said unto him, Thou knowest how I have served thee,” signifies that it knew its mind (*animus*) and its power; “and how thy substance has been with me,” signifies that this also was from the Divine; “for it was little that thou hadst before me,” signifies that its good was barren before it was conjoined; “and it hath burst forth into a multitude,” signifies fruitfulness thereafter; “and Jehovah hath blessed thee at my foot,” signifies that it was from the Divine which the natural had; “and now when shall I also be doing for mine own house?” signifies that now its own good shall be made fruitful therefrom.

**3979.** [v. 27] *And Laban said unto him.* That this signifies perception from the good signified by “Laban,” is evident from the signification of “saying,” as being perception (see n. 1898, 1919, 2080, 2619, 2862, 3395, 3509); and from the representation of Laban, as being collateral good from the Divine (n. 3612, 3665, 3778). That perception from this good is signified by the words “Laban said unto him,” is because by persons in the Word are not signified persons, but actual things; in the supreme sense the Divine things that are in the Lord; and in the internal sense, such things in man as are being treated of; thus by two persons, two things in the same individual.

**3980.** *If I pray I have found grace in thine eyes.* That this signifies a strong inclination, is evident from the signification of “finding grace in the eyes” of anyone as being a strong inclination. Strong inclination is predicated of the good which is signified by “Laban,” when it desires to be present. He who reflects, or is able to reflect, upon the affections of good and truth in himself, and also upon their delight and pleasure, will notice a strong inclination for the one in preference to the other; but without reflection these and the like things do not appear.

**3981.** *I have tested it, and Jehovah hath blessed me for thy sake.* That this signifies that it was from the Divine, for the sake of the good of the natural, to which it was to be of service, is evident from the signification of “testing that Jehovah hath blessed,” as being to know for certain that it is from the Divine. That it was for the sake of the good of the natural, to which it was to be of service, is signified by “for thy sake;” for “Jacob” is the good of natural truth (n. 3659, 3669, 3677, 3775, 3829); and “Laban” is the collateral good which serves (as before shown *passim*; see also n. 3982, 3986).

**3982.** [v. 28] *And he said, Signify to me thy reward, and I will give it.* That this signifies that it would of itself give that which was desired, may be seen without explication. What has been said thus far is of such a nature as cannot be unfolded to the understanding in a clear manner, not only because the mind cannot be turned away in a moment from the historicals about Laban and Jacob to the spiritual things that are treated of in the internal sense (for the historical meaning always adheres and fills the idea, and yet must become null in order that what is not historical may be comprehended in a series and connection), but also because it is necessary to have a clear notion of the goods represented by both Laban and Jacob; and

it must be remembered that the good represented by Laban is of such a nature as to be useful merely to introduce genuine goods and truths; and that when it has performed this useful service it is left behind. The quality of this good has already been described. It is like what is immature in unripe fruits, by means of which the juice is introduced; and when it has served this purpose it is afterwards absorbed, and the fruit ripens by means of other fibers, and at last by those of the genuine juice.

[2] It is known that a man learns many things in infancy and childhood for the sole use that by them as means he may learn those which are more useful; and successively by these such as are still more useful, until at last he learns those of eternal life; and when he learns these, the former are almost blotted out. In like manner when a man is being born anew by the Lord, he is led by various affections of good and truth which are not affections of genuine good and truth, but are of use merely to enable us to apprehend these, and then to enable us to become imbued with them; and when this has been done the previous affections are forgotten and left behind, because they had served merely as means. The case is the same with the collateral good signified by “Laban,” in respect to the good of truth signified by “Jacob,” as well as by the “flock” of each (concerning which hereafter).

[3] These are the arcana contained in these words and in those which follow; but they are delivered in an historical form in order that the Word may be read with delight, even by children and by simple-minded persons, to the end that when they are in holy delight from the historical sense, the angels who are with them may be in the holiness of the internal sense; for this sense is adapted to the intelligence of the angels, while the external sense is adapted to that of men. By this means there is a consociation of man with the angels, of which the man knows nothing at all, but only perceives a kind of delight from it that is attended with a holy feeling.

**3983.** [v. 29] *And he said unto him, Thou knowest how I have served thee.* That this signifies that it had known its mind (*animus*), and its power, may be seen from the series of things in the internal sense. That to know anyone’s quality is to know his mind, is manifest. And that knowing anyone’s quality in his service, or “how I have served,” is to know his power, may be seen from the signification here of “serving,” as being one’s own power (see n. 3975,

3977); for by Jacob is represented the Lord's Divine natural as to the good of truth, which has power. From this it follows that "how thy substance<sup>5</sup> has been with me" signifies that this also was from the Divine.

**3984.** [v. 30] *For it was little that thou hadst before me.* That this signifies that its good was barren unless it was conjoined, may also be seen from the series in the internal sense. For the quality of the good represented by Laban, before it had been conjoined with the good of truth, which is "Jacob," is described as having been of little use, that is, barren. But how the case is with these things, will appear from what now follows.

**3985.** *And it hath burst forth into a multitude.* That this signifies fruitfulness thereafter, is evident from the signification of "bursting forth into a multitude," as being fruitfulness; that is, after it had been conjoined.

**3986.** *And Jehovah hath blessed thee at my foot.* That this signifies that it was from the Divine which the natural had, is evident from the signification of "Jehovah blessing," as being to endow with good (see n. 3406); and that this is conjunction (n. 3504, 3514, 3530, 3565, 3584); thus "Jehovah blessing" signifies to be endowed with Divine good through conjunction; here, with the good of the natural, which is represented by Jacob. It is the natural that is signified by the "foot." That the "foot" is the natural may be seen above (n. 2162, 3147, 3761), and the same will appear from the correspondence of the Grand Man with everything in man, as shown at the end of the chapters. From this it is evident that by "Jehovah hath blessed thee at my foot," is signified from the Divine which the natural had.

[2] The arcanum which lies concealed within these words and in those which immediately precede, is known to few, if any, and is therefore to be revealed. The goods that are in men, as well within the church as without it, are absolutely various, so various that the good of one man is never precisely like that of another. The varieties come forth from the truths with which the goods are conjoined; for all good has its quality from truths, and truths have their essential from goods. Varieties come forth also from the affections of every

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<sup>5</sup> *Acquisitio*. The Hebrew *mikneh* means "what is acquired," but is limited to cattle. (Rotch ed.)

one's love; which are enrooted in and appropriated to a man by his life. Even in the man who is within the church there are few genuine truths, and still fewer in the man who is without the church; so that the affections of genuine truth are rare among men.

[3] Nevertheless they who are in the good of life, that is, who live in love to the Lord and in charity toward the neighbor, are saved. That these can be saved is because the Divine of the Lord is in the good of love to God and in the good of charity toward the neighbor; and where the Divine is within, there all things are disposed into order, so that they can be conjoined with the genuine goods and genuine truths that are in the heavens. That this is the case may be seen from the societies that constitute heaven, which are innumerable, and all of which in both general and particular are various in respect to good and truth, and yet all taken together form One Heaven; being circumstanced as are the members and organs of the human body, which, although everywhere various, nevertheless constitute one man. For a one that is formed of many is never constituted of units of exactly the same pattern; but of varying things harmoniously conjoined. Every one is composed of various things harmoniously conjoined; and the case is the same with the goods and truths in the spiritual world, which, although various, so that they are never precisely the same with one as with another, nevertheless make a one from the Divine through love and charity. For love and charity are spiritual conjunction; and their variety is heavenly harmony, which makes such concord that they are a one in the Divine, that is, in the Lord.

[4] Moreover the good of love to God and the good of charity toward the neighbor, however various may be the truths and the affections of truth, are nevertheless receptive of genuine truth and good; for they are so to speak not hard and resisting, but are as it were soft and yielding, suffering themselves to be led by the Lord, and thus to be bent to good, and through good to Him. Very different is the case with those who are in the love of self and of the world. These do not suffer themselves to be led and bent by the Lord and to the Lord, but resist stiffly, for they desire to lead themselves; and this is still more the case when they are in principles of falsity that have been confirmed. So long as they are of this character they do not admit the Divine.



[5] From all this it is now evident what is signified in the internal sense by the words which Jacob spoke to Laban; for by “Laban” is signified such good as is not genuine, because genuine truths have not been implanted in it; but yet it is of such a nature that these can be conjoined with it, and that the Divine can be in it. Such good is wont to exist in young children before they have received genuine truths; and also in the simple within the church, who know few truths of faith, and yet live in charity; and such good also exists among the upright Gentiles, who are in holy worship of their gods. By means of such good, genuine truths and goods can be introduced, as may be seen from what has been said about little children and the simple within the church (n. 3690); and about the upright Gentiles outside of the church (n. 2598–2603).

**3987.** *And now when shall I also be doing for mine own house? That this signifies that now its own good shall be made fruitful therefrom, is evident from the signification of a “house,” as being good (see n. 2233, 2234, 3128, 3652); and here of “my house,” as being the good signified by “Jacob.” That “to do for this house” signifies that the good therefrom is to be made fruitful, is manifest from the subject being the fructification of good and the multiplication of truth; for by “Joseph,” the last born, this fructification is signified (n. 3965, 3969, 3971); and by the “flock” that Jacob procured for himself by means of Laban’s flock, as now follows, this signification is described. That good is not fructified nor truth multiplied until the conjunction of the external man with the internal has been effected, may be seen from the fact that it is of the interior man to will good to another, and thereby to think good; but of the external man to do good, and thereby to teach good. Unless doing good is conjoined with willing good, and teaching good with thinking good, there is no good in the man; for the evil can will evil and do good, and also think evil and teach good, as everybody can know. Hypocrites and profane persons are in this study and art more than others, so much so indeed that they can palm themselves off as angels of light, when yet they are devils within; from all which it is evident that good can be made fruitful with no one, unless doing good is conjoined with willing good, and teaching good with thinking good; that is, unless the external man is conjoined with the internal.*

**3988.** Verses 31–33. *And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this*

*word for me, I will return, and feed and keep thy flock. I will pass through all thy flock this day, removing from thence every small cattle that is speckled and spotted, and every black one among the lambs, and the spotted and speckled among the goats, and these shall be my reward. And my justice shall answer for me on the morrow, because thou comest upon my reward before thee; every one that is not speckled and spotted among the goats, and black among the lambs, stolen is this by me.*

“And he said, What shall I give thee?” signifies knowledge; “and Jacob said,” signifies reply; “thou shalt not give me anything, if thou wilt do this word for me,” signifies that it should be brought on the part of the good which is from truth; “I will return, and feed and keep thy flock,” signifies that the good signified by Laban is to be applied to use; “I will pass through all thy flock this day,” signifies that He perceives the quality of all the good; “removing from thence every small cattle that is speckled and spotted,” signifies that all the good that is His will be separated wherewith there is mingled evil (signified by the “speckled”), and falsity (signified by the “spotted”); “and every black one among the lambs,” signifies an own that is innocent, which belongs to the good signified by “Laban;” “and the spotted and speckled among the goats,” signifies that then all the good of truth in which falsity and evil are mingled shall be His; “and this shall be my reward,” signifies that it was from Himself; “and my justice shall answer for me,” signifies the Divine holiness which He had; “on the morrow,” signifies to eternity; “because thou comest upon my reward before thee,” signifies what is His own; “every one that is not speckled and spotted among the goats,” signifies what is not from the good signified by “Laban” mingled with evil and falsity in the goods of truth; “and black among the lambs,” signifies the first state of innocence; “stolen is this by me,” signifies that it was not His.

**3989.** [v. 31] *And he said, What shall I give thee? That this signifies knowledge, may be seen from its being an entreaty and inquiry in order to know what and how much he wished to have for his hire or reward.* “And Jacob said” signifies reply, is evident without explication.

**3990.** *Thou shalt not give me anything, if thou wilt do this word for me.* That this signifies that it should be brought on the part of the good which is from truth, is evident from the signification

of “not giving anything,” as being not to be brought by the good represented by Laban; but by the good represented by Jacob, which is the good of truth (n. 3669, 3677, 3829). But that which was to be brought is described in what follows.

**3991.** *I will return, and feed and keep thy flock.* That this signifies that the good represented by Laban is to be applied to use, namely, to introduce genuine goods and truths, as shown above, is evident from the signification of a “flock,” here that of Laban, as being the good represented by him. “To return and feed and keep his flock,” is to apply this good to use, as is evident also from what follows; for by that flock Jacob acquired his own, because it served him as a means, and thus for use.

**3992.** [v. 32] *I will pass through all thy flock this day.* That this signifies that He perceives the quality of all the good, is evident from the signification of a “flock,” as being good (see n. 343, 3518); and from the signification of “passing through it all,” as being to know and perceive its quality.

**3993.** *Removing from thence every small cattle that is speckled and spotted.* That this signifies that all the good and truth that is His will be separated wherewith there is mingled evil (signified by the “speckled”), and falsity (signified by the “spotted”), is evident from the signification of “removing,” as being to separate; and from the signification of a “flock” (here one of goats and lambs), as being goods and truths (see n. 1824, 3519). That there are arcana in these and the following verses of this chapter, may be seen from many of the things being such as would not be worthy of mention in the Divine Word, unless there were within them things more arcane than appear in the letter; as that Jacob asked for his reward or hire the speckled and spotted among the goats, and the black among the lambs; that he then placed in the gutters rods of hazel and plane-tree with the bark peeled off to the white before the flocks of Laban when they grew warm, and that as regards the lambs, he set the face of the flock toward the variegated and the black in Laban’s flock; and that he thus became rich, not by a good but by an evil art. In these things there does not appear anything Divine, whereas all things of the Word both in general and in particular, down to the smallest jot, are Divine. Moreover to know all this is not of the slightest avail for salvation; and yet the Word, being Divine, contains within it nothing that is not conducive to salvation and eternal life.

[2] From all this, and the like things elsewhere, every one may conclude that some arcanum is contained within, and that each one of the particulars, notwithstanding its being of such a character in the letter, yields things more Divine within. But what they yield within cannot possibly appear to anyone, except from the internal sense; that is, unless he knows how these things are perceived by the angels, who are in the spiritual sense while man is in the historic natural sense. And how remote these two senses appear from each other, although most closely conjoined, may be clearly seen from the particulars already explained and from all the rest. The arcanum itself contained in this and the following verses of this chapter, can indeed be known in some degree from what has been already said concerning Laban and Jacob, namely, that “Laban” is such good as can serve to introduce genuine goods and truths, and that “Jacob” is the good of truth. But as few persons know what the natural is that corresponds to spiritual good, and still fewer what spiritual good is, and that there must be a correspondence between them; and as still fewer know that a kind of good which only appears to be good is the means of introducing genuine goods and truths, the arcana that treat of these things cannot be easily explained to the apprehension, for they fall into the shade of the understanding, and it is as if one were speaking in a foreign language, so that however clearly the matter may be set forth, the hearer does not understand. Nevertheless it is to be set forth, because that which the Word stores up in its internal sense is now to be opened.

[3] In the supreme sense the subject here treated of is the Lord, how He made His natural Divine; and in the representative sense the natural in man, how the Lord regenerates it, and reduces it to correspondence with the man that is within; that is, with him who will live after the death of the body, and is then called the spirit of the man, which when released from the body takes with it all that belongs to the outward man, except the bones and the flesh. Unless the correspondence of the internal man with the external has been effected in time, or in the life of the body, it is not effected afterwards. The conjunction of the two by the Lord by means of regeneration is here treated of in the internal sense.

[4] The general truths that man must receive and acknowledge before he can be regenerated have been treated of heretofore—being

signified by the ten sons of Jacob and Leah and the handmaids—and, after the man has received and acknowledged these truths, the conjunction of the external man with the interior, or of the natural with the spiritual signified by “Joseph” is treated of. And now in accordance with the order the subject treated of is the fructification of good and the multiplication of truth, which come forth for the first time when this conjunction has been effected, and precisely so far as it is effected. This is what is signified by the “flock” that Jacob acquired by means of the flock of Laban. By “flock” here is signified good and truth, as elsewhere frequently in the Word; and by the “flock of Laban,” the good represented by Laban, the nature of which has been already stated. The “flock of Jacob” signifies the genuine good and truth procured by means of the good represented by Laban, and there is here described the manner in which these genuine goods and truths are acquired.

[5] But this cannot by any means be comprehended unless it is known what is signified in the internal sense by “speckled,” by “spotted,” by “black,” and by “white,” which therefore must now be explained in the first instance. That which is speckled and spotted is that which is composed of black and white; and in general “black” signifies evil, and specifically what is man’s own, because this is nothing but evil. But “dark” signifies falsity, and specifically the principles of falsity. “White” in the internal sense signifies truth, properly the Lord’s justice and merit, and derivatively the Lord’s justice and merit in man. This white is called “bright white,” because it shines from the light that is from the Lord. But in the opposite sense “white” signifies man’s own justice, or his own merit; for truth without good is attended with such self-merit, because when anyone does good, not from the good of truth, he always desires to be recompensed, because he does it for the sake of himself; whereas when anyone does truth from good, this good is then enlightened by the light that is from the Lord. This shows what is signified by “spotted,” namely, the truth with which falsity is mingled; and what by “speckled,” namely, the good with which evil is mingled.

[6] Actual colors are seen in the other life, so beautiful and resplendent that they cannot be described (see n. 1053, 1624); and they are from the variegation of light and shade in white and black. But although the light there appears as light before the eyes, it is not like the light in this world. The light in heaven has within it

intelligence and wisdom; for Divine intelligence and wisdom from the Lord are there presented as light, and also illumine the universal heaven (n. 2776, 3138, 3167, 3190, 3195, 3222, 3223, 3225, 3339–3341, 3485, 3636, 3643, 3862). And in like manner although the shade in the other life appears as shade, it is yet not like the shade in this world; for the shade there is absence of the light, and accordingly is lack of intelligence and wisdom. As therefore the white and black there come forth from a light that has intelligence and wisdom within it, and from a shade that is lack of intelligence and wisdom, it is evident that by “white” and “black” are signified such things as have been stated above. Consequently as colors are modifications of light and shade in whites and blacks, as in planes, it is the variegations thus produced that are called colors (n. 1042, 1043, 1053).

[7] From all this we can now see that that which is “speckled,” that is, that which is marked and dotted all over with black and white points, signifies the good with which evil is mingled; and also that that which is “spotted” signifies the truth with which falsity is mingled. These are the things that were taken from the good of Laban in order to serve for introducing genuine goods and truths. But how these can serve this purpose is an arcanum which can indeed be presented clearly before those who are in the light of heaven, because as before said within this light there is intelligence; but it cannot be clearly presented before those who are in the light of the world, unless their light of the world has been enlightened by the light of heaven, as is the case with those who have been regenerated; for every regenerate person sees goods and truths in his natural light from the light of heaven, because the light of heaven produces his intellectual sight, and the light of the world his natural sight.

[8] A few words shall be added to further explain how the case herein is. In man there is no pure good, that is, good with which evil is not mingled; nor pure truth, with which falsity is not mingled. For man’s will is nothing but evil, from which there continually flows falsity into his understanding; because, as is well known, man receives by inheritance the evil successively accumulated by his progenitors, and from this he produces evil in an actual form, and makes it his own, and adds thereto more evil of himself. But the evils with man are of various kinds; there are evils with which goods cannot be mingled, and there are evils with which they can be mingled; and it is

the same with the falsities. Unless this were so, no man could possibly be regenerated. The evils and falsities with which goods and truths cannot be mingled are such as are contrary to love to God and love toward the neighbor; namely, hatreds, revenges, cruelties, and a consequent contempt for others in comparison with one's self; and also the consequent persuasions of falsity. But the evils and falsities with which goods and truths can be mingled are those which are not contrary to love to God and love toward the neighbor.

[9] For example: If anyone loves himself more than others, and from this love studies to excel others in moral and civic life, in memory-knowledges and doctrinal things, and to be exalted to dignities and wealth in pre-eminence to others, and yet acknowledges and adores God, performs kind offices to his neighbor from the heart, and does what is just and fair from conscience; the evil of this love of self is one with which good and truth can be mingled; for it is an evil that is man's own, and that is born hereditarily; and to take it away from him suddenly would be to extinguish the fire of his first life. But the man who loves himself above others, and from this love despises others in comparison with himself, and hates those who do not honor and as it were adore him, and therefore feels a consequent delight of hatred in revenge and cruelty—the evil of such a love as this is one with which good and truth cannot be mingled, for they are contraries.

[10] To take another example: If anyone believes himself to be pure from sins, and thus washed clean, as one who is washed from filth by much water; when such a man has once performed repentance and has done the imposed penance, or after confession has heard such a declaration from his confessor, or after he has partaken of the Holy Supper—if he then lives a new life, in the affection of good and truth, this falsity is one with which good can be mingled. But if he lives a carnal and worldly life, as before, the falsity is then one with which good cannot be mingled.

[11] Again: The man who believes that a man is saved by believing well, and not by willing well; and yet wills well and in consequence does well—this falsity is one to which good and truth can be adjoined; but not so if he does not will well and therefore do well. In like manner if anyone is ignorant that man rises again after death, and consequently does not believe in the resurrection; or if he is aware of it, but still doubts, and almost denies it, and yet

lives in truth and good—with this falsity also good and truth can be mingled; but if he lives in falsity and evil, truth and good cannot be mingled with this falsity, because they are contraries; and the falsity destroys the truth, and the evil destroys the good.

[12] Again: The simulation and cunning that have what is good as their end, whether it is that of the neighbor, or that of our country, or of the church, are prudence; and the evils that are mixed up with them can be mingled with good, from and for the sake of the end. But the simulation and cunning that have evil as their end, are not prudence, but are craft and deceit, with which good can by no means be conjoined; for deceit, which is an end of evil, induces what is infernal upon all things in man both in general and in particular, places evil in the middle, and rejects good to the circumference; which order is infernal order itself. And it is the same in numberless other cases.

[13] That there are evils and falsities to which goods and truths can be adjoined, may be seen from the mere fact that there are so many diverse dogmas and doctrines, many of which are altogether heretical, and yet in each there are those who are saved; and also that the Lord's church exists even among the Gentiles who are out of the church; and although they are in falsities, nevertheless those are saved who live a life of charity (n. 2589–2604); which could by no means be the case unless there were evils with which goods, and falsities with which truths, can be mingled. For the evils with which goods and the falsities with which truths can be mingled, are wonderfully disposed into order by the Lord; for they are not conjoined together, still less united into a one; but are adjoined and applied to one another, and this in such manner that the goods together with the truths are in the middle and as it were in the center, and by degrees toward the circumferences or circuits are such evils and falsities. Thus the latter are lighted up by the former, and are variegated like things white and black by light from the middle or center. This is heavenly order. These are the things that are signified in the internal sense by the “speckled” and the “spotted.”

**3994.** *And every black one among the lambs.* That this signifies an own that is innocent that belongs to the good signified by “Laban,” is evident from the signification of “black,” as being what is man's own (concerning which just above, n. 3993); and from the



signification of a "lamb," as being innocence (concerning which below). As regards an own that is innocent, signified by the "black among the lambs," the case is this. In all good there must be innocence in order that it may be good. Charity without innocence is not charity; and still less is love to the Lord possible without innocence. For this reason innocence is the very essential of love and charity, consequently of good. An own that is innocent is to know, acknowledge, and believe, not with the mouth but with the heart, that nothing but evil is from one's self, and that all good is from the Lord; and therefore that what is man's own is nothing but blackness; that is to say, not only the own of his will, which is evil, but also the own of his understanding, which is falsity. When man is in this confession and belief from the heart, the Lord flows in with good and truth, and insinuates into him a heavenly own, which is white and lustrous. No one can ever be in true humility unless he is in this acknowledgment and belief from the heart; for he is then in annihilation of self, nay, in the loathing of self, and thus in absence from self; and in this manner he is then in a state capable of receiving the Divine of the Lord. It is by this means that the Lord flows in with good into a humble and contrite heart.

[2] Such is the own that is innocent, which is here signified by the "black among the lambs" that Jacob chose for himself; but the white among the lambs is the self-merit that is placed in goods. (That "white" is merit has been shown above, n. 3993.) This Jacob did not choose, because it is contrary to innocence; for he who places self-merit in goods, acknowledges and believes that all good is from himself; because in the goods he does he has regard to himself, and not to the Lord, and accordingly demands recompense on account of his merit. Such a one therefore despises others in comparison with himself, and even condemns them, and consequently in the same proportion recedes from heavenly order, that is, from good and truth. From all this it is now evident that charity toward the neighbor and love to the Lord are impossible unless there is innocence within them; consequently that no one can come into heaven unless there is something of innocence in him; according to the Lord's words:

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein (Mark 10:15; Luke 18:17);

by a “little child” here and elsewhere in the Word is signified innocence. (See what has been said before on this subject, namely, That infancy is not innocence, but that innocence dwells in wisdom, n. 2305, 3494: What the innocence of infancy is, and what the innocence of wisdom, n. 2306, 3183: also, What man’s own is when vivified by the Lord with innocence and charity, n. 154: That innocence causes good to be good, n. 2526, 2780.)

[3] That “lambs” signify innocence may be seen from many passages in the Word, of which the following may be adduced in confirmation. In Isaiah:

The wolf shall dwell 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 (Isa. 11:6);

where the subject treated of is the Lord’s kingdom, and the state of peace and innocence therein. The “wolf” denotes those who are against innocence; and the “lamb,” those who are in innocence. Again in the same Prophet:

The wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent’s bread. They shall not hurt nor destroy in all the mountain of My holiness (Isa. 65:25);

where the “wolf” as above denotes those who are against innocence; and the “lamb,” those who are in innocence. As the “wolf” and the “lamb” are opposites, the Lord also said to the seventy whom He sent forth:

Behold I send you forth as lambs in the midst of wolves (Luke 10:3).

In Moses:

He maketh him to suck honey out of the rock, and oil out of the flinty rock; butter of the herd, and milk of the flock, with the fat of lambs and of rams, the sons of Bashan (Deut. 32:13, 14);

here in the internal sense the celestial things of the Ancient Church are treated of, and the “fat of lambs” denotes the charity of innocence.

[4] In the original language “lambs” are expressed by various names, by which are signified the different degrees of innocence; for as before said, in all good there must be innocence to make it good; consequently there must be the same in truth. “Lambs” are here expressed by the same word that is used for “sheep” (as in Lev. 1:10; 3:7; 5:6; 17:3; 22:19; Num. 18:17); and it is the innocence of

the faith of charity that is signified. Elsewhere they are expressed by other words, as in Isaiah:

Send ye the lamb of the ruler of the land from the rock toward the wilderness, unto the mount of the daughter of Zion (Isa. 16:1).

By still another word in the same prophet:

The Lord Jehovih cometh in strength, and his arm shall rule 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 those that give suck (Isa. 40:10, 11);

where to "gather the lambs in his arm, and carry them in his bosom," denotes those who are in charity in which there is innocence.

[5] In John:

When Jesus showed Himself to the disciples, He said to Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him a second time, Simon, son of Jonas, lovest thou Me? He saith unto Him, Yea, Lord, Thou knowest that I love Thee. He saith unto him, Feed My sheep (John 21:15, 16).

"By Peter" here and elsewhere is signified faith (see the preface to Genesis 18, and the preface to chapter 22, and n. 3750); and as faith is not faith unless it is from charity toward the neighbor, and thus from love to the Lord; and as charity and love are not charity and love unless they are from innocence, for this reason the Lord first asks Peter whether he loves Him, that is, whether there is love in the faith, and then says, "Feed My lambs," that is, those who are in innocence. And then, after the same question, He says, "Feed My sheep," that is, those who are in charity.

[6] As the Lord is the innocence itself which is in His kingdom, the all of innocence being from Him, He is called the "Lamb"; as in John:

The next day John the Baptist seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world (John 1:29, 36).

And in the Revelation:

These shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings; and they that are with Him are called, and chosen (Rev. 17:14, and elsewhere, in Rev. 5:6; 6:1, 16; 7:9, 14, 17; 12:11; 13:8; 14:1, 4; 19:7, 9; 21:22, 23, 26, 27; 22:1, 3).

That in the supreme sense the paschal lamb is the Lord is well known; for the passover signified the Lord's glorification, that is, the putting on of the Divine in respect to the Human; and in the representative sense it signifies man's regeneration; and the paschal lamb signifies that which is the essential of regeneration, namely, innocence; for no one can be regenerated except by means of the charity in which there is innocence.

[7] As innocence is the primary thing in the Lord's kingdom, and is the celestial itself there, and as the sacrifices and burnt-offerings represented the spiritual and celestial things of the Lord's kingdom, therefore the very essential of the Lord's kingdom, which is innocence, was represented by lambs. For this reason a perpetual or daily burnt-offering was made of lambs, one in the morning, and another in the evening (Exod. 29:37–39; Num. 28:3, 4), and a double one on the sabbath days (Num. 28:9, 10), and of still more lambs on stated festivals (Lev. 23:12; Num. 28:11, 17, 19, 27; 29). The reason why a woman who had given birth, after the days of her cleansing were accomplished, was to offer a lamb for a burnt-offering, and the young of a pigeon or a turtle-dove (Lev. 12:6), was that the effect of conjugal love might be signified (for that conjugal love is innocence may be seen above, n. 2736); and also because innocence is signified by "infants."

**3995.** *And the spotted and speckled among the goats.*<sup>6</sup> That this signifies that then all the good of truth in which falsity and evil are mingled shall be His, is evident from the signification of "spotted," as being falsity; and from the signification of "speckled," as being evil; as shown above (n. 3993); and from the signification of "she-goats," as being the good of truth, or the charity of faith (n. 3519). That all this will be His, is also signified by what follows, "and it shall be my reward."

[2] A few words as to what the good of truth is, or the charity of faith. When a man is being regenerated the truth which is of faith apparently comes first, and the good which is of charity apparently follows; but when the man has been regenerated, then the good which is of charity manifestly takes the precedence, and the truth which is of faith manifestly follows. (That the former is the appearance, and the latter the real truth, may be seen above, n.

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<sup>6</sup> Strictly, she-goats; but the common word for the flock of goats. (Rotch ed.)

3539, 3548, 3556, 3563, 3570, 3576, 3603, 3616, 3701.) For when a man is being regenerated, he does what is good from the truth he has learned, because from truth he learns what is good; nevertheless it is the good within that effects this. For good flows in from the Lord by an internal way, that is, by the way of the soul; but truth flows in by an external way, or by the way of the senses, which is that of the body. The truth that enters by the latter way is adopted by the good that is within, and is conjoined with it, and this even until the man has been regenerated. A revolution then takes place, and truth is done from good. From this it is evident what the good of truth is, and what the truth of good. This is the reason why so many now say that the goods of charity are the fruits of faith; for so it appears in the beginning of regeneration, and from the appearance they draw this conclusion. Nor do they know otherwise, because there are few who are being regenerated, and no one can know this except the man who has been regenerated, that is, who is in the affection of good, or in charity. From the affection of good, or from charity, this can be clearly seen, and also perceived; but they who have not been regenerated do not even know what the affection of good, or charity, is; but reason about it as about something that is foreign to them, or outside of them; for which reason they call charity the fruit of faith, when yet faith is from charity. However, it is not very important for the simple to know which is prior and which posterior, provided they live in charity; for charity is the life of faith.

[3] By "cattle" here are meant not only lambs, but also sheep, kids, she-goats, rams, and he-goats, although only lambs and she-goats are mentioned; and this because by "lambs" is signified innocence; and by "she-goats," the charity of faith; for these are the things here treated of in the internal sense. For this reason "spotted" is expressed in the original language by a word that also means "lambs" (as in Isa. 40:10, 11); and "speckled" by a word that also means a "herdman" (as in 2 Kings 3:4; Amos 1:1).

**3996.** *And this shall be my reward.* That this signifies that it was from Himself, is evident from the signification of "reward," as being what was his, that is, Jacob's, on account of his service; and that these things signify from His own power, or what is the same, from Himself, may be seen above (n. 3975, 3977, 3982).

**3997.** [v. 33] *And my justice shall answer for me.* That this signifies the Divine holiness the Lord had, is evident from the signification of “justice,” as being predicated of good (n. 612, 2235); but when, as here, it is predicated of the Lord, it signifies the Divine holiness; for all spiritual and celestial good proceeds from the Divine holy of the Lord.

**3998.** *On the morrow.* That this signifies to eternity, is evident from the signification of the “morrow.” When “yesterday,” “today,” or “tomorrow” is mentioned in the Word, eternity is signified in the supreme sense; “yesterday” signifying from eternity; “today,” eternity; and “tomorrow,” to eternity. (That “today” signifies eternity, see above, n. 2838.) For the times mentioned in the Word signify states; as “ages,” “years,” “months,” “weeks,” “days,” and “hours,” as has often been shown. With the Lord however there are no states; but everything is eternal and infinite. This shows that by “tomorrow” is signified to eternity.

**3999.** *Because thou comest upon my reward before thee.* That this signifies what is His own, is evident from the signification of “reward,” when predicated of the Lord, as being what is His own; that is, acquired by His own power (concerning which above, n. 3975, 3977, 3982, 3996).

**4000.** *Every one that is not speckled and spotted among the goats.* That this signifies what is not from the good meant by “Laban,” mingled with evil and falsity in the goods of truth, is evident from what was said above (n. 3993, 3995), where similar words occur.

**4001.** *And black among the lambs.* That this signifies the first state of innocence, is evident from the signification of “black,” as being what is man’s own; and from the signification of a “lamb,” as being innocence (concerning which just above, n. 3994). That the “black in the lambs” here signifies the first state of innocence, is because at first the own of the man who is being regenerated reigns; for he supposes that he does what is good from his own, and also he must do it as if from his own, in order that he may be endowed with a heavenly own (see n. 1712, 1937, 1947, 2882, 2883, 2891). This is the reason why by the “black among the lambs” is here signified the first state of innocence.

**4002.** *Stolen is this by me.* That this signifies that it was not his, is evident without explication. In the sense of the letter this

expression does indeed sound somewhat harsh; but when it passes toward heaven, it loses its harshness, and becomes gentle and mild. A similar expression occurs in Matthew:

Watch therefore, for ye know not what hour your Lord will come. But know this, that if the good man of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken through (Matt. 24:42, 43).

And in John:

If thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee (Rev. 3:3).

In the same:

Behold I come as a thief, blessed is he that watcheth, and keepeth his garments (Rev. 16:15).

These expressions are used concerning the Lord; “as a thief” merely signifies that which is unlooked for and unexpected. In the internal sense “to steal” denotes to claim for self that which is the Lord’s, namely, good and truth; and as in the beginning of regeneration all do this, and as this is the first state of innocence (see n. 4001), the expression is milder than it sounds in the letter. Consequently, “stolen is this by me” signifies that it was not his.

**4003.** Verses 34–36. *And Laban said, Behold, I would it might be according to thy word. And he removed that day the he-goats that were partly-colored and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the black among the lambs, and gave them into the hand of his sons. And he set a way of three days between himself and Jacob; and Jacob fed the rest of Laban’s flocks.*

“And Laban said, Behold I would it might be according to thy word,” signifies consent; “and he removed that day the he-goats that were partly-colored and spotted,” signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by “Laban;” “and all the she-goats that were speckled and spotted,” signifies their goods in which evils and falsities were mingled; “every one that had white in it,” signifies truth; “and all the black among the lambs,” signifies the own of innocence; “and gave them into the hand of his sons,” signifies that they were given to truths; “and he set a way of three days between himself and Jacob,” signifies that their state

was altogether separated; “and Jacob fed the rest of Laban’s flocks,” signifies that from what was left he took those goods and truths that could be conjoined.

**4004.** [v. 34] *And Laban said, Behold, I would it might be according to thy word.* That this signifies consent, is evident without explication.

**4005.** [v. 35] *And he removed that day the he-goats that were partly-colored and spotted.* That this signifies that those truths of good were separated that were scattered over and mingled with the evils and falsities that were proper to the good signified by “Laban,” is evident from the signification of “removing,” as being to separate; and from the signification of “he-goats,” as being the truths of good (concerning which below); and from the signification of “partly-colored,” as being things scattered over and mingled with evils (concerning which also in what follows); and from the signification of “spotted,” as being things that are scattered over and mingled with falsities (concerning which above). “He-goats” are here mentioned, and then “she-goats,” for the reason that “he-goats” (*capri*) signify the truths of good; and “she-goats,” the goods of truth; the difference between which is described above (n. 3995).

[2] An accurate distinction is made in the Word between the males and the females, as is evident from the sacrifices and burnt-offerings, in relation to which a specific command was given as to what should be offered, whether a he-lamb or a she-lamb, whether a she-goat or a he-goat, whether a sheep or a ram, and so on; from all which it may be seen that one thing was signified by the male, and another by the female. By the “male” in general is signified truth; and by the “female” good. Here therefore by the “he-goats” are signified the truths of good; and by the “she-goats” presently mentioned, the goods that are adjoined to them. And as the difference between these is of such a nature, it is also said that he removed the partly-colored he-goats, but not the speckled ones, as is said of the she-goats; for “partly-colored” signifies truth scattered over and mingled with evils; whereas “speckled” signifies good scattered over and mingled with evils (see n. 3993). Truth mingled with evils is properly of the understanding, but good mingled with evils is properly of the will. This is the difference. That all these are from the good signified by “Laban” is evident, because they were from Laban’s flock; for by a “flock” in the Word is signified good and truth,



or what is the same, those who are in good and truth, and who are therefore of the Lord's church.

[3] This arcanum cannot be explained further, because it cannot become plain except to an apprehension instructed in truths and goods, and at the same time enlightened. For it must be known what the truths of good are, and what the goods that are from them; and also that from the one good here represented by Laban so many various things can be separated. They who have no knowledge of these subjects do not know that in every good there are innumerable things, so many in fact that they can scarcely be classified into general kinds by the most learned man. For there are goods that are procured by means of truths; there are truths born from these goods; and again goods procured by means of these truths. There are also truths born of goods, and this also in a series; there are goods that are mingled with evils; and truths that are mingled with falsities, as described above (n. 3993); and the minglings and temperings of these are so various and manifold as to exceed myriads of myriads; and they are also varied according to all the states of life; and the states of life are varied in general in accordance with the man's age, and specifically in accordance with his affections of all kinds. From this it may in some measure be apprehended that from the good of Laban there could be separated so many various things; of which some were adjoined to the truths signified by the sons of Jacob; some were left behind; and from these others were derived. But as before said these things are of such a nature as not to fall into the understanding unless it is instructed and at the same time enlightened.

**4006.** *And all the she-goats that were speckled and spotted.* That this signifies their goods, in which evils and falsities were mingled, is evident from the signification of "she-goats" as being the goods of truth (see n. 3995); here, the goods that had been adjoined to the truths (concerning which, n. 4005); from the signification of "speckled," as being the goods with which evils are mingled; and from the signification of "spotted," as being the truths with which falsities are mingled (see n. 3993, 3995).

**4007.** *Every one that had white in it.* That this signifies in which there is truth, is evident from the signification of "white," as being truth, but properly the Lord's justice and merit, and derivatively the Lord's justice and merit in man (see n. 3301, 3993). The

reason why “white” has this signification, is that the light of heaven, which is from the Lord and is the source of brightness and whiteness, signifies truth; and therefore that which is enlightened by that light, and becomes shining and bright, is that which is called the Lord’s justice and merit in man. They who from good acknowledge and receive the Lord’s justice, and reject their own justice, are they who are specifically signified by “just,” concerning whom the Lord says in Matthew:

The just shall shine as the sun in the kingdom of their Father (Matt. 13:43).

[2] That “shining or bright white” has this signification, is evident also from other passages in the Word; as in Moses:

His eyes shall be redder than wine, and his teeth whiter than milk (Gen. 49:12);

speaking of Judah, by whom is represented the Lord as to the Divine of His love; and in the internal sense, the celestial kingdom; and thus the celestial man (as may be seen above, n. 3881). The “eyes being redder than wine” signifies the Divine wisdom; and the “teeth whiter than milk,” the Divine justice. In David:

Thou shalt purify me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow (Ps. 51:7);

“to wash,” and “to be made whiter than snow,” denotes to be purified from sins by the reception and putting on of the Lord’s justice. In John:

In the midst of the seven candlesticks was one like unto the Son of man; His head and His hairs were white as white wool, as snow; and His eyes were as a flame of fire (Rev. 1:13, 14).

[3] In the same:

Thou hast a few names in Sardis who have not defiled their garments, and they shall walk with Me in white, for they are worthy. He that overcometh shall be clothed in white garments (Rev. 3:4, 5).

In the same:

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. 3:18).

Again:

There were given to every soul under the altar white robes (Rev. 6:9–11).

Again:

I saw them standing before the throne, and before the Lamb, arrayed in white robes. And one of the elders said unto me, Who are these clothed in white robes? And whence came they? And I said unto him, My lord, thou knowest. And he said unto me, These are they who come out of the great tribulation, and have washed their robes, and have made their robes white in the blood of the lamb (Rev. 7:9, 13, 14).

Again:

Angels clothed in linen white and shining, and girt about their breasts with golden girdles (Rev. 15:6).

Again:

I saw and behold a white horse, and he that sat thereon had a bow, and there was given unto him a crown (Rev. 6:2).

And again:

Afterwards I saw heaven opened, and behold a white horse. His armies in heaven followed Him upon white horses, clothed in fine linen white and clean (Rev. 19:11, 14).

[4] In all these passages by “white” is signified the truth of faith; the “white garments” and “white robes” being nothing else. But the truth of faith does not belong to those who believe that they have faith of themselves, and thus are wise from themselves; but to those who believe they have faith and wisdom from the Lord, for to these are faith and wisdom given because they ascribe nothing of truth and good to themselves, still less believe that they have merit through the truths and goods they possess; and less still that they are justified thereby; but only by ascribing them to the Lord; thus all things to His grace and mercy. This is “putting on white garments;” and is also “being made white in the blood of the Lamb.” There are two things that are put off by all who enter into heaven, namely, their own and the consequent confidence, and the merit of self or of their own justice; and they put on a heavenly own which is from the Lord, and the Lord’s merit or justice; and the more they put on these, the more interiorly do they come into heaven. These two things are specifically signified by “red” and by “white;” by “red,” the good of love which they then have; and by “white,” the truth of faith.

**4008.** *And all the black among the lambs.* That this signifies an own that is innocent, is evident from what has been said above (n. 3994), where are the same words.

**4009.** *And gave them into the hand of his sons.* That this signifies that the truths and goods that were separated were given to truths, is evident from the signification of “sons,” as being truths (see n. 489, 491, 533, 2623, 3373). “To give into their hand” is to give to their authority and disposal, for by the “hand” is signified power (n. 878, 3387). The truths here signified by “sons” are those called sensuous, because they are of the senses and are the outermost things of the natural mind. For man’s natural communicates on the one side with the sensuous things of the body, and on the other side with the rational things of the rational mind. By these intermediates there is effected as it were an ascent from the sensuous things that are of the body and that have been opened toward the world, to the rational things that are of the rational mind and that have been opened toward heaven; and also a descent from these, that is, from heaven to the world; but this is effected in man only. This ascent and descent is that which is treated of in the internal sense of these chapters; and in order that each and all things may be presented representatively, the rational is represented by Isaac and Rebekah; the natural by Jacob and his two women; and the sensuous by their sons. But because in the sensuous, as in the ultimate of order, prior things exist together, as before shown every son represents some general in which they are.

**4010.** [v. 36] *And he set a way of three days between himself and Jacob.* That this signifies that their state was altogether separated, is evident from the signification of “setting a way,” as being to be separated; from the signification of “three,” as being what is last, complete, or the end (see n. 1825, 2788), and thus altogether separated; and from the signification of “days,” as being states (n. 23, 487, 488, 493, 893, 2788, 3462).

**4011.** *And Jacob fed the rest of Laban’s flocks.* That this signifies that from what was left he took those goods and truths that could be conjoined, is evident from the signification of “flocks,” as being goods and truths (see n. 343, 2566, 3767, 3768, 3772, 3783). That “to feed the rest of the flocks” denotes to take from what was left those goods and truths that could be conjoined, is evident from what follows, for there this is the subject treated of.

**4012.** Verses 37–40. *And Jacob took him a fresh rod of poplar, and hazel, and plane-tree, and peeled white peelings on them, laying bare the white that was upon the rods. And he set the rods which he*

*had peeled in the gutters, in the watering troughs, whither the flocks came to drink, over against the flocks; and they grew warm when they came to drink. And the flocks grew warm at the rods, and the flocks brought forth partly-colored, speckled, and spotted. And Jacob separated the lambs, and set the faces of the flock toward the partly-colored, and all the black in the flock of Laban; and he put for himself droves for himself alone, and put them not unto Laban's flock.*

“And Jacob took him a fresh rod of poplar,” signifies the power proper to natural good; “and hazel, and plane-tree,” signifies the derivative power of natural truths; “and peeled white peelings on them, laying bare the white that was upon the rods,” signifies a disposition into order by the interior power of truth; “and he set the rods which he had peeled in the gutters,” signifies further preparation; “in the watering troughs, whither the flocks came to drink,” signifies the affections of truth; “over against the flocks; and they grew warm when they came to drink,” signifies even to ardor of affection, that they might be conjoined; “and the flocks grew warm at the rods,” signifies the effect from His own power; “and the flocks brought forth partly-colored, speckled, and spotted,” signifies that thereby natural good itself had such things from the mediate good signified by “Laban;” “and Jacob separated the lambs,” signifies as to innocence; “and set the faces of the flock toward the partly-colored,” signifies to truths scattered over with evils and falsities; “and all the black,” signifies to such a state; “in the flock of Laban,” signifies in the good signified by “Laban;” “and he put for himself droves for himself alone,” signifies the separation of the goods and truths by His own power; “and put them not unto Laban's flock,” signifies absolute separation from the good signified by “Laban.”

**4013.** [v. 37] *And Jacob took him a fresh rod of poplar.* That this signifies the power proper to natural good, is evident from the signification of a “rod,” as being power; and from the signification of “poplar,” as being the good of the natural (concerning which below). A “rod” is frequently mentioned in the Word, and everywhere signifies power, both from its being used by shepherds for exercising power over their flocks, and from its serving for the support of the body, and as it were for the right hand; for by the “hand” is signified power (n. 878, 3387). And as this was the signification of a “rod,” rods were in ancient times used by kings, and hence the

royal badge was a short staff, and also a scepter. Nor were rods used by kings only, but also by priests and prophets, that they also might by their rods signify the power that belonged to them, as for instance did Aaron and Moses. This was the reason why Moses was so frequently commanded to stretch out his rod, and at other times his hand, when miracles were being performed; for Divine power was signified by the “rod;” and by the “hand.” It was because a “rod” signifies power that the Egyptian magi made use of it when they performed their magical miracles; and it is from this that magicians are now represented with rods in their hands. All this shows that “rods” signify power.

[2] But in the original language the rods used by shepherds, and also by kings, as well as those of priests and prophets, are expressed by another word; here, by a word that denotes a traveler’s staff, and also a shepherd’s rod, as may be seen from other passages (Gen. 32:10; Exod. 12:11; 1 Sam. 17:40, 43; Zech. 11:7, 10). In the present case the rod is not spoken of as supporting the hand, but as a stick cut from a tree, namely, from a poplar, a hazel, and a plane-tree, to set in the watering-troughs before the faces of the flock; but still it has the same signification, for by it is described in the internal sense the power of natural good, and derivatively of natural truths.

[3] As regards the poplar, of which the rod was made, be it known that trees in general signify perceptions and knowledges, perceptions when predicated of the celestial man, but knowledges when predicated of the spiritual man (see n. 103, 2163, 2682, 2722, 2972). Hence trees specifically signify goods and truths, for these pertain to perceptions and knowledges. Some kinds of trees, such as olives and vines, signify the interior goods and truths that are of the spiritual man; and some kinds, such as the poplar, hazel, and plane, signify the exterior goods and truths that are of the natural man. And as in ancient times each tree signified some particular kind of good and truth, the worship held in groves was in accordance with the kinds of trees (n. 2722). The poplar here mentioned is the white poplar, so called from its whiteness from which comes its name. For this reason the “poplar” signified the good that is from truth; or what is the same, the good of truth; as also in Hosea 4:13; but there falsified.

**4014.** *And hazel, and plane-tree.* That this signifies the derivative power of natural truths, is evident from the signification of the “hazel” and the “plane-tree,” as being natural truths. That this

is the signification of these trees cannot be so evident from other places in the Word, as they are not named elsewhere, except the “plane-tree” in Ezekiel:

The cedars in the garden of God did not hide him, the fir-trees were not like his boughs, and the plane-trees were not as his branches, nor was any tree like unto him in his beauty (Ezek. 31:8);

where the subject treated of is the knowledges and rational things that appertain to the man of the spiritual church. The “garden of God” is the spiritual church; the “cedars” are rational things the “fir-trees” and “plane-trees,” are natural things; the “fir-trees,” natural things as to good; and the “plane-trees,” as to truth.

**4015.** *And peeled white peelings on them, laying bare the white that was upon the rods.* That this signifies a disposition into order by the interior power of truth, is evident from the signification of “peeling” and of “peelings,” as being the removal of exterior things in order that interior ones may come to light, thus barings or strip-pings; from the signification of “white,” as being truth (see n. 3993, 4007); and from the signification of a “rod,” as being power (see n. 4013); here, interior power, because upon the rods under the bark. Disposition into order by the interior power of truth, is the power of the interior man acting into the exterior, or of the spiritual man into the natural; for all disposition into order of the good and truth in the natural man comes from the spiritual man (that is, through the spiritual man from the Lord), and in fact through the truth therein; for the Lord inflows into the good of the spiritual or interior man; and through the truth therein into the natural man; but not immediately through the good, until the man has been regenerated; and therefore all the disposition into order in the natural man is effected by the interior man. The natural, or natural man, cannot possibly be disposed into order (that is, be regenerated) in any other way. That this is done by the interior man is evident from the acknowledgment of truth, which unless it is made by the interior man is not acknowledgment; and also from conscience, which is the acknowledgment of truth by the interior man; and also from perception. As disposition into order is effected by the interior man by means of truth, power is predicated of truth, and also the “rod” by which power is signified; as well as the “hand,” by which also power is signified (n. 3091); as may be confirmed by very many passages in the Word. Not that

there is power in truth from itself, but in good; and thus in truth from good; that is, in truth through good from the Lord. This shows to some extent what is meant by the disposition into order of the interior power of truth. In the supreme sense, in which the Lord is treated of, His own power is signified; for the Divine has its own power, because this is from no other.

**4016.** *And he set the rods that he had peeled in the gutters.* That this signifies further preparation, is evident from what follows; for it there treats of the effect of the interior power of truth in the natural, power being signified by the “rods” (n. 4013, 4015); disposition into order by the interior man, by “peeling” (n. 4015); and the good of truth in the natural by the “gutters” (n. 3095).

**4017.** [v. 38] *In the watering troughs, whither the flocks came to drink.* That this signifies the affections of truth, is evident from the signification of “water,” as being knowledges and memory-knowledges, which are the truths of the natural man (see n. 28, 2702, 3058); from the signification of “drinking troughs” or “watering troughs,” which as being containants of water, are in the internal sense the goods of truth, goods being the containants of truth (see n. 3095); and from the signification of “coming to drink,” as being the affection of truth. That “coming to drink” is the affection of truth, is because it involves thirst; for “thirst” in the Word signifies appetite and desire, and thus the affection of knowing and imbibing truth, and this because “water” signifies truth in general; whereas “hunger” signifies appetite, desire, and thus the affection of becoming imbued with good; and this because “bread,” which is used for food in general (n. 2165), signifies good. Thus it is evident that these words signify the affections of truth.

**4018.** *Over against the flocks; and they grew warm when they came to drink.* That this signifies even to ardor of affection that they might be conjoined, is evident from the signification of “growing warm in coming to drink,” as being the ardor of affection. That “growing warm” signifies ardor, is manifest; and that “coming to drink” signifies the affection of truth, may be seen just above (n. 4017). That “over against the flocks” signifies that they might be conjoined (namely, the truths and goods in the natural), is because it involves looking upon, and the affection excited thereby, for in this manner are spiritual things conjoined. Moreover, all the implantation of truth and good, and also all conjunction, is wrought



by means of affection. Truths and goods that are learned, but with which the man is not affected, do indeed enter into the memory, but adhere there as lightly as a feather to a wall, which is blown away by the slightest breath of wind.

[2] With the things which enter into the memory the case is this: Those which enter without affection fall into its shade; but those which enter with affection come into its light; and the things that are in light there are seen and appear clearly and vividly whenever a similar subject is called up; but not so those which lie hid round about in the shade. Such is the effect of the affection of love. It may be seen from this that all the implantation of truth, and the conjunction thereof with good, is effected by means of affection; and the greater the affection, the stronger the conjunction. The “ardor of affection” is here inmost affection.

[3] But truths cannot be implanted in good and conjoined with it, except by means of the affections of truth and good, which affections well forth as from their fountains, from charity toward the neighbor, and from love to the Lord. But evils and falsities are implanted and conjoined by means of the affections of evil and falsity, which affections well forth as from their fountains, from the love of self and of the world. This being the case, and as the subject here treated of in the internal sense is the conjunction of good and truth in the natural man, therefore here and in what follows mention is made of the growing warm of the flock when they came to drink, by which such things are signified.

**4019.** [v. 39] *And the flocks grew warm at the rods.* That this signifies the effect from His own power, is evident from the signification of “growing warm” as being the effect, that is, of the affection (n. 4018); and from the signification of the “rods,” as being His own power (see above, n. 4013, 4015).

**4020.** *And the flocks brought forth partly-colored, speckled, and spotted.* That this signifies that thereby natural good had such things from the mediate good signified by “Laban,” is evident from the signification of “bringing forth,” as being acknowledgment and conjunction (see n. 3911, 3915); from the signification of “partly-colored,” as being the truths with which evils are mingled (n. 4005); from the signification of “speckled,” as being the goods with which evils are mingled; and from the signification of “spotted,” as being the truths with which falsities are mingled (concerning which, n. 3993, 3995,

4005). Such are the things here signified, and which coming from the good signified by “Laban” accrued to the good of natural truth represented by Jacob.

**4021.** [v. 40] *And Jacob separated the lambs.* That this signifies in respect to innocence, is evident from the signification of “lambs,” as being innocence (see above, n. 3994). It is said “in respect to innocence,” because in what now follows the subject treated of is the disposition into order of the good and truth of the natural, that it may receive and apply innocence.

**4022.** *And set the faces of the flock toward the partly-colored.* That this signifies to truths that are scattered over with evils and falsities, is evident from the signification of “partly-colored,” as being truth that is scattered over and mingled with evils (see n. 4005, 4020).

**4023.** *And all the black.* That this signifies to such a state, namely, that which is signified by the “black in the lambs” (concerning which state see n. 3994, 4001).

**4024.** *In the flock of Laban.* That this signifies in the good signified by “Laban,” is evident from the signification of a “flock,” and from the representation of Laban, as being good, namely, mediate good, by means of which the natural has goods and truths (concerning which above).

**4025.** *And he put for himself droves for himself alone.* That this signifies the separation of the goods and truths by His own power, is evident from the signification of “droves,” or of the “flock,” as being goods and truths; and from the signification of “putting for himself, for himself alone,” as being to separate those things which have been procured by His own power. In the supreme sense here the subject treated of is the Lord, how He made His natural Divine, and this from His own power, but still by means according to order. The goods and truths that He made Divine in Himself are here the “droves, which he put for himself, for himself alone.”

**4026.** *And put them not unto Laban's flock.* That this signifies absolute separation from the good signified by “Laban,” is evident from what has now been said, and thus without further explication. For goods and truths Divine were altogether separated from the goods and truths that derive anything from what is human, because they are beyond them, and become infinite.

**4027.** The things which have been here unfolded as to the internal sense of the words, are too interior and too arcane to admit of being clearly set forth to the understanding. For the subject treated of in the supreme sense is the Lord, how He made His natural Divine; and in the representative sense, how He makes man's natural new when He regenerates him. All these things are here fully presented in the internal sense.

[2] The things here contained in the supreme sense concerning the Lord, how by His own power He made the natural in Himself Divine, are such as surpass even the angelic understanding. Something of them may be seen in the regeneration of man, because man's regeneration is an image of the Lord's glorification (n. 3138, 3212, 3296, 3490). Of this regeneration man may have some idea (no one, however, except the man who has been regenerated), but only an obscure idea so long as he lives in the body; for the corporeal and worldly things in which even such a man is, continually cast shadows on his mind and keep it in lower things. But they who have not been regenerated can have no apprehension of the matter, being without knowledges because without perceptions; nay, they know nothing whatever of what regeneration is, nor do they believe that it is possible. They do not even know what the affection of charity is by means of which regeneration is effected; and therefore they do not know what conscience is; still less what the internal man is; and less still what is the correspondence of the internal man with the external. The words they may indeed know, and many do know them, but they are ignorant of the thing. Seeing therefore that even the idea of these things is wanting, however clearly the arcana here contained in the internal sense should be set forth, it would still be like presenting something to sight in the dark, or telling something to the deaf. Moreover, the affections of the love of self and of the world that reign with them do not permit them to know, nor even to hear such things; for they immediately reject them, nay, spew them out. Very different is the case with those who are in the affection of charity. These are delighted with such things; for the angels with them are in their happiness when the man is in them, because they are then in things that treat of the Lord, in whom they are; and also in those which treat of the neighbor and his regeneration. From the angels (that is, through the angels from the Lord) delight and bliss flow in with the man who is in the affection of charity while reading

these things, and more so when he believes what is holy to be within them, and still more when he apprehends anything of that which is contained in the internal sense.

[3] The subject here treated of is the influx of the Lord into the good of the internal man, and indeed through the good into the truth therein; also the influx therefrom into the external or natural man, and the affection of good and truth into which the influx takes place; and also the reception of truth and its conjunction with the good therein; and likewise the good that serves as a means, here signified by “Laban” and his “flock.” Concerning these subjects the angels, who are in the internal sense of the Word, or to whom the internal sense is the Word, see and perceive innumerable things of which scarcely anything can come to man’s understanding; and that which does come to it falls into his obscurity—which is the reason why these things are not explained more particularly.

**4028.** Verses 41, 42. *And it came to pass in every growing warm of the flock of those that came together first, that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods. And to the flock that came together later he did not set them; and those that came together later were Laban’s, and those that came together first were Jacob’s.*

“And it came to pass in every growing warm of the flock of those that came together first,” signifies the things that were spontaneous; “that Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods,” signifies things called forth and conjoined by His own power; “and to the flock that came together later he did not set them,” signifies things that are compulsory; “and those that came together later were Laban’s,” signifies that these things were left behind; “and those that came together first were Jacob’s,” signifies that the spontaneous things, or those which were from his freedom, were conjoined.

**4029.** [v. 41] *And it came to pass in every growing warm of the flock that came together first.* That this signifies those things which were spontaneous, is evident from the signification of “growing warm,” as being the ardor of affection and its effect (n. 4018, 4019); from the signification of “flock,” as being truth and good (concerning which also above); and from the signification of “those that came together first,” as being things spontaneous. That “those that came together first” signify things spontaneous, is evident from

the connection of things in the internal sense, and also from the fact that whatever is from affection is spontaneous, especially that which is from the ardor of affection, which is signified by “growing warm,” for which reason their growing warm is spoken of twice in this verse; and also from the derivation of the word in the original language, as meaning conjunction by the inmost of love. Moreover the conjunction of truth and good in the natural is here treated of, which is not effected except by what is spontaneous, that is, in freedom. This shows that “in every growing warm of the flock of those that came together first,” or “in every growing warm of those of the flock that came together first,” signifies truths and goods which are spontaneous or from freedom, or what is the same, those which are from the utmost affection. (That everything which is of love or affection is free, see n. 2870; also that all conjunction of truth and good takes place in freedom, and that there is no conjunction in what is compulsory, n. 2875, 3145, 3146, 3158; and therefore all reformation and regeneration are effected by means of freedom, n. 1937, 1947, 2876–2881; if this could be effected by means of what is compulsory, all would be saved, n. 2881.)

**4030.** *That Jacob put the rods before the eyes of the flock in the gutters, that it might grow warm at the rods.* That this signifies things called forth and conjoined by His own power, is evident from the signification of “rods,” as being power; and when predicated of the Lord, His own power (n. 4013, 4015); and from the signification of “putting them before the eyes of the flock in the gutters that it might grow warm,” as being to call forth that they might be conjoined—as is evident from what has been said above concerning the signification of these words (n. 4018, and elsewhere).

**4031.** [v. 42] *And to the flock that came together later he did not set them.* That this signifies things that are compelled, is evident from the signification of “coming together later.” That “coming together first” signifies that which is spontaneous or free, has been shown above (n. 4029). That “coming together later” signifies that which is compulsory or not free, is thereby evident, and also from the connection of things in the internal sense; as well as from the fact that “growing warm” is not here spoken of, as it is of those that came together first; for by “growing warm” is signified affection, and there the ardor of affection. Whatever is not from affection is from what is not spontaneous, or not free, for everything spontaneous or

free is of affection or love (n. 2870). The same is evident also from the derivation of the expression in the original language, as meaning deficiency; for when ardor of affection is deficient, then freedom ceases; and what is then done is said to be not free, and at last compulsory.

[2] That all the conjunction of truth and good is effected in freedom, or from what is spontaneous, and consequently all reformation and regeneration, may be seen from the passages cited above (n. 4029); and consequently that in the absence of freedom (that is, by compulsion) no conjunction, and thus no regeneration, can be effected. (What freedom is, and whence it is, may be seen above, n. 2870–2893, where man's freedom is treated of.) He who while reasoning concerning the Lord's Providence, man's salvation, and the damnation of many, is not aware that no conjunction of truth and good, or appropriation, and thus no regeneration, can be effected except in man's freedom, casts himself into mere shades, and consequently into grave errors. For he supposes that if the Lord wills, He can save every one, and this by means innumerable—as by miracles, by the dead rising again, by immediate revelations, by the angels withholding men from evil and impelling them to good by an open strong force, and by means of many states, on being led into which a man performs repentance, and by many other means.

[3] But he does not know that all these means are compulsory, and that no man can possibly be reformed thereby. For whatever compels a man does not impart to him any affection; or if it is of such a nature as to do this, it allies itself with the affection of evil. For it appears to infuse something holy, and even does so; but when the man's state is changed, he returns to his former affections, namely, evils and falsities, and then that holy thing conjoins itself with the evils and falsities, and becomes profane, and is then of such a nature as to lead into the most grievous hell of all. For the man first acknowledges and believes, and is also affected with what is holy, and then denies, and even holds it in aversion. (That they who once acknowledge at heart, and afterwards deny, are those who profane, but not they who have not acknowledged at heart, may be seen above, n. 301–303, 571, 582, 593, 1001, 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 3898.) For this reason open miracles are not wrought at the present day, but miracles not open, or not conspicuous; which are such as not to inspire a sense

of holiness, or take away man's freedom; and therefore the dead do not rise again, and man is not withheld from evils by immediate revelations, or by angels, or moved to good by open force.

[4] Man's freedom is what the Lord works in, and by which He bends him; for all freedom is of his love or affection, and therefore of his will (n. 3158). If a man does not receive good and truth in freedom, it cannot be appropriated to him, or become his. For that to which anyone is compelled is not his, but belongs to him who compels, because although it is done by him, he does not do it of himself. It sometimes appears as if man were compelled to good, as in temptations and spiritual combats; but that he has then a stronger freedom than at other times, may be seen above (n. 1937, 1947, 2881). It also appears as if man were compelled to good, when he compels himself to it; but it is one thing to compel one's self, and another to be compelled. When anyone compels himself, he does so from a freedom within; but to be compelled is not from freedom. This being the case, it is evident into what shades, and thus into what errors, those are able to cast themselves who reason concerning the Providence of the Lord, the salvation of man, and the damnation of many, and yet do not know that it is freedom by which the Lord works, and by no means compulsion; for compulsion in things of a holy nature is dangerous, unless it is received in freedom.

**4033.** *And those that came together later were Laban's.* That by this is signified that these compulsory things were left behind; and that by those that came together first were Jacob's is signified that things spontaneous, or those that are from freedom, were conjoined, is evident from what has been said just above (n. 4029, 4031). By compulsory things are here signified those that were not conjoined, and that could not be conjoined; and by things spontaneous are signified those that had been conjoined, and also such as could be conjoined. That the latter also are meant is because things spontaneous are according to the affections and their quality. After the good signified by "Laban" and his "flock" has subserved the uses spoken of above, it is then separated. This separation is treated of in the following chapter.

**4034.** Verse 43. *And the man spread himself abroad exceeding greatly, and he had many flocks, and maidservants, and menservants, and camels, and asses.*

“And the man spread himself abroad exceeding greatly,” signifies multiplication; “and he had many flocks,” signifies the consequent interior goods and truths; “and maidservants, and menservants,” signifies the mediate goods and truths; “and camels, and asses,” signifies the truths of good, exterior and external.

**4035.** *And the man spread himself abroad exceeding greatly.* That this signifies multiplication (namely, of good and truth), is evident from the signification of “spreading himself abroad,” as being to be multiplied; that it was immeasurably is signified by “exceeding greatly.”

**4036.** *And he had many flocks.* That this signifies the consequent interior goods and truths, is evident from the signification of “flocks,” as being goods and truths (n. 343); and that these are interior, see above (n. 2566, 3783).

**4037.** *And maidservants, and menservants.* That this signifies the mediate goods and truths (that is, the natural goods and truths themselves), is evident from the signification of “maidservants,” as being the affections of the natural, and therefore its goods (n. 1895, 2567, 3835, 3849); and from the signification of “menservants” as being memory-knowledges, which are the truths of the natural man (n. 2567, 3019, 3020, 3409).

**4038.** *And camels, and asses.* That this signifies the truths of good, exterior and external, is evident from the signification of “camels,” as being general memory-knowledges of the natural man (see n. 3048, 3071, 3143, 3145), (general memory-knowledges are the lower or more exterior truths of good), and from the signification of “asses,” as being still lower, that is, the external, truths of natural good (see n. 2781). What the interior goods and truths are; also the mediate ones; and likewise the exterior and external ones, may be seen from what was said above (n. 4009).

[2] Speaking generally, there are in man three things, namely, the corporeal, the natural, and the rational. The corporeal is the outermost, the natural is the intermediate, and the rational is the interior. So far as one of these reigns in man above another, he is said to be either corporeal, or natural, or rational. These three parts of man communicate in a wonderful manner; the corporeal with the natural, and the natural with the rational. When first born, man is merely corporeal, but within has the capacity of being perfected. Afterwards he becomes natural, and at last rational; from which it



may be seen that there is communication of one part with another. The corporeal communicates with the natural by means of the senses, and does so in a distinct and separate manner by those which belong to the understanding, and by those which belong to the will, for both of these faculties must be perfected in man in order that he may become and may be a man. The senses of sight and hearing are especially those which perfect his intellectual faculty; and the other three senses have especial regard to the will. By means of these senses man's corporeal communicates with his natural, which as before said is the middle part. For the things that enter by the senses, place themselves in the natural as in a kind of receptacle, which is the memory. The delight, the pleasure, and the desire therein, belong to the will, and are called natural goods; and the memory-knowledges belong to the understanding, and are called natural truths.

[3] By means of the things just spoken of, man's natural communicates with his rational, which as before said, is the interior part. Such things as elevate themselves from the natural toward the rational, also place themselves in the rational, as in a kind of receptacle, which is the interior memory (concerning which see above, n. 2469–2480). What is blessed and happy therein belongs to the will, and is of rational good; and the interior mental views of things and perceptions belong to the understanding, and the things that belong to these are called rational truths. These three are what constitute man, and there are communications among the three. The external senses are the means by which man's corporeal communicates with his natural; and the interior senses are those by which man's natural communicates with his rational. And therefore those things in the natural that partake of the external senses, which are proper to the body, are those which are called the exterior and external truths of good; but those which partake of the internal senses which are proper to his spirit, and which communicate with the rational, are what are called interior goods and truths. Those which are between the two, and partake of both, are what are called mediate goods and truths. These three are in order from the interiors, and are what are signified in the internal sense by “flocks, and maidservants, and menservants, and camels, and asses.”

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CONTINUATION CONCERNING THE  
GRAND MAN, AND CONCERNING  
CORRESPONDENCE HERE, CONCERNING  
THE CORRESPONDENCE WITH THE  
CEREBRUM AND THE CEREBELLUM.

**4039.** The correspondence of the heart and lungs with the Grand Man, or heaven, was treated of at the end of the preceding chapter. Here the subject to be treated of is the correspondence of the cerebrum and the cerebellum, and of the medullas connected with them. But before entering upon this correspondence, some things must be premised concerning the form of the brain in general, whence it is, and what it represents.

**4040.** When the brain is denuded of the skull and the integuments that encompass it, there are seen therein wonderful circumvolutions and foldings, within which are situated the substances called cortical. From these run out fibers which constitute the medulla of the brain. These fibers proceed thence through the nerves into the body, and there perform functions in accordance with the orders and determinations of the brain. All these things are in exact accordance with the heavenly form; for such a form is impressed by the Lord on the heavens, and thence on the things that exist in man, and especially on his cerebrum and cerebellum.

**4041.** The heavenly form is amazing, and quite surpasses all human intelligence; for it is far above the ideas of the forms that a man can possibly conceive of from worldly things, even with the aid of analysis. All the heavenly societies are arranged in order in accordance with this form, and wonderful to say there is a gyration according to these forms, of which angels and spirits are not sensible. This is like the daily movement of the earth round its axis, and its annual movement round the sun, which its inhabitants do not perceive. It has been shown me of what nature is this heavenly form in the lowest sphere; it was like the form of the circumvolutions seen in the human brains. This flow (that is, these gyrations) it was given me perceptibly to see, and this continuously for several days; and in this way I was assured that the brain is formed in accordance with the form of the flow of heaven. But the interior things therein,

which do not appear to the eye, are in accordance with the interior forms of heaven, which are quite incomprehensible; and I was told by the angels that from this it can be seen that man has been created according to the forms of the three heavens; and that in this way the image of heaven has been impressed upon him, so that man is a little heaven in the least form; and that this is the source of his correspondence with the heavens.

**4042.** Hence then it is that through man alone is there a descent from the heavens into the world, and an ascent from the world into the heavens. It is the brain and its interiors through which the descent and ascent is effected; for there are the very beginnings, or the first and the last ends, from which each and all of the things of the body flow forth and are derived. There also is the source of the thoughts of the understanding, and of the affections of the will.

**4043.** The reason why the still more interior forms, which are also more universal, are as before said not comprehensible, is that when forms are mentioned, they carry with them the idea of space and also of time; and yet in the interiors, where heaven is, nothing is perceived by spaces and times, because these belong to nature, but by states and their variations and changes. But as the variations and changes cannot as before said be conceived by man without the aid of such things as are of form, and without such things as are of space and time, when yet these do not exist in the heavens, it may be seen how incomprehensible these things are, and also how unutterable. And as all human words, by means of which these things must be uttered and comprehended, involve natural things, they are inadequate to express them. In the heavens such things are presented to view by means of variations of heavenly light and heavenly flame, which are from the Lord; and this in such and so great a fullness, that thousands and thousands of perceptions could scarcely fall into anything that is perceptible by man. And yet the things that are taking place in the heavens are represented in the world of spirits by means of forms to which the forms seen in the world bear some resemblance.

**4044.** Representations are nothing but images of spiritual things in natural ones, and when the former are rightly represented in the latter, the two correspond. Yet the man who knows not what the spiritual is, but only the natural, is capable of thinking that such representations and derivative correspondences are impossible, for he

might say to himself, How can the spiritual act upon the material? But if he will reflect upon the things taking place in himself every moment, he may be able to gain some idea of these matters; namely, how the will can act upon the muscles of the body, and effect real actions; also how thought can act upon the organs of speech, moving the lungs, trachea, throat, tongue, and lips, and thus produce speech; and also how the affections can act on the face, and there present images of themselves, so that another often thereby knows what is being thought and felt. These examples may give some idea of what representations and correspondences are. As such things are now presented in man, and as there is nothing that can subsist from itself, but only from some other, and this again from some other, and finally from the First, and this by a nexus of correspondences, they who enjoy some extension of judgment may draw the conclusion that there is a correspondence between man and heaven; and further, between heaven and the Lord who is the First.

**4045.** As there is such a correspondence, and as heaven is distinguished into many lesser heavens, and these into still lesser ones, and everywhere into societies, there are heavens that bear relation to the cerebrum and cerebellum in general, and in these heavens there are those who relate to the parts or members in the brains; those who relate to the dura mater, to the pia mater, to the sinuses, and also to the corpora and the cava there, as the corpus callosum, the corpora striata, the lesser glands, the ventricles, the infundibulum, and so forth; so that the quality of those who relate to the one part or the other has been disclosed to me, as may be seen from what follows.

**4046.** There appeared a number of spirits at a middle distance above the head, who acted in common by a kind of beating of the heart; but it was as it were a reciprocal undulation downward and upward, with a kind of cold breathing on my forehead. From this I was able to conclude that they were of a middle sort, belonging both to the province of the heart and to that of the lungs, and also that they were not interior spirits. The same spirits afterwards presented a flaming light, gross but yet luminous, which first appeared under the left side of the chin, afterwards under the left eye, and then above the eye, but it was dim and yet flaming, not shining white. From these things I was enabled to know their quality, for lights indicate affections, also degrees of intelligence.

[2] When I afterwards applied my hand to the left side of the skull or head, I felt a pulsation under the palm, undulating in a similar manner downward and upward; from which indication I knew that they belonged to the brain. When I asked who they were, they were not willing to speak. It was said by others that they do not willingly speak. Being at last compelled to speak, they said that if they did so their quality would be disclosed. I perceived that they were of those who constitute the province of the dura mater, which is the general integument of the cerebrum and the cerebellum. It was then disclosed of what quality they were, for I was permitted to know this by speaking with them. They were (as before when they had lived as men) those who had thought nothing about spiritual and heavenly things, nor had they spoken about them; because they were such as to believe in nothing except that which is natural, and this because they had not been able to penetrate further, but yet had not confessed this unbelief. Nevertheless like others they had worshiped the Divine, had said their prayers, and had been good citizens.

[3] There were afterwards others who also flowed into the heart-beat, but by an undulation not downward and upward, but cross-wise; and others who flowed in not with a reciprocating action, but more continuously; and also others under whose action the beating jumped from one place to another. It was said that these had relation to the outer lamella of the dura mater, and that they were of those who had thought of spiritual and heavenly things solely from such things as are objects of the external senses, not conceiving of interior things in any other manner. These were heard by me as of the female sex. They who reason concerning the things of heaven, or the spiritual things of faith and love, from outward things of sense, and therefore from what is worldly and earthly, insofar as they make them a one and confound them together, wend their way more and more outward, even to the outer skin of the head, which they represent. Nevertheless provided they have led a good life, these are within the Grand Man, although in its extremes or outermost parts; for every one is saved who is in the life of good from the affection of charity.

4047. There appeared others also above the head, whose common action inflowing above the head flowed crosswise from the front backward. And there appeared also others, whose inflowing action

was from each temple toward the middle of the brain. It was perceived that these were those who belong to the province of the pia mater, which is the second integument, more closely investing the cerebrum and cerebellum, and communicating with these by the emission of threads. The quality of these I was permitted to know from their speech, for they spoke with me. They were (as they had been in the world) such as did not trust much to their own thought, and therefore did not determine themselves to any fixed and certain thought respecting holy things, but depended on the belief of others, not canvassing whether it was true. That this was their quality was also shown me by the influx of their perception into the Lord's prayer when I was reading it. For the quality of all spirits and angels whatever may be known from the Lord's prayer, and this by the influx of the ideas of their thought and of their affections into the contents of the prayer. From this was perceived the quality of these spirits, and furthermore that they could serve the angels as mediums; for there are intermediate spirits between the heavens through whom there is communication. For their ideas were not closed, but were readily opened so that they suffered themselves to be acted upon, easily admitting and receiving influx. Moreover, they were modest and peaceful, and said that they were in heaven.

**4048.** There was one who spoke to me close to my head, and I perceived from the sound that he was in a state of tranquillity like that of a kind of peaceful sleep. He inquired about this and that, but with so much prudence that a waking person could not display more. I perceived that the interior angels spoke through him, and that he was in a state to perceive and bring forth what they said. I asked about that state, and told him that he was in such a state. He replied that he speaks nothing but what is good and true, and that he takes notice whether there is anything else, and that if anything else inflows he does not admit it or utter it. As regards his state, he said that it was peaceful, as was also given me to perceive by communication. I was told that such are they who relate to the sinuses, or larger blood vessels in the brain; and that those who were like him relate to the longitudinal sinus, which is between the two hemispheres of the brain, and is there in a quiet state, however much the brain may be in tumult on both sides of it.

**4049.** There were some above the head a little toward the front, who spoke with me, speaking pleasantly and inflowing quite gently.

They were distinguished from others by the circumstance that they had a constant desire and longing to come into heaven. It was said that such are they who relate to the ventricles or larger cavities of the brain, and who belong to that province. The reason was also added—that it is the nature of the better kind of lymph which is there to return into the brain, for which it has therefore such an endeavor. The brain is heaven, and this endeavor is that desire and longing. Such are the correspondences.

**4050.** A certain face was first seen by me above an azure window, but presently withdrew itself within. I then saw a little star near the region of the left eye, and afterward a number of ruddy little stars that sparkled with white. Afterwards I saw the walls of a house, but no roof, the walls being only on the left side; and lastly I saw as it were the starry heaven. As these things were seen in a place where there were evil ones, I supposed that some hideous sight would be presented to me, but the wall soon disappeared, together with the starry heaven, and then there appeared a well, out of which came forth as it were a bright white cloud or vapor; and something also seemed to be pumped up out of the well.

[2] I asked what these things signified and represented, and was told that it was a representation of the infundibulum in the brain, above which is the brain itself, which was signified by the starry heaven; and that what was next seen was that vessel, signified by the well and called the infundibulum; and that the cloud or vapor arising from it was the lymph that passes through and is piped out of it; and that this lymph is of two kinds, namely, that mixed with the animal spirits, which is among the useful lymphs; and that mixed with serosities, which is among the excremental lymphs.

[3] I was next shown the quality of those who belong to this province, but only those of the viler sort, whom I also saw running about hither and thither, applying themselves to those whom they saw, paying attention to everything, and reporting to others what they heard; and being prone to suspicions, impatient and restless, in close resemblance to the lymph which is therein, and is borne hither and thither; their reasonings being the fluids there which they represent. But these are of the middle sort.

[4] But those who have relation to the excremental lymphs are they who drag down spiritual truths to earthly things, and there defile them—as for example, those who when they hear anything about

conjugal love apply it to whoredoms and adulteries, and thus drag down the things of conjugal love to these; and the same with everything else. These appeared in front at some distance to the right. But those who are of the good sort are similar to those described just above in n. 4049.

**4051.** There are societies which relate to that region in the brain which is called the isthmus, and there are also spirits who relate to the little knots of fibers in the brain, of a glandular appearance, from which there flow forth fibers for various functions; which fibers act as a one in those beginnings or glandules, but diversely in their extremities. One society of spirits to whom such things correspond was brought before me, concerning which I may state that the spirits came in front, and addressed me, saying that they were men. But I was permitted to reply that they were not men endowed with bodies, but were spirits, and thus also men; because everything of the spirit conspires to that which is of man, even to a form like a man endowed with a body, for the spirit is the internal man; and also because men are men from intelligence and wisdom, and not from form; and therefore good spirits, and still more angels, are men more than those who are in the body, because they are more in the light of wisdom. After this reply they said that there were many in their society, and yet not one in it like another. But as it seemed to me impossible that in the other life there could be a society of those who were unlike, I conversed with them about it, and was at last instructed that, though they were unlike, they were nevertheless consociated in respect to their end, which to them was one. They said further that their nature was such that each one acted and spoke in a manner unlike that of any other, and yet they were alike in will and thought. This they also illustrated by an example: when anyone in the society says of an angel that he is the least in heaven, and another says that he is greatest, and a third that he is neither least nor greatest, and this with great variety, their thoughts nevertheless act as a one, because the one who desires to be least is the greatest, and is relatively the greatest for this reason; and yet there is neither least nor greatest, because they do not think of pre-eminence; and it is the same with everything else. Thus are they consociated in first principles, but act diversely in the extreme or outermost things. They applied themselves to my ear and said that they were good spirits, and that such was their manner of speaking. It was said of



them that it is not known whence they come, and that they are of the wandering societies.

**4052.** Moreover, such is the correspondence of the brain with the Grand Man, that they who are in the first principles or beginnings of good have relation to those things in the brain which are the beginnings, and are called the glands or cortical substances; whereas they who are in the first principles of truth relate to those things in the brains that flow out from these beginnings, and are called fibers; and yet with this difference—that those who correspond to the right side of the brain are those who are in the will of good and thereby in the will of truth; whereas those who correspond to the left side of the brain are those who are in the understanding of good and truth and thereby in the affection of them. This is because those in heaven who are at the Lord's right hand are those who are in good from the will; whereas those who are at His left hand are those who are in good from the understanding. The former are those who are called the celestial; and the latter those who are called the spiritual.

**4053.** Hitherto no one has known that there are such correspondences, and I am well aware that men will marvel when they hear of them; and this because they do not know what the internal man is, and what the external, and that the internal man is in the spiritual world, and the external in the natural; and that it is the internal man that lives within the external, and that flows into it and directs it. And yet from this fact, as well as from what has been adduced above in n. 4044, it is possible to know that there is an influx, and that there is a correspondence. That such is the case is most fully known in the other life, and also that what is natural is nothing else than a representation of the spiritual things from which it comes forth and subsists; and that the representation by the natural is precisely in accordance with its correspondence.

**4054.** The brain, like heaven, is in the sphere of ends which are uses; for whatever flows in from the Lord is an end looking to the salvation of the human race. This end is that which reigns in heaven, and thereby reigns likewise in the brain; for the brain, which is where the mind is, looks to ends in the body, in order that the body may subserve the soul, so that the soul may be happy to eternity. But there are societies that have no end or purpose of use, except to be among friends, male and female, and to have pleasures there, thus seeking their own gratification only, and making much of themselves

exclusively, whether at home or publicly, it being all for the same end. Of such spirits there are at this day more societies than anyone could believe. As soon as they approach, their sphere begins to work, and extinguishes in others the affections of truth and good; and when these have been extinguished, then these spirits are in the pleasures of their friendship. These are the obstructions of the brain, and induce on it stupidity. Many societies of such spirits have been with me, and their presence was perceived by a dullness, sluggishness, and loss of affection; and I have sometimes spoken with them. They are pests and banes, although in the civic life of this world they had appeared good, delightful, witty, and also talented; for they know the proprieties of society, and how to insinuate themselves thereby, especially into friendships. What it is to be a friend to good, or what the friendship of good is, they neither know, nor desire to know. A sad lot awaits them; for at last they live in squalor, and in such stupidity that scarcely any human apprehension remains. For it is the end that makes the man, and such as is the end, such is the man; consequently such is his human after death.

**4055.** The subject of the Grand Man, and of correspondence, will be continued at the end of the following chapter.

[END OF VOLUME THREE OF THE ORIGINAL LATIN WORK.]